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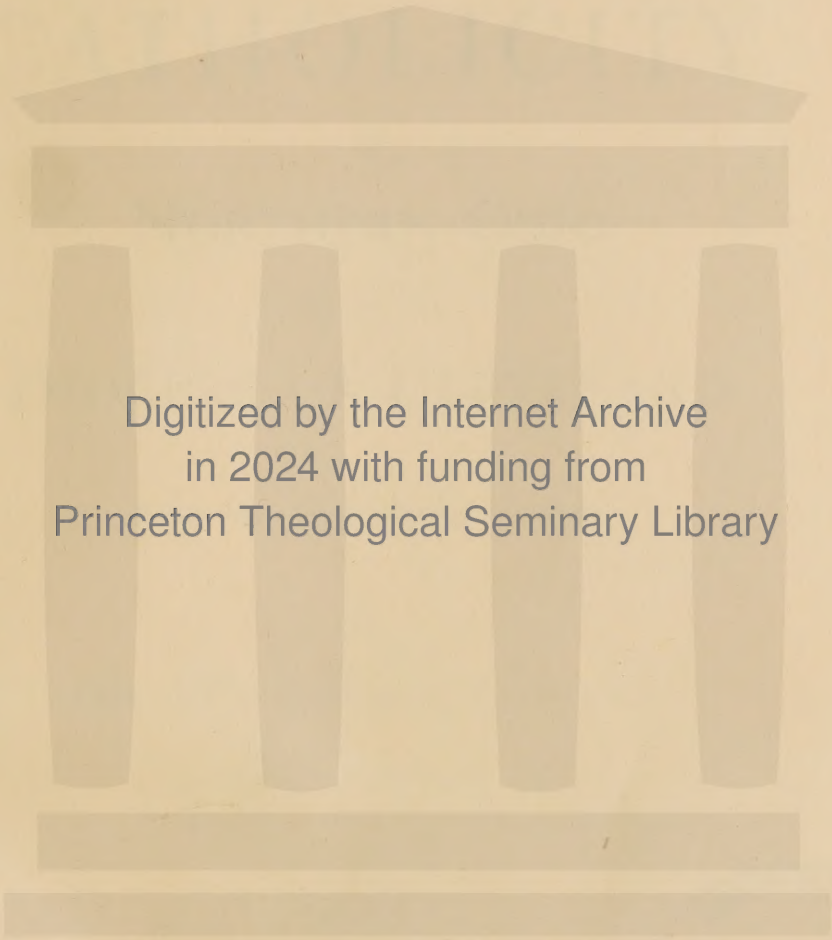
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A HISTORY

OF

CATHOLICITY

IN

NORTHERN OHIO

AND IN THE

DIOCESE OF CLEVELAND

FROM 1749 TO DECEMBER 31, 1900

BY

THE REV. GEORGE F. HOUCK

DIOCESAN CHANCELLOR

VOLUME I

CLEVELAND
PRESS OF J. B. SAVAGE
1903

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MICHAEL W. CARR
CLEVELAND, OHIO

THE RT. REV. IGNATIUS F. HORSTMANN, D. D.

Bishop Horstmann's Approbation.

The great work which I proposed in 1899—a History of the Diocese of Cleveland—has now been completed. I know what labor has been expended by both the authors and the publishers in giving it to the Clergy, the Religious, and the faithful of the Diocese of Cleveland.

No one, unless he has undertaken such labor, can imagine how exact must be the investigation, and how careful and critical the examination, to make a faithful record of what has taken place in the history of a diocese from its beginning.

I feel assured that this History will be a model for the other dioceses of the country, and I hope it will incite capable men everywhere to take up the same character of work and carry it out with equal diligence and success. We need such records. They will be invaluable for future historians. They show what those who have gone before us in the Faith, bishops, priests and people, have done for the propagation and preservation of the Church in their day.

Our thanks are due to the Rev. Chancellor Houck who, for a number of years, and especially since 1899, has devoted so much of his spare time to this work, which I know is thoroughly reliable. We therefore commend it to our clergy and to the laity, and hope that Mr. M. W. Carr and the Catholic Historical Society, who have now finished the work, will be rewarded abundantly.

"Gather up the fragments lest they be lost." This History has fulfilled that precept. May others "go and do in like manner."

✠ Ignatius F. Horstmann,
Bishop of Cleveland.

Cleveland, Ohio,
Feast of St. Ignatius, Bishop and Martyr,
February 1, 1903.

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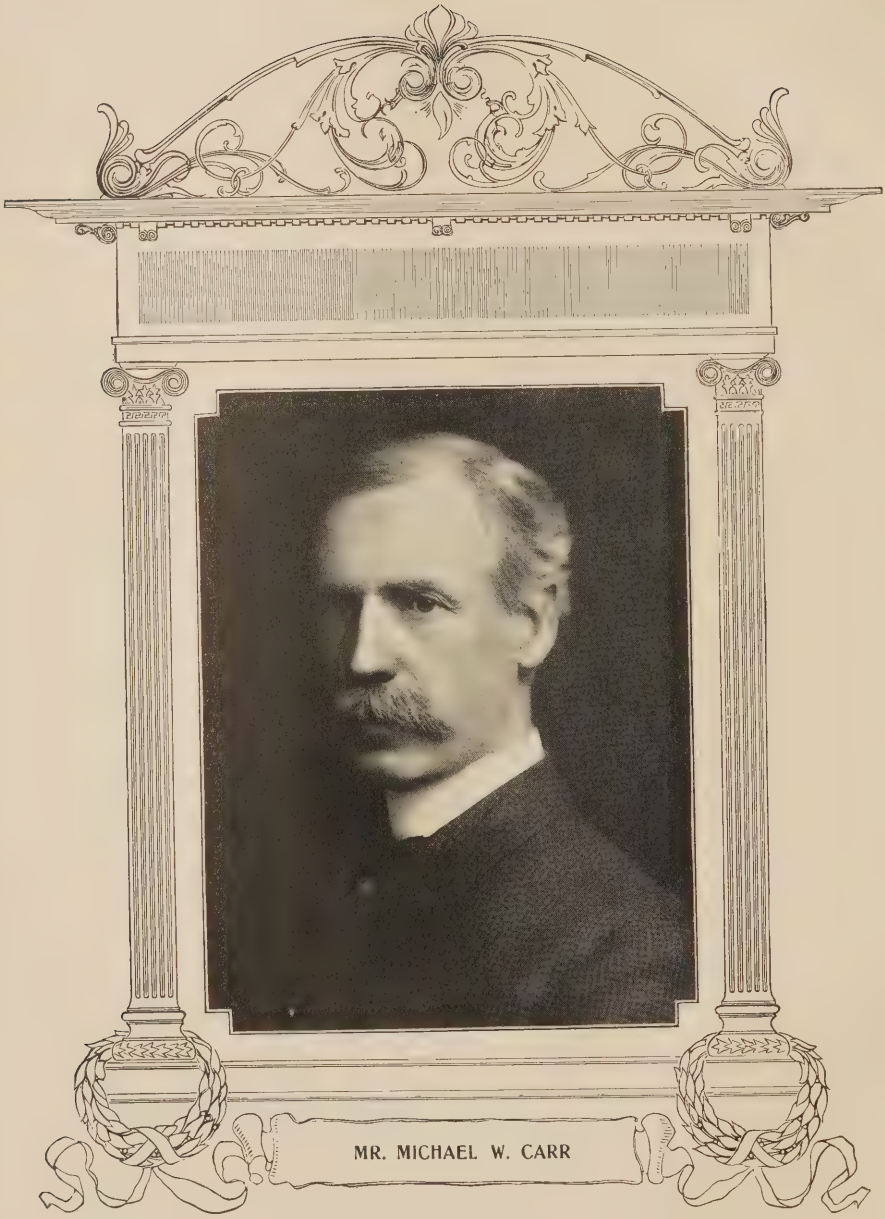

MR. MICHAEL W. CARR

THE PUBLISHERS' PREFACE

WITH some degree of pardonable pride The Catholic Historical Society herewith presents in two quarto volumes of more than one thousand pages each, including the illustrations, the historical record of the establishment, growth and development of Catholicity and Catholic institutions, and the biographical record of Catholic leaders, both clerical and lay, in Northern Ohio and in the Diocese of Cleveland.

We have been enabled to complete our arduous task, first, through the gracious approbation and ready co-operation of the Rt. Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland; secondly, through the labors of the Rev. George F. Houck, Diocesan Chancellor, who is the author of the first volume of the work; and, thirdly, through the helpful assistance rendered by the great body of the reverend clergy, the heads of the diocesan institutions, and many prominent among the laity. Without such practical aid and encouragement, which are here thankfully acknowledged, little of what was purposed at the beginning could have been so well accomplished by us. Thus aided we do claim to have fulfilled our promises, not alone with respect to the scope and high character of the work, but also as to its style and workmanship and the excellent quality of the material employed in its make-up.

Much arduous labor, and money to the amount of over twenty-five thousand dollars, have been expended in bringing the volumes to their present degree of perfection; and while they may not, in every respect, come up to the high standard of some, or the towering expectation of others, they will, nevertheless, be appreciated by the candid, discriminating majority who prize unvarnished truth and fact plainly and forcibly set forth, and who, in book writing and book making, are equal to distinguishing between the real art which Horace saw, plain in its neatness, and the miscalled art which would not be noticed but for its color and flash.

At any rate, this History will hardly be denied the cordial welcome and support which an enlightened and generous public

always accords and extends to well directed effort and merit; and to which we think it justly entitled, if on no higher grounds than those of having arranged, artistically presented, and preserved a mountain of important historical and biographical facts together with hundreds of excellent engravings for the historian of the future—some Catholic Macaulay, who, co-operating with our successors of the laity, may be able to do full justice to later undertakings in this field.

With even this much accomplished—the blazing of the way, and the setting of guide-posts—our labors will not have been entirely in vain.

MICHAEL W. CARR, President.

Cleveland, Ohio, January, 1903.

NOTE.—We deem it fitting and just to make special record of the generous acts of the persons hereinafter mentioned for their having, in addition to a general support of this History, contributed the expense of making and printing the portraits, sketches or engravings described below. Unaided by these good friends of the diocese we might not have been able to present these subjects thus beautifully illustrated. Accordingly our thanks are hereby extended in each instance as follows:

To the Rt. Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland, for that of the late Rev. Louis Hoffer, together with other substantial donations; to the Hon. Tom L. Johnson, Mayor of Cleveland, for that of St. Mary's on the "Flats," the first church in Cleveland, St. Paul's, Dungannon, the first church in northern Ohio, and the "Gordon Miter," presented to Bishop Gilmour; to Col. J. J. Sullivan, of Cleveland, president of the Central National Bank, for that of the late Bishop Fenwick, the first bishop in Ohio; to Mr. F. H. Glidden, of Cleveland, founder and head of the Glidden Varnish Works, for that of the late Bishop Gilmour; to Mr. D. E. Leslie, of Cleveland, for that of the late Very Rev. Alexis Caron; to Mr. C. A. Grasselli, of Cleveland, for that of the late Archbishop Purcell; to Mr. William Greif, of Cleveland, for that of the late Bishop Rappe; to the Hon. William A. Lynch, of Canton, for that of the late Rev. John Austin Hill; to Mr. James E. Pilliod, of Toledo, for that of St. Francis de Sales' Church, Toledo; to Mr. James P. Madigan, of Cleveland, for that of the late Mr. Patrick J. McKenney; to Messrs. Michael Hannan, Peter R. Fahey and John M. Mulrooney, of Cleveland, for that of a prominent pioneer priest; to Mr. Anthony Carlin, of Cleveland, for that of the late Rt. Rev. Edmund Burke, V. A.; to a "Friend," for that of the late Rev. Francis Westerholt; to the Young Ladies' Sodality and the St. Joseph's Society, of Delphos, for that of the late Rev. John Otto Bredeick; to Mr. Peter F. Whalen, of Toledo, for that of the Rev. Edward Hannin, of Toledo; to the late Mr. Patrick Smith, of Cleveland, for that of the late Very Rev. James Conlan, V. G., and the late Rev. John Dillon; to Mr. John J. O'Donnell, of Cleveland, for that of St. Augustine's Convent, Sisters of Charity, Lakewood; to the Rev. Chancellor Houck, for that of St. Joseph's Church (interior), Tiffin.

THE REV. GEORGE F. HOUCK

THE AUTHOR'S PREFACE

FOLLOWING a long established custom, it may be proper for the author to say, by way of introduction, that the facts, dates, documents, reminiscences, etc., which form the basis of this volume, were collected by him since his official connection with the diocese of Cleveland, principally in the spare hours at his disposal in the Chancery office during the past quarter of a century, and especially during the past three years. These hours, together with those snatched from sleep during that time, he has devoted in great part to arranging and compiling, comparing and sifting the matter obtained from the various historical sources within his reach. The result of his labors, covering the period from 1749 to December 31, 1900, he now places before the public in this volume, with the confidence that the earnest effort for truth and accuracy with which he has written, will make it generally acceptable.

To give form and connection to a mass of historical data accumulated by him for many years, the author published in 1888 an unpretentious volume, entitled "THE CHURCH IN NORTHERN OHIO." It was kindly received, as is evidenced by the fact that within three years it reached a fourth edition. Its scope being, to give only a bare outline of the history of the diocese, the narrative was necessarily brief. The size of the volume however indicated but imperfectly the great labor and research required in its preparation, being as it was the first attempt to write the history of the Catholic Church in these parts.

This volume, the first of the two comprising the whole work, is exclusively historical. It aims to fill in the deficiencies of the

historical part of the former work, and to develop what is merely outlined in it. The author has striven to be impartial in bearing witness to the truth. No pains have been spared by him to make it reliable in every respect. It embraces all the important events prior to his connection with the diocese, where he was born, and everything of note that has transpired during his official relationship of a quarter of a century with it. Of these he has personal knowledge to a very great extent, supplemented in most cases by documentary evidence, or other contemporary testimony. For those he had to rely upon the various proofs within reach, official records, newspaper files, the testimony of the older priests who were witnesses to many of the facts, and the testimony of others whose word was no less trustworthy. The parish sketches, and those of the religious institutions also, were submitted for correction and verification to the pastors of the churches and the heads of houses, respectively—both to the present incumbents and their predecessors as well. Therefore the author may be pardoned if he assure the reader of this volume, in advance, that the web of history before him is woven out of facts alone, and in its make-up there is nothing spurious, nothing fictitious. There is no attempt at elegance or grace of style; a plain, unvarnished narrative of facts—not high-sounding, well-balanced periods—has been his exclusive aim. Let the future historian, if he will, add beauty of expression and the charm of polished diction to this plain, unpretentious narrative. The beauty of truth satisfied the author's wish; he strove for nothing more.

The author here makes grateful acknowledgement to his brother priests, to the superiors of the various institutions of the diocese, and to the early Catholic settlers in Cleveland and elsewhere throughout Northern Ohio, for the kindly interest they have shown in the work, and for the pains they have taken to aid him in verifying the facts herein set forth. Their encouragement and assistance have been invaluable to him in the work of collect-

ing, sifting, and collating the material for this history. One of the difficulties the writer had to contend with was that of condensing judiciously the numerous details of parish history, not of general interest; and another, to get at facts, the memory of which had all but disappeared.

Now that this self-imposed duty, in the sense of a labor of love, has been discharged, the author hopes that all those who so kindly aided him may have the satisfaction of knowing that a good start has been made in redeeming from oblivion the memory and great labors of the valiant men—bishops and priests and people—who, from the beginning, toiled with singleness of purpose and self-sacrificing zeal in this portion of God's Church.

GEORGE F. HOUCK.

Cleveland, Ohio, January, 1903.

The Catholic Church

In Northern Ohio and in the Diocese of Cleveland

Part I

HISTORY OF CATHOLICITY IN NORTHERN OHIO

1749—1847

CHAPTER I

INTRODUCTION OF CATHOLICITY INTO NORTHERN OHIO.

THE JESUIT FATHERS POTIER, DE BONNECAMP AND DE LA RICHARDIE, FIRST MISSIONARIES SENT TO TERRITORY COVERED BY NORTHERN OHIO—THE HURON AND WYANDOT INDIAN TRIBES—FORT SANDUSKY—FATHER POTIER AT SANDUSKY—TRACES OF INDIAN MISSIONS NEAR SANDUSKY RIVER—THE REV. EDMUND BURKE AT FORT MEIGS, ON THE MAUMEE RIVER—FATHER EDWARD FENWICK.

THE territory now covered by the State of Ohio was formerly a part of that vast region, North and South, from the Lakes to the Gulf of Mexico, between the Allegheny and Rocky Mountains, and was known by the name of Louisiana. France first claimed it by right of discovery. Under this claim the bishops of Quebec, Canada, the chief city of the French Canadian Colony, exercised jurisdiction over this territory. The Rt. Rev. Henry M. De Pontbriand, sixth Bishop of Quebec (1741-1760) was the first prelate of that See to perform any episcopal functions within the present limits of the United States, having administered confirmation at Ogdensburg, N. Y., and Detroit, Mich. He also exerted himself in behalf of religion in Louisiana, by directing the Provincial of the Jesuits at Quebec to send thither zealous and able missionaries. Among them were Fathers Peter Potier, Joseph B. De Bonnecamp and John De la Richardie.

all members of the Society of Jesus. Father Potier, a native of France, was born April 2, 1708. He joined the Jesuits in September, 1729, and came to Canada in 1743. Six years later he was sent by his provincial, with the sanction of the Bishop of Quebec, to assist in evangelizing the Hurons at and near Detroit. He soon mastered their language and compiled a Huron grammar.[1] Father Potier was sent to Detroit in 1749. He established a mission among the Huron Indians living a few miles below Detroit, at Blois Blanc Island. They proved unfriendly to Catholic teaching, however, and forced him five years later to leave. Father De la Richardie met a like fate, and quite discouraged by his failure to convert these hostile Indians, he returned to Quebec. But, two years later, he was recalled and did valiant missionary work among the various Indian tribes, notably the Hurons.[2] These latter were of unsteady habits, and inclined to intemperance. A roving spirit taking possession of them, a part of the tribe pushed along the southern shore of Lake Erie and made sojourns of irregular durations at Sandusky Bay—which they named in their Huron tongue "Ootsandooske"—"There the water is pure!"[3] Father Potier, who knew the Hurons and their language thoroughly, followed them in 1749, in which year the Holy Sacrifice was offered up for the first time within the limits of Northern Ohio, Father Bonnecamp having done likewise in Southern Ohio, in the same year, near the Miami river.[4]

At Sandusky Bay a small number (about 60) of the Huron tribe, under the name of Wyandots, permanently settled in 1751, having been induced to do so by Father De la Richardie. A turbulent Huron, named Oruntondi, was their chief; the French called him Nicholas. Soon he opened communication with the English and sought their friendship by killing some French traders, located at the mouth of the Huron river. Father De la Richardie visited them at their French trading posts at intervals from Detroit. He had a log chapel erected for the Wyandots in 1751, on a site about six miles south of the place where later on the English built Fort Sandusky, on the southern edge of a large plain. This chapel,

(1) Shea, The Catholic Church in U. S., Vol. I, pp. 105, 184.
(2) Shea, Church in U. S., Vol. I, pp. 613, 631.
(3) Shea in *Catholic Universe*, Sept. 15, 1881.
(4) Shea, Church in U. S., Vol. I, p. 613.

according to the Catholic Historian, Dr. J. Gilmary Shea, was undoubtedly the first permanently erected within the limits of the State of Ohio—a name given alike by the Hurons and Iroquois to the river that washed its southern border—Ohio—"Oheeo"—"Beautiful river!" However, as above stated, the first Mass was celebrated by Father Potier at Sandusky in 1749.[1] Father De la Richardie resided at his new mission for several years, though Chief Oruntondi forced him to leave it for a time. He died full of years and merit on March 23, 1758, leaving the Hurons, who had become strongly attached to him, without a priest. This pioneer priest of Ohio and its first resident pastor was born in France, on June 7, 1686, and entered the Society of Jesus on October 21, 1703.

Gradually the Jesuit missionaries, resident at Detroit, were called to their eternal reward, and hence their visits to Sandusky became by degrees less frequent, until, with the death of Father Potier, they ceased altogether. Father Potier died at Sanwich, Ont., opposite Detroit, on July 16, 1781, and was the last of the old Jesuit missionaries of the West.[2]

These Indian missions, as also those of the French trading posts, were abandoned in 1773, when the Jesuits were suppressed, and from that time forward depended entirely on the priests attached to the military posts of the French in Canada and Michigan for spiritual attendance, meagre though it was. The more piously inclined of the Wyandots, and they were not few, went regularly to Detroit to receive the Sacraments. The Faith was thus kept alive among them, though they were in great measure cut off from spiritual care and instructions. The Protestant settlers in these missions attested to this fact, and it is stated by them that down to the commencement of the present century, about 1806, the Wyandots still clung to the Catholic Faith and wore their crucifixes as evidence of their belief. When white settlers began to come to Northern Ohio in large numbers, the Wyandots attracted the attention of the Protestant ministers who had followed these settlers and appeared bent on undoing what the Jesuit missionaries had done under the greatest hardships, to convert and civilize the Indians. Among these proselytisers was a Presbyterian preacher named Joseph Badger. He attempted to pervert the

(1) Shea, Catholic Universe, Sept. 15, 1881; Shea, Church in U. S., Vol. III, p. 330.
(2) Shea, Church in U. S., Vol. II, p. 184.

Wyandots, but met with firm resistance from their chiefs, one of whom, it is said, put to death a member of his tribe, because he had apostatized. The Methodists then attempted what the Rev. Badger failed to do, and with better success. The old members of the Wyandot tribe having passed away, their children, who had not been properly instructed, followed the new religious "guides" and so were lost to the Church.[1]

Relics and evidences of these Catholic Indian Missions have been found in recent years (the last as late as 1885) near the Sandusky river, at Fremont, and near the Portage river, at Port Clinton, in the form of plain silver crosses, such as are known to have been used by the French Canadian Missionaries.

After the abandonment of the Indian missions, as above stated, not until 1795, do we find a record of anything like a systematic attempt to continue the work so nobly begun by the Jesuits. At that time England, although having recognized some years previous the independence of the United States, continued under various pretexts to hold several western military posts, and even to erect new fortifications on acknowledged American territory. One of these was Fort Meigs, on the Maumee river.[2] Near it the Rev. Edmund Burke, afterwards Vicar Apostolic of Nova Scotia, began a mission among the Ottawa and Chippewa Indians, as appears from a letter sent the writer by the Catholic Historian of the United States, the late John Gilmary Shea. As the letter is full of historic interest in connection with the condition of Catholicity at that time in Northern Ohio it is given here in full:

"Elizabeth, N. J., Sept. 15, 1887.

"Rev. Dear Father:—I have just ascertained something which was a surprise to me, and may perhaps be new to you. It fills a gap between the retirement of the Jesuits from their Sandusky mission and the coming of Father Fenwick to Ohio.

"A priest, and a man of mark in his day, who became in time a bishop, and Vicar Apostolic of Nova Scotia, was for a time, in 1795-6, a missionary in Northern Ohio. This was the Rev. Edmund Burke, a native of Ireland, and evidently a priest of the Diocese of Dublin, before he came to Canada. He was the last priest of the Diocese of Quebec, and the first English speaking priest in Ohio.

(1) Shea, Am. Cath. Missions, p. 203.
(2) Shea, Church in U. S., Vol. III, p. 330.

"The Rev. Edmund Burke was born in Ireland about 1743. He came to Canada May 16, 1787, according to the Abbe Tanguay, who adds that he was for some years parish priest at Saint Pierre and Saint Laurent, on Isle Orleans, from 1791 to 1794. From his letters he was evidently, in 1794, professor (apparently of mathematics) in the Seminary of Quebec. But he longed for priestly work, and seeing that nothing had been done to continue the work of the Jesuit Fathers among the Indians of the West, after the suppression of the Order, and the retirement of Father Dujaunai, who struggled on alone unaided and hampered for some years, he conceived the project of a great Indian mission in the West, and wrote to Archbishop Troy, of Dublin, to induce him to apply to the Sacred Congregation of the Propaganda. The Prefect, Cardinal Antonelli, wrote to Bishop Hubert, of Quebec, in regard to the matter, and that prelate appointed Rev. Edmund Burke his vicar-general for Upper Canada, with very ample powers, soliciting his attention especially to the French mission on Raisin river, now Monroe, Michigan. He set out from Quebec, September 15, 1795, encouraged by the British authorities in Canada, who were now anxious to avail themselves of the influence of Catholic priests over the western Indians. He reached Detroit, and was at Raisin river, where he dedicated the church to St. Anthony of Padua. But on the 2d of February, 1796, he wrote from the 'Miamis' to Archbishop Troy. He says:

" 'I wrote from Quebec, if I rightly remember, the day before departure for this country; am now distant about five hundred leagues from it, on the western side of Lake Erie, within a few miles of the Miami fort, lately built by the British government. * * * I'm here in the midst of Indians, all heathens. This day a grand council was held in my house by the Ottawas, Chippewas and Pottowatomis. These people receive a certain quantity of Indian corn from the government, and I have been appointed to distribute it. That gives me a consequence among them which I hope will be useful, as soon as I can speak their language, which is not very difficult.

" 'This (is) the last and most distant parish inhabited by Catholics on this earth; in it is neither law, justice nor subjection. You never meet a man, either Indian or Canadian, without his gun in his hand and his knife at his breast. My house is on the banks of a river which falls into the lake, full of fish and fowl of all sorts; the finest climate in the world, and the most fertile lands. * * * Next summer I go on three hundred leagues towards Mackina, or Lake Superior, where there are some Christian Indians, to see if I can collect them.'

"He solicited the erection of a Prefecture of the Indian Terri-

tory of the West, independent of Quebec, Baltimore and Louisiana, but this was not carried out. This letter, I think, enables us to fix, pretty nearly, the spot where he was. The fort was that erected by the English on the Maumee,* and near which Wayne defeated the Miamis and their confederates. There were probably some Catholics among the soldiers in the fort, and his letter shows he had Canadians. His house, where he must have said Mass, was three miles from the fort, and evidently surrounded by the Indian camps. He wrote from Detroit in May, but in August, 1796, in a letter from Quebec to Archbishop Troy, says that he received his letter of November 30, 1795, at the Miamis in February—that is, of course, February, 1796. His stay, or visits to Ohio, therefore, extended at least from February, 1795, to February, 1796, and possibly a little longer.

"He seems, after some practical experience, to have abandoned his plans of great Indian missions. In 1797 he was at Fort Niagara. In 1803 he was sent by the Bishop of Quebec to Halifax as its first settled pastor. There he erected the Glebe House, which I believe is still the residence of the Archbishop, and he made the plans and laid the foundation of St. Mary's cathedral. He visited Rome in 1816, and the next year (July 4, 1817), was appointed by Pius VII, Bishop of Sion and Vicar Apostolic of Nova Scotia. He died at Halifax, December 1, 1820, according to Archbishop Hannan's sketch, in his seventy-eighth year.

"This gives, I think, Reverend dear friend, another Ohio priest, short as was his stay, and one too conspicuous to be overlooked. I find allusion to his presence in the West, in some letters of Bishop Carroll, and a wandering Dominican Father, Le Deu, and it would seem that when the English finally retired from the posts which they had held in contravention of the treaty of 1783, Rev. Mr. Burke wrote to Bishop Carroll, and may have thought of coming to the Diocese of Baltimore.

"I should be most ungrateful if I did not mention that Bishop Maes, of Covington, who has written a sketch of the Church at Monroe, first told me of Bishop Burke's having been at Raisin river; then I found him in the Register at Quebec. * * *

Yours most sincerely,

REV. G. F. HOUCK. JOHN GILMARY SHEA."

After Father Burke left his unpromising charge, about February, 1796, no priest visited or was stationed in Northern Ohio, until 1817. During this period of twenty years a number of Catholic families came from Maryland and Pennsylvania and settled,

*Fort Meigs, near the present site of Perrysburg, and opposite the present town of Maumee, Lucas county, Ohio.—H.

ST. JOHN'S CATHEDRAL SCHOOL, CLEVELAND.

some in Columbiana county, as early as 1812, others a few years later, in Stark and Wayne counties. The See of Bardstown, Ky., was erected by Pius VII in 1808, and the Rt. Rev. Benedict J. Flaget was appointed its first Bishop. Ohio, with all the territory northwest of the river of that name, was placed temporarily under his charge.[1] In 1812 the saintly Dominican Father, Edward Fenwick, was commissioned by him to look after the spiritual welfare of the Catholics, sparsely settled in Southern and Central Ohio, and to arrange for regular pastoral attendance. In 1817 Father Fenwick paid his first visit to the few Catholic families settled in northeastern Ohio, many of whom had not seen a priest for years. From this visit dates the actual history of Catholicity in Northern Ohio, as since then there has been no intermission in Catholic worship in that part of the State.

(1) Shea, Church in U. S., Vol. III, p. 234.

CHAPTER II

THE RELIGIOUS ORDERS; SECULAR CLERGY; CHURCHES; 1817—1847.

1. THE DOMINICANS.—THEIR MISSIONS IN COLUMBIANA, MAHONING AND WAYNE COUNTIES—FIRST CATHOLIC SETTLERS IN COLUMBIANA COUNTY—FATHER FENWICK'S FIRST VISIT TO COLUMBIANA COUNTY—FATHERS YOUNG AND HILL—EARLY CATHOLICITY IN CANTON AND WOOSTER—FATHER FENWICK APPOINTED FIRST BISHOP OF CINCINNATI—DOMINICANS GIVE UP THEIR MISSIONS IN NORTHERN OHIO.
2. THE REDEMPTORISTS.—FATHERS SAENDERL, HAETSCHER AND TSCHENHENS TAKE CHARGE OF MISSIONS IN HURON, ERIE, SANDUSKY, CRAWFORD, WYANDOT AND SENECA COUNTIES—BISHOP PURCELL, SECOND BISHOP OF CINCINNATI—THE REDEMPTORISTS RESIGN THEIR MISSIONS.
3. THE SANGUINISTS.—THE VERY REV. F. S. BRUNNER AND OTHER SANGUINIST FATHERS TAKE CHARGE, IN 1844, OF THE MISSIONS RELINQUISHED BY THE REDEMPTORISTS—SANGUINIST CONVENTS ESTABLISHED AT NEW RIEGEL, THOMPSON—THE SUCCESS OF THE SANGUINIST MISSIONS.
4. THE SECULAR CLERGY.—1824-1847.
5. CHURCHES IN NORTHERN OHIO.—1820-1847.
6. FEMALE RELIGIOUS COMMUNITIES.—SANGUINIST SISTERS, AT NEW RIEGEL—NOTRE DAME SISTERS, AT TOLEDO.
7. BISHOPS FENWICK AND PURCELL.

1. THE DOMINICANS.

COLUMBIANA, Mahoning and Wayne counties are the cradle of Catholicity in Northern Ohio, and the Dominicans its first missionaries. It is to be regretted that the records of the early labors of these pioneer priests in Northern Ohio are sadly deficient. In fact, as the writer was informed some years ago by the Very Rev. Provincial of the Dominicans in the United States, no records were kept by the Dominicans, either by themselves while attending to their scattered missions, or by their convents in Kentucky, and in Perry county, Ohio, whence they were sent to Northern Ohio. This account of their early labors, based chiefly on information gathered from historical sketches of churches under their pastoral care, must therefore necessarily be

incomplete; and although meagre, it is hoped it will not fail to prove of interest to the reader.

About the year 1812 a few Catholic families came to America from Ireland. After a long and tedious journey westward from the seaboard, and over the Allegheny mountain range, they crossed the Ohio river near Pittsburg and settled in the dense forest of Columbiana county, about eight miles southwest of its county seat, New Lisbon, then containing only a few log houses and frame shanties. These families were the first Catholic settlers in Northern Ohio. For the reception of the Sacraments they were obliged to go to Pittsburg, eighty miles distant, as there was neither church nor priest nearer. Owing to the great difficulty of making this long journey it naturally followed that it was seldom made, and in consequence the faith of these people grew lukewarm. When Father Fenwick made his first visit to Perry county, Ohio, in 1816, he heard that there was a Catholic settlement of farmers near Hanover, a few miles distant from the present village of Dungannon, in Columbiana county. In June of the following year he extended his pastoral tour, so as to include in his visit the above mentioned Catholic settlers. Great was their joy to welcome that pioneer priest of Northern Ohio, the first to enter their homes since they had left Ireland. Father Fenwick's visit deeply impressed them and aroused in them their dormant faith. He said Mass, preached and administered the Sacraments in a log cabin on the farm of Daniel McAllister, whose guest he was during his stay in the settlement. In 1818 he came again, accompanied by his nephew, the Rev. Nicholas D. Young, also a Dominican, who had been ordained the year previous. Arrangements were now made for regular visits. For a more extended account of religion in this part of Columbiana county, the reader is referred to the parish sketch of Dungannon, which is the oldest congregation in Northern Ohio—the present diocese of Cleveland. In December, 1818, Father Fenwick was directed to establish a convent of his Order near Somerset, Perry county, Ohio, on a tract of land given the Dominicans for that purpose by Mr. P. Dittoe, a fervent and generous Catholic.

This convent was the residence of the Dominican Fathers who attended at regular intervals the missions entrusted to their pas-

toral care in Columbiana, Stark, Mahoning and Wayne counties. Fathers Fenwick and Young were soon joined by others of their Order, each of whom had charge of one or more missions in Northern and Central Ohio. The following is a complete list of their names, viz.: The Revs. Vincent De Raymacher, Charles P. Montgomery, John A. Hill, John G. Alleman, Joseph S. Alemany, P. Fochenkress, J. O'Meara, Thomas H. Martin, A. Fahey, Thomas McGrady, D. J. O'Leary, A. F. Van de Weyer and Richard P. Miles. They labored with zeal and success and left their impress on all the missions under their charge. Hardships and difficulties and disappointments they bore cheerfully. They laid the foundation of religion deeply, so that their successors might, as they did, build thereon a solid edifice.

Among them, Fathers Fenwick, Young and Hill were markedly successful. Their names are intimately associated with the early Catholic history of Northern Ohio; the first two as founders of flourishing congregations in Columbiana and Wayne counties, and Father Hill as the founder of St. John's, Canton.

In connection with this brief narrative of the missionary labors of the Dominican Fathers in Northern Ohio, the following extracts are taken from the U. S. Catholic Miscellany, published at Charleston, S. C., by Bishop England:

"Canton, Stark County, June 1, 1827.

"* * The missionary Fathers, Revs. N. D. Young and J. I. Mullon, traveled through Belmont, Harrison, Jefferson and Columbiana counties to Canton, Stark county. Here they were received by the Rt. Rev. Bishop [he had preceded them from Zanesville to visit the pastor of Canton, Very Rev. John A. Hill, then seriously ill] who was anxiously awaiting their arrival to commence the Jubilee in St. John's Church, sooner than in other circumstances we could have desired. * * In this settlement a church is now on hand, and we hope will be in readiness for service against the next visit of their worthy pastor [V. Rev. J. A. Hill, of Canton.]"

In a later issue of the same periodical is found the following:

"Wooster, Ohio, September 1, 1827.

"From Dungannon the missionaries went to Wooster, the county town of Wayne county, where, at the request of some of its most respectable citizens, one of them [Rev. Father Mullon] preached in the court house to an audience, chiefly composed of

ST. MICHAEL'S CHURCH (Side Aisle), CLEVELAND.

Protestants of the different sects, among whom was the Presbyterian preacher of that place. * * In the vicinity of the place several very respectable Catholic families reside, the most of whom were converts from Presbyterianism. The first priest who visited this part of the State was our present zealous Bishop. About ten years ago he made his first visit to this sequestered part, from Kentucky, where he then resided. Hearing that a Catholic gentleman resided in Wooster, who wished to have the consolation of religion, Doctor Fenwick, whose zeal for the salvation of souls was never dormant since he entered into the sacred ministry, hastened to this part of the State for the purpose, though distant nearly one hundred miles out of his usual route; the fatigues of the journey, the many privations he had to endure, were no obstacles to him. On his arrival he found, as he was informed, only one Catholic in the town, a native of Ireland, who by his industry and correct deportment had become independent, and was at the time engaged in mercantile business. Before Dr. Fenwick left this gentleman's house he had the consolation to receive into the communion of the Church his whole family."

The following item appeared in the U. S. Catholic Miscellany, of February 28, 1828:

"Canton, February 10, 1828.

"Thirty Catholic families arrived from Lorraine, France, at Canton, Stark county. The chief motive that induced these industrious and respectable emigrants to locate themselves in this vicinity was the convenience of having a Catholic church at Canton. They and several congregations, though far asunder, are attended at present by the Very Rev. John A. Hill, V. G."

Bishop Flaget finding it impossible to attend to the vast territory under his jurisdiction, petitioned the Holy See for relief. The result was the erection of the Diocese of Cincinnati, embracing the States of Ohio and Michigan, and the appointment of Father Fenwick as its first Bishop. Reluctantly he accepted the burden, and was consecrated at Bardstown, Ky., January 13, 1822. Till his death, in 1832, he loved to visit the field of his early missionary labors and was always most cordially welcomed by his former co-laborers and parishioners.

The Dominicans gradually gave up to secular priests their pastoral charges in the above named counties till, in 1842, they withdrew entirely, St. John's, Canton, being their last mission in Northern Ohio.

2. THE REDEMPTORISTS.

About 1829 the Very Rev. Frederick Resé, Vicar General of the Diocese of Cincinnati, was sent to Europe by Bishop Fenwick for the purpose of securing priests and financial aid for the Ohio and Michigan missions. Whilst in Vienna he visited the Redemptorist Fathers, located there. His pathetic appeal for priestly help in the immense missionary fields in America, where the harvest was great and the laborers few, aroused in the heart of many a son of St. Alphonsus the desire to establish in that far distant country the Congregation of the Most Holy Redeemer. This desire took effect in 1832 when three Redemptorists were sent in answer to Father Resé's appeal. They were the Rev. Fathers Simon Saenderl, Francis X. Haetscher and Francis X. Tschenhens, who had as their companions three lay brothers. They arrived in New York on June 20, 1832, and a few days later set out for Cincinnati. There a most cordial welcome was given them by Vicar General Resé, Bishop Fenwick being absent at the time on an episcopal visitation of his diocese, then embracing all of Ohio, the territory of Michigan and the eastern part of the territory of Wisconsin. After a short rest the Fathers were assigned to their respective posts of duty. Father Haetscher was sent to Norwalk, Tiffin and the adjoining smaller missions in Huron, Erie, Sandusky, Crawford, Wyandot and Seneca counties, which had received a considerable influx of Catholics, principally from Germany. Father Saenderl was sent to Michigan and Father Tschenhens remained for a short time in Cincinnati to minister to the Catholic Germans there settled. Father Saenderl found little response to his labor and zeal in Michigan and so asked to be relieved of his charge. Bishop Purcell, successor to Bishop Fenwick, granted this request. In 1834 Bishop Purcell sent Father Tschenhens to Northern Ohio to take charge of the scattered missions which Father Haetscher had been attending, with the assistance of a few secular priests. Father Saenderl assisted Father Tschenhens at Peru and Norwalk for a few weeks in 1835, when, at the invitation of Bishop Resé, he returned with Father Haetscher to Michigan.

Bishop Purcell assigned to the Redemptorist Fathers, as their place of residence, Peru, Huron county, where, since 1829, a

congregation of Catholic Germans had been organized.[1] Later they were joined by the Rev. Fathers Czakert and Prost.

Soon these good and zealous priests found as little consolation here as did their brethren in Michigan. Their appeals to the generosity of their people in Peru, for the erection of a new and much needed church, and for other parochial wants, met with no response. The spirit of the congregation was bad; insult and abuse were the return given the priests for their labors and self-sacrifice. This was most painful to good Father Tschenhens, who had always taken a deep interest in the spiritual welfare of his congregation. However, in spite of ill-treatment, he and his faithful co-laborers continued to discharge their duty, hoping against hope for a change of spirit.

Father Tschenhens himself now took charge of the scattered missions in the adjoining counties, visiting at regular intervals, often over roads that were almost impassable, Sandusky, Norwalk, Liberty, Tiffin, Bucyrus, Wolf's Creek (now New Riegel), McCutchenville (no longer existing as a mission), and occasionally Canton. Whilst he was thus engaged Father Czakert attended Peru, Norwalk and the neighboring missions, going long distances afoot or horseback to do so.

No change for the better taking place in the spirit of the congregation at Peru, the Redemptorist Fathers asked their Provincial for permission to give up this charge. Their request was granted, and on Low Sunday, 1839, the Rev. Father Prost announced to the congregation that he and his brethren intended to leave them, giving as a reason for so doing, the continued unkindness and ingratitude shown the Fathers in return for their labors among the people entrusted to their pastoral care.

All the Redemptorist Fathers left as announced, with the exception of the Rev. F. X. Tschenhens, who a few months later followed his associates to Pittsburg, where they founded a monastery and took charge of the present very flourishing congregation of St. Philomena.

In 1841, at the earnest solicitation of Bishop Purcell, Father Tschenhens again took charge of the congregation at Peru. It had been without a priest for months, owing to dissensions

(1) Berger, Life of Bishop Neumann, C. SS. R., p. 222.

which caused the removal of the secular priest in charge, the Rev. Joseph Freigang. Father Tschenhens, assisted by the Redemptorist Fathers, Revs. J. N. Neumann and L. M. Alig, remained from June, 1841, to November, 1843. Meanwhile he also attended Tiffin and a few other missions in Seneca and Wyandot counties. On the date last mentioned the labors of the Redemptorists in Northern Ohio terminated.

3. THE SANGUINISTS.

In 1837 the Venerable Dom Caspar de Bufalo, an Italian priest, founded at Rome a Congregation of priests, naming it the Society of the Most Precious Blood, and known later in the United States as Sanguinists. The object of the Society was to give missions to the peasantry of Italy and thus to arouse the faith then dormant among them in that country. The Very Rev. Francis de Sales Brunner, a native of Switzerland, learning of this infant Society and of its successful work in Italy, went to Rome in 1838, determined to join it, and also to introduce it, if possible, into his own country and Germany, and later on into the United States. His ardent desire was soon realized, and shared also by a number of Swiss priests who followed his example. They became members of the Sanguinist Society and under the leadership of Father Brunner did much for religion, especially in Switzerland. To put into effect his long cherished plan, to establish the same Society in the United States, he went to Rome again in 1842, to obtain the sanction of the Father General, who succeeded the Venerable Founder at the latter's death, in 1838. The permission was cheerfully granted, and Pope Gregory XVI encouraged and blessed him, bidding him God-speed in his proposed missionary work in far distant America. On his return to Germany a letter awaited him from the Very Rev. John M. Henni, Vicar General of Bishop Purcell, inviting him and his associates to come to the Diocese of Cincinnati. The invitation was gladly accepted, and on the 28th of September, 1843, Father Brunner, accompanied by the Revs. M. Anton Meier, John Wittmer, Martin Probst, Jacob Ringeli, Peter A. Capeder, John Van den Broek, John B. Jacomet and two lay brothers, set out for America. After visiting the celebrated shrine at Einsiedeln, Switzerland, and spending a few days in Paris,

they reached Havre on October 13, where they were obliged to await weather propitious for sailing. While thus detained they met Bishop Purcell, who had visited Rome, and had missed by one day the ship on which he had intended to return to America. The meeting between prelate and priests—his future co-laborers in Ohio—was most joyful. October 19, 1843, their ship set sail, and after a very stormy passage the missionaries reached New Orleans on December 21 following. They boarded a steamboat for Cincinnati, where they arrived January 1, 1844. Bishop Purcell, who had taken passage on a sailing vessel for New York, and thus preceded the Sanguinist Fathers by a few weeks, gave them a most cordial welcome on their arrival. After a short rest from the fatigue of their long journey, six of the Fathers set out for Peru, Huron county, the field of labor assigned them by the Bishop, Father Probst remaining at Cincinnati for a time. They took passage on a steamboat up the Ohio river, as far as Wellsville, and thence crossed the country, using wagons to convey themselves and their baggage to their destination in the wilds of Northern Ohio. On the way to Peru they passed a number of villages and towns. Wherever they found a Catholic settlement they made a short stop to say Mass and preach. Among the places thus visited were Dungannon, Canton, Massillon, Wooster, and lastly Norwalk, a short distance from Peru.[1] On their arrival at Peru, about January 15, 1844, they took charge of St. Alphonsus' congregation as successors to the Redemptorists. They also accepted charge of the missions attended by their predecessors, besides attending to the Catholic Germans in Cleveland, and the scattered missions in Lorain, Medina, Wayne, Portage and Stark counties.

The advent of these devoted priests was hailed with delight wherever they were sent. Their labors were signally blessed. In December, 1844, Father Brunner established a convent for this Society at New Riegel, in 1845 one at Thompson, and in 1848 another at Glandorf. Each of these places became a center of Catholicity for the surrounding country, and from them the neighboring missions were regularly attended. In 1847 the congregation of Peru, completely changed in spirit by the prayerful labors of the Sanguinist Fathers, was resigned by them. It was

(1) Sanguinists in the U. S., pp. 40-62.

then placed in charge of secular priests, and has remained so ever since.

The Sanguinist Fathers, under the leadership of their saintly Provincial, did noble missionary work for the cause of God and the spiritual welfare of souls within the limits of the territory now constituting the flourishing Diocese of Cleveland, and they were one of the principal factors in promoting the wonderful growth of the Church therein. By their indomitable energy and simple piety, by their burning zeal and utter forgetfulness of self, by their labors "in season and out of season," they helped to build up the Kingdom of God in men's souls. They succeeded in awakening the Faith, and in enkindling the fire of Catholic Charity in the hearts of the people who had settled at an early date in northwestern Ohio. Most of them had come from countries in Europe where Jansenism and Josephism had put their deadly blight on religious life; and many, after finding a home in the New World, had long been left spiritually destitute, not having seen a priest for years. The Sanguinist missionaries fanned the dying embers of faith into a vigorous flame, and the succeeding generation was brought up in a true Catholic spirit. The result was, that religion soon flourished in all the missions under their watchful care, and hence it is but true to say, that the healthy growth of Catholicity in Northern Ohio may, under God, in a great measure, be justly ascribed to the untiring zeal of these excellent pioneer priests.

4. THE SECULAR CLERGY.

Together with those of the religious orders, recorded in the preceding pages, the priests belonging to the Secular clergy also deserve special mention. They too labored in this part of the Master's vineyard amid trials, difficulties and hardships, often side by side with their brethren of the Regular clergy, already mentioned, more often alone in these scattered missions. And their labors have borne fruit a hundred fold. They did yeoman's service; they blazed the way for those who succeeded them, and laid the foundation for many missions that have long since developed into strong, vigorous and prosperous congregations.

The first secular priest to do missionary work in Northern Ohio was the Rev. Ignatius J. Mullon, a learned and pious clergy-

IMMACULATE CONCEPTION CHURCH (INTERIOR), CLEVELAND.

man. He was stationed at the Cathedral in Cincinnati, between 1824 and 1834, and was repeatedly sent by his bishop to the missions in Stark and Columbiana counties, also to Tiffin and Fremont, remaining for longer or shorter periods in each place. His first visit to Northern Ohio was shortly after his ordination, in 1824. The Rev. Francis Marshall was the next secular priest, doing pastoral work at Chippewa, (near Doylestown) in 1827. In 1830 the Rev. John M. Henni was appointed resident pastor of St. John's, Canton, remaining till 1834. During this time he also attended missions in Columbiana, Stark and Wayne counties. Next in point of time was the Rev. Edmund Quinn, first resident pastor of St. Mary's, Tiffin, 1831-35. His mission covered all of Northwestern Ohio. In 1833 the Rev. W. J. Horstmann came to Northern Ohio and founded a colony on land he purchased in Putnam county from the government. Here also he established St. John's congregation, Glandorf. The Rev. James Conlon had charge of missions in Columbiana and Mahoning counties, and the eastern portion of Stark county, from 1834. In 1835 the Rev. Matthias Wuertz was appointed pastor of St. John's, Canton, and attended Massillon, Louisville, Navarre, and several stations in Stark and Wayne counties. He remained till 1845. The Rev. John Dillon was the first resident pastor of Cleveland, from 1835 to 1836, and during this short time attended stations in Summit and Lorain counties. He died in Cleveland, October 16, 1836. The Rev. Basil Schorb, a native of Pennsylvania, was appointed resident pastor of Chippewa in 1837, and had charge of Canal Fulton, Massillon, Canton, Liverpool, Randolph and Wooster. He returned to Pennsylvania in 1843. The Rev. George Boehne was on the mission in Putnam county, notably at Fort Jennings, from 1841.

The Rev. Patrick O'Dwyer had pastoral charge of the Catholics of Cleveland from 1837 to 1839, and commenced their first church in 1838.

Between 1838 and 1840 the Rev. Michael McAleer did pastoral duty at Canton, Dungannon and Navarre. From 1839 to 1847, the Rev. Joseph McNamee was resident pastor of St. Mary's, Tiffin. For several years he also had charge of all the stations and missions in Northwestern Ohio, covering the same territory as his predecessor, Father Quinn.

The Rev. Projectus J. Machebeuf had charge of the missions in Sandusky, Henry, Ottawa, Wood and Lucas counties from 1839, till he was transferred to Sandusky, as first resident pastor, in December, 1840. From Sandusky he attended missions in Sandusky, Erie and Huron counties.

In 1840 the Revs. Amadeus Rappe and Louis De Goesbriand came to Ohio. The latter was sent by Bishop Purcell to take charge of St. Louis' congregation, Louisville, Stark county. Father Rappe resided about six months at Chillicothe. In 1841 he was sent to Toledo, where he organized St. Francis de Sales' congregation, and attended all the missions and stations in Lucas, Paulding, Williams, Defiance and Henry counties. In 1846 he was joined by Father De Goesbriand, who shared with him the privations and labors connected with this difficult charge. Father Rappe remained at Toledo till his elevation to the Episcopacy in 1847.

The Rev. Peter McLaughlin was resident pastor at Cleveland from 1840 to 1846. Shortly after his arrival he had the interior of St. Mary's church, on the Flats, completed. The church was dedicated June 7, 1840. Father McLaughlin also attended missions in Lake, Lorain and Summit counties.

The Rev. Maurice Howard was on the mission in Northern Ohio about ten years. He came in 1842. Among his charges were Doylestown, Cleveland and Tiffin. He also attended missions in Wayne, Summit, Richland, Portage, Medina, Mahoning, Lake, Huron and Geauga counties.

In 1843 the Rev. John J. Doherty was appointed pastor of St. John's, Canton, where he remained about five years. He also attended Massillon, Canal Fulton and Navarre.

In 1844 the Revs. John H. Luhr and John O. Bredeick were assigned charges in Northern Ohio. Father Luhr was first stationed at St. John's, Canton, October, 1844. In 1845 he organized St. Peter's, Canton, whose pastor he was till 1847. Father Bredeick was the founder of Delphos, and of St. John's congregation at the same place. The Rev. Peter Peudeprat arrived from France in 1845, and was sent to Sandusky as assistant to Father Machebeuf, where he remained till the following year, when he was appointed pastor of St. Louis' church, Louisville, Stark county.

From 1844 to 1846 the Rev. Cornelius Daley was first resident pastor of St. Vincent's, Akron, and from 1846 to 1847 pastor at Doylestown. The Rev. Philip Foley was stationed at Massillon in 1846, and attended Wooster, where he directed the building of the first church, commenced in 1847 and finished two years later.

Besides the above mentioned secular priests the following were also on the mission in Northern Ohio: the Revs. Michael A. Byrne, at Cleveland, 1845-47; J. Freigang, at Peru and Norwalk, 1840-41; H. Herzog, at Fort Jennings, 1840; J. Hoffmann, at St. John's, Canton, with charge of Louisville and Doylestown, 1836-37; H. D. Juncker, at Canton and Tiffin, 1836-37; J. Kearney, who attended East Liverpool and Wellsville from Steubenville, 1845-46; F. X. Roth, at Avon, 1845-47; E. Thienpont, at Tiffin, 1834-35; J. V. Conlan, at Dungannon, in 1847.

The Very Revs. Stephen T. Badin and Edward T. Collins also visited some of the missions in Northern Ohio between 1835 and 1837, the former ministering to the Catholics at Canton, Canal Fulton, Fremont and Tiffin, the latter to those of Dungannon, Toledo and along the Maumee river.

This brief narrative contains the names of all the secular priests who, at any time between 1824 and 1847, were either stationed in Northern Ohio, or attended missions located therein. As this sketch would hardly permit more than the mere mention of their names, the reader is referred to the biographical notices of these priests, many of whom are deeply enshrined in the memory of those who knew them and their disinterested work in the cause of religion.

The following is a complete list of secular priests stationed in Northern Ohio, October, 1847, when the Diocese of Cleveland was erected: the Revs. G. Boehne, Glandorf; J. O. Bredeick, Delphos; James Conlan and J. Vincent Conlan, Dungannon; Louis De Goesbriand, Toledo; John J. Doherty, St. John's, Canton; Philip Foley, Massillon; Maurice Howard, Cleveland; J. B. Jacomet, assistant, St. Peter's, Canton; John H. Luhr, St. Peter's, Canton; Projectus J. Machebeuf, Sandusky; Casimir Mouret, Doylestown; Peter Peudeprat, Louisville; Amadeus Rappe, Toledo—in all, fourteen secular priests.

5. CHURCHES.

As heretofore stated, Father Fenwick came to Northern Ohio for the first time in 1817, visiting among others in Columbiana and Stark counties, the few Catholic families settled near the present village of Dungannon. Here also, under his direction, in 1820, was built the first church in Northern Ohio. It was a small brick building, dedicated to St. Paul the Apostle, and served its purpose till 1849, when the present church in Dungannon was erected. Three years later the Catholics in Canton also built a brick church, dedicated to St. John the Evangelist. It was replaced in 1872 by the present very beautiful church. These were the only two churches in Northern Ohio, until 1829, when a third was built at Chippewa, near the present village of Doylestown. It was primitive in style, small in size and built of logs. In 1831 two more log churches were erected, one at Randolph, Portage county, the other between Lawrence and Canal Fulton, in Stark county. In 1832 a small brick church (St. Mary's) was opened for divine service at Tiffin. It was built under direction of the Rev. Edmund Quinn, and was enlarged by a frame addition built during the pastorate of Father McNamee in 1845. In 1833 three log churches were erected, viz: at Glandorf, Putnam county; Navarre (Bethlehem), Stark county, and at New Riegel (Wolf's Creek), Seneca county. In 1834 the Catholics of Peru built a frame church under the direction of the Redemptorist Father, Rev. F. X. Tschenhens, who had it dedicated to St. Alphonse, the founder of the Redemptorists. In 1835 a brick church was built at Louisville, Stark county, and another (frame) at La Porte, Lorain county. In 1836 a frame church was erected at Shelby Settlement, Richland county, and another the following year at McCutchenville, Wyandot county, eight miles south of Tiffin. In 1839 a log church was erected at Thompson, Seneca county. Cleveland's first church (frame) was begun in 1838, and opened for divine service in 1840. During the latter year the Catholics of East Liverpool, Columbiana county, erected a neat brick church. Five churches were added to this list in 1841. Father Rappe secured by purchase two Protestant frame meeting houses, one of them unfinished. They were located at Toledo and Maumee. The first was dedicated to St. Francis de Sales. Log churches were erected at La Prairie.

Sandusky county, and New Washington, Crawford county; also one of wood, near Norwalk, dedicated to St. Peter. The last mentioned church is still in use.

In 1842 churches were built at Sandusky (Holy Angels'), Abbeyville, Landeck, Liberty, Liverpool, Sheffield, and St. Stephen's Settlement, the first of stone, the last of wood; the others were log churches.

In 1844 a log church was erected at Delphos by Father Bredeick. Frame churches were built at Akron (St. Vincent's), Defiance (St. John's), and Fremont (St. Ann's), and one of stone, at Massillon (St. Mary's). At French Creek an old frame building was bought and fitted up for church purposes; it served as such till the erection of a second frame edifice in 1849.

In 1845 brick churches were built at Canton (St. Peter's), and New Berlin, Stark county; Providence, Lucas county; Tiffin (St. Joseph's), Seneca county. During the same year a frame church was also built at Harrisburg, Stark county. In 1846 a log church was erected at Bismarck (Sherman), and one of same kind, in 1847, at New Bavaria (Poplar Ridge). Total number of churches built or bought between 1820 and October, 1847, was 42, viz: stone, 2; brick, 9; frame, 14; log, 17.

6. THE FEMALE RELIGIOUS COMMUNITIES.

The Very Rev. Provincial F. S. Brunner, C. PP. S., founded a community of Sanguinist Sisters in July, 1844, at Wolf's Creek, (New Riegel). Their convent, the first in Northern Ohio, was a log house. The community numbered but three sisters, Mother Mary A. Albrecht, Sister Rose and a novice.

December, 1845, Father Brunner also founded a community at Thompson, and there, as at Wolf's Creek, a log house was the convent building and contained a chapel. As soon as the Sisters were established in their respective convent homes at Wolf's Creek and Thompson, they at once began the perpetual adoration of our Lord in the Blessed Eucharist, as directed by their Rule. They and their successors have ever since continued, day and night, the observance of this part of their Rule, as a reparation for the insults and outrages committed against our blessed Lord in the most Holy Sacrament of the Altar. They also supported at their own

expense a number of orphan girls in each of these convents, notably at New Riegel, and have continued to the present day this work of charity.

At the request of the Rt. Rev. Bishop Purcell, a small colony of Notre Dame Sisters was sent in 1840 from Namur, Belgium, to Cincinnati. During their voyage they were under the care of the Rev. Amadeus Rappe, then also on his way to America. Later on, when he was appointed resident pastor of Toledo, he desired to obtain the aid of the Sisters of Notre Dame, in caring for the little ones of his fold. Though his request was earnestly seconded by Bishop Purcell, it could not be granted, because of the small number of sisters. In 1845, however, their community at Cincinnati received an increase from Namur, which enabled the Superioress to grant Father Rappe's urgent petition. Accordingly, in the early part of September, five sisters, with Mother Louis Gonzaga as superioress, embarked for Toledo on a canal boat. After a tedious ride of two days and two nights they reached their destination. Bishop Purcell, with his usual paternal solicitude, was there with Father Rappe to meet them.

The Sisters were conducted to their future convent home, consisting of two frame houses, at the corner of Cherry and Erie streets. Here they opened school on October 20, 1845. It promised good results, the children, though few in number, proving most docile and diligent. One serious difficulty, however, stood in their way. Toledo, in those days, was a swampy and unhealthy place, where malignant fevers prevailed; and the Sisters to whom the variable climate of America, with its sudden changes, was most trying, quickly succumbed to its unfavorable influences. When they returned to Cincinnati in the summer of 1846 for their annual retreat they were all completely prostrated, so that some of them could not return at the close of vacation. The succeeding years proved even more disastrous, for not only the Sisters felt the evil effects of the climate, but their pupils also contracted the "Maumee fever." Indeed, almost every family in the town lost some beloved member by death. A novice of the community, Sister Ann Louise, returned to Cincinnati and died, and Sister Xavier, whose remains rest in St. Francis de Sales' Cemetery, Toledo, also sank a victim to the dread fever. All this determined

the Superioress of the Cincinnati community to withdraw the Sisters from Toledo in July, 1848, the third year after their arrival there.

7. BISHOPS FENWICK AND PURCELL.

To the Rt. Rev. Edward Fenwick has been given most justly the title of "Apostle of Ohio," as he was the first missionary of Ohio, who penetrated its wilds, through trackless forests, from Cincinnati to the counties in Northern Ohio, to preach the Gospel and break the Bread of Life to famishing souls. He was consecrated Bishop of Cincinnati, January 13, 1822, and had as a part of his jurisdiction the whole of the State of Ohio.

When he took charge of his diocese there was but one church in Northern Ohio (near Dungannon), and no priest resided within that limit of territory. At the time of his death, September, 1832, there were six churches, viz: near Dungannon, Doylestown and Canal Fulton, and at Canton, Randolph and Tiffin. Of resident priests there were three—at Canton, Dungannon and Tiffin.

Bishop Fenwick, though not of robust health, was almost constantly engaged in visiting his vast jurisdiction, comprising not only Ohio, but also part of Michigan. Unfortunately for the historian, the published records of his visitations, that no doubt would be full of edification and interest were they known, are very meagre. The only two items published concerning his visits to Northern Ohio are the following, which appeared in the Cincinnati *Catholic Telegraph*, October 29, 1831:

"* * After a short stay at St. Joseph's [Michigan], the Bishop proceeded to Detroit, and thence to Canton, a flourishing town in Stark county, Ohio. Here he found the congregation much increased under the pastoral care of Rev. Mr. Henni. Three new churches were commenced within twenty miles of Canton, a fourth near Norwalk [Peru], in Huron county, and a fifth [St. Mary's], in Tiffin, a new and flourishing county seat in Seneca. * *"

"We learn from a communication to the Bishop of Cincinnati, that the Rev. Mr. Henni, pastor of the Catholic church [St. John's] in Canton, has within the last two years received 21 adult persons into the church, besides many children who followed their parents; that he administered the Sacrament of Baptism to 269. This truly zealous and indefatigable missionary has been

compensated for his toils and hardships, in witnessing the rapid and astonishing increase of his flock."

The Very Rev. Frederick Resé, who had been Bishop Fenwick's Vicar General for several years, was appointed administrator of the Diocese of Cincinnati shortly after the death of the Bishop. With energy and prudence he discharged his onerous duties till the advent of the Rt. Rev. John B. Purcell, who at the age of thirty-three years was consecrated second Bishop of Cincinnati, October 13, 1833. He had jurisdiction of Northern Ohio till October, 1847, during which time Catholicity made wonderful strides in this part of the State. A large influx of immigrants necessitated the erection of churches, and the establishment of missions and stations in nearly every county in Northern Ohio, notably in Columbiana, Erie, Lorain, Lucas, Portage, Putnam, Sandusky and Seneca counties. It is true, these churches were not remarkable for architecture, material or size, but they served their purpose, and accommodated the faithful who frequented them with perhaps more fervor and piety than do many of their descendants the beautiful and costly temples which replaced them.

Bishop Purcell visited Northern Ohio at frequent intervals, and always with gratifying results. Master of a facile pen, he regularly sent to the Cincinnati *Catholic Telegraph* full and interesting accounts of his Episcopal visits. Replete with facts, portraying the condition of Catholicity in those early days, as the bishop saw them with his keen, discerning eye, they form a most important chapter of Catholic history in Ohio. At an expense of much time and labor the writer culled from the files of the Cincinnati *Catholic Telegraph* all he could find of Bishop Purcell's reports of his visits to Northern Ohio.

With very slight alterations, such as names of places, changed since these reports were written, they are given verbatim in the following chapter.

ST. PAUL'S CHURCH, NEAR DUNGANNON.

The first Catholic Church built (1820) in Northern Ohio.

CHAPTER III

HISTORICAL DATA OF CATHOLICITY IN NORTHERN OHIO, PRIOR TO 1847. WRITTEN FOR THE CATHOLIC TELEGRAPH BY BISHOP PURCELL.

1834—1847

1. REPORT OF BISHOP PURCELL'S FIRST VISIT TO NORTHERN OHIO IN 1834.—DUNGANNON, COLUMBIANA COUNTY.[1]

"* * After a late Mass on Monday, 9th of June, the Bishop left the house of Mr. Gallagher, * * and visited the family of Mr. Jeffers, where he had the satisfaction to see ten interesting converts; thence he proceeded, accompanied by Mr. Delong, (who numbers not fewer than seventy relatives, converted like himself, to the Catholic faith), on the road to St. Paul's church, [now St. Philip's, Dungannon], in Columbiana county, where he arrived on Saturday, 14th inst., having visited several Catholic residences in the intervening towns. Rev. Mr. Henni, of Canton, had arrived the day previous at St. Paul's and commenced preparing the attending members of the congregation for the holy sacraments. The interests of this church had been for some time grievously neglected and the ecclesiastical property attached to it misapplied. The exertions of the present pious clergymen and the measures taken during the episcopal visitation, will, it is hoped, efficiently arrest the two-fold evil. The church of St. Paul is a substantial brick edifice, recently much enlarged, but still inadequate to the increasing numbers of the congregation. It is attended by the Catholics of New Lisbon, Hanover, and a thickly settled territory of ten or twelve miles round. The Catholics worshipping at the church are variously estimated at from eight hundred to one thousand souls. They have no resident pastor. There were only six reputed sufficiently well instructed to be admitted to confirmation, and it was truly distressing to observe that many had been suffered to reach their twentieth year without having been imbued with the first elements of a religious education, or received any other sacrament than baptism. * *

2. ST. JOHN'S, CANTON, STARK COUNTY; VERY REV. JOHN A. HILL; LOUISVILLE, CANAL FULTON, DOYLESTOWN, WOOSTER, ETC.[2]

"Mansfield, Richland Co., July 3, 1834.

"Our first station, after having left St. Paul's church [near

(1) *Catholic Telegraph*, June 27, 1834.
(2) *Catholic Telegraph*, July 18, 1834.

Dungannon], was at Mr. Crevaisier's, in Hanover, where a few persons, unable to attend church, received the holy communion, and one child was baptised. Similar consolations were afforded to the Catholics of Paris, fifteen miles distant, in the house of Mr. James Cassilly. Passing by Osnaburg in the public stage, we had not time to visit several Catholic families, chiefly Germans, inhabitants of that town and vicinity. Having rendered our accustomed and solemn homage to the Adorable Sacrament on our arrival in the church of Canton [St. John's], the seat of Stark county, and knelt in the cemetery by the remains of the once animated temples of the Holy Ghost, destined to rise more splendid from their present ruins, we became unconsciously absorbed in reflection at the humble grave of the Rev. Mr. Hill. How many associations, pleasing and melancholy to the soul, did not that sad memory awaken! What *consistent* testimony did not its peaceful occupant render to the truth! What a contrast between his and the conversion of certain modern proselytes! Willingly did he descend from exalted station, relinquish country, debar himself of the pleasures of society which he was so eminently qualified to grace and adorn, and sever the dearest ties, to worship at the shrine of that mysterious Catholic religion, always blackened by calumny, but ever bright with holiness, always assaulted by error, but never overcome, and which is now going forth through the New World, as it has gone through the old, "conquering and to conquer." The following epitaph, a tribute of classic as well as sacerdotal piety to the memory and virtues of the deceased ornament of the American priesthood, is inscribed on a plain white slab placed against the south side of the church. It is, we understand, the composition of the Rev. Mr. Henni, associate pastor of the Canton congregation:

D. O. M.

Reverendus Sacerdos Dominus

JOHANNES AUGUSTINUS HILL.

Relictis centuris castris,
Minervæ induit arma
Adscriptis Dominici choro
Patris premit vestigia
Patri ignotis in Sylvis:
Pius mitisque animo
Carus et ore facundus
Obiit iii ♀ Non. Sept. MDCCCXXVIII.
Pulveri eheu! fave pulvis
Nova dum silet turba.

"On Sunday Rev. V. Raymacher [Dominican] sang Mass, and the Bishop preached in the morning, and again addressed a large audience in the afternoon. The Tuesday following, Feast of St. John Baptist, patron of the church, the sacrament of confirmation was administered to 105 persons, all of whom received the divine Eucharist, on the same day. The order observed during the dispensation of the sacred rite was truly edifying. The progress of Catholicity in this section of the State may be estimated from the fact that there are at present upwards of 2,000 communicants in part of the district, attended by two clergymen, the only priests in Stark county, where, ten years ago, there were scarcely thirty resident Catholic families. This extraordinary increase will appear from the annexed statement, on the correctness of which full reliance can be placed:

"Canton, 800 communicants; Beechland [Louisville], 7 miles distant, 240; Paris, 120; Moreck, 15 miles to the east, 100; [Canal] Fulton, 130; Sugar Creek, 60; Randolph, in Portage county, 18 miles north of Canton, 120; the remainder are in Medina, Chippewa [Doylestown] and Tuscarawas, where there is, unfortunately, no one to gather the harvest into the barns of the Father of the family, but tenacious Catholic faith alone preserves the love of our holy institutions, cementing the unity of the spirit in the bond of peace. A few only of the congregations did we find time to visit. Beechland [Louisville] is principally a French settlement. Church is held in the house of Mr. Joseph Menegay, which was formerly occupied as a place of meeting by a Baptist minister and his congregation. Bricks to the amount of 120,000, for a new church, are now in the kiln, and a lot of three-fourths of an acre, in an eligible position, near a recently laid off site for a new town, has been given by Mr. Lutzenheizer. The ground for a grave yard is the grant of Mr. Bideau, and forty-nine acres of prime land, generously donated by Messrs. James, Richard and Patrick Moffit, to which five others had been added by the good Mr. Menegay, are now recorded in the Bishop's name, as a provision for the support of a pastor.

"In the [Canal] Fulton church, a log building fifty by thirty, built on an acre lot presented by Mr. McCue and not yet dedicated, there were fourteen confirmed, of whom five were converts. Messrs. Patton, Bayle, McCadden and Eddington are among the most zealous of the little flock, and names which we record with much satisfaction.

"In Sugar Creek church, [Marshallville?] Wayne county, likewise a log edifice, small and inconveniently situated, there were fourteen communicants and four confirmed on the first of July. The Arnolds, of Allegheny county, Maryland, have planted the

mustard seed, and they now cherish its growth in this lonely place. Among the baptized there was one convert.

WOOSTER.

"Reaching Wooster late at night, we greatly regretted that we could not sojourn, at least one day, with the excellent Catholics near that town. The dreariness of the hour and the stormy state of the weather were in perfect accord with the feelings inspired by the sight of the room in which the late Bishop died, forlorn by every one but his God. Filled with the most serious but salutary impressions of the precarious tenure by which we hold to the present life, we left the town, after a short and broken rest, and proceeded over a wretched road, 33 miles, to Mansfield. There are two English and several German Catholic families in this town, but many more in the neighborhood. They are very irregularly attended. Notwithstanding the briefness of the notice, there were fifteen communicants and four confirmed in the house of Mr. William Downey. Deprived, for want of time, of the pleasure of visiting Chippewa [near Doylestown], where Messrs. G. Whitman and Peter Marshall, brother to the Rev. Francis Marshall of Maryland, have lately conveyed eighty acres of good land to the Bishop, towards the support of a priest; and unable, for the same reason, to see the numerous Catholic families newly settled near Bucyrus, Crawford county, of whose attachment to their faith and praiseworthy exertions for the building of a church we have heard much that edified, we left Mansfield on the 3d of July, hoping to reach Paris by Truxville the same day. In this we were disappointed; and after a costly, dangerous and unsuccessful effort to cross the flooded headwaters of the Mohican [Wyandot?], were compelled, with well drenched clothes and broken carriage, to return and think of the patience and joy of the Apostles in greater labors and disasters, while we enjoyed the fireside of our kind host. Tomorrow, God willing, we shall renew the effort to reach Norwalk by Sunday, and, we hope, with better success. * *

3. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1834.[1]

"Dayton, 23d July, 1834.

"We shall here conclude our notes of the episcopal visitation. Reports, which, we trust, we shall find to have been exaggerated, having reached us, of the reappearance of cholera, under alarming circumstances, at Cincinnati, induce the Bishop to defer visiting

(1) *Catholic Telegraph*, August 1, 1834.

the remaining Catholic stations on his route, and repair promptly to his see, in order to unite with his reverend and, he fears, overburdened fellow-laborers, in rendering to that beloved portion of his flock the spiritual consolation and relief of which it may be in need.

"From Mansfield to Paris there are many scattered Catholics; we had time to visit none but the numerous and edifying family of Mrs. Trux, residing near the last mentioned, new and rapidly growing town. The number of professors of 'the faith once delivered to the saints,' increased as we approached

NORWALK,

seat of Huron county. Three miles from the town is a well built frame church under the pastoral care of the Rev. Mr. Tschenhens, of the Holy Order of the Redeemer, founded by the lately canonized Alphonso de Liguori, an Italian bishop. The church, which has been lately erected, was dedicated to the Almighty God, under the invocation of that Holy Prelate and zealous patron of missions. Previously to the ceremony of its benediction the Bishop addressed the congregation (to whom the Rev. Mr. Henni, of Canton, subsequently delivered an eloquent and impressive discourse in the German language) and was obviously much impressed with the necessity of the prayers he preferred to heaven being granted, when he besought the Divine Disposer of every good gift, to cherish and mature the mustard seed, thus sown under the fostering care of the Redemptorists, and thence to diffuse the blessings of the only true and loving faith over an extensive territory, where its influence has hitherto been but little felt. Rev. Mr. Tschenhens is now aided by two pious lay brothers, and is soon to be joined by a zealous clergyman of his Order, from Michigan, and a considerable reinforcement from Vienna, who are thought to be now on their voyage to the distant and unknown settlement in the West. After the dedication of the church, the cemetery was blessed, and 19 were confirmed.

"At the request of several of the citizens, the Bishop preached in the court house at Norwalk. The day following he was accompanied by Revs. Messrs. Henni and Tschenhens to Lower Sandusky [Fremont] where the divine sacrifice was offered at the residence of Madame Beaugrand. There are not many Catholics settled in this town, but several families have lately arrived in its vicinity. A lot for a church was promised by esteemed friends to the holy cause of truth, and pecuniary assistance will not, it is believed, be withheld when the seasonable time for the commencement of the church shall have arrived.

TIFFIN.

"We were much disappointed at finding the church [St. Mary's] of Tiffin still unfinished. It has not yet been dedicated. On Sunday, 13th of July, there were 100 communicants, and on the following Tuesday 26 were confirmed. Exclusive of the Germans, to whom Revs. Messrs. Henni and Tschenhens frequently preached during their stay in the town, there is a large and fervent congregation from the neighborhood of Emmittsburg, Mt. St. Mary's and Westminster, Frederick county, Md. They are the hope of religion and will long continue, as we fondly and devoutly trust, to enhance their Bishop's joy and pastor's crown in the remote and peaceful habitations they have chosen. Rev. Mr. Quinn, who has hitherto attended this congregation, resides at the distance of five [?] miles from Tiffin, and has had to administer to the spiritual wants of the Catholics of a circumference of nearly forty miles, the roads at any season of the year, but particularly in the winter, being of the very worst description.

McCUTCHENVILLE.

"In McCutchenville, 10 miles from Tiffin, a charming lot of 2¾ acres has been ceded to the Bishop and his successors in office by Mr. William Arnold, and a considerable sum has been subscribed by Messrs. McLaughlin, Berton, Noel and other Catholics and Protestants for the erection of a church. Two other churches are spoken of, and would indeed be necessary, for German congregations, five miles in different directions from Tiffin.

4. REPORT OF EPISCOPAL VISIT TO NORTHERN OHIO, MADE BY BISHOP PURCELL IN 1835.[1]

DUNGANNON.—NEW LISBON.

"St. Paul's [near Dungannon] was visited on the first Sunday of August. The Bishop found the congregation much increased and anxious to secure the services of a resident priest. This was a favor which it was not in his power to grant. However, on two Sundays of every month, until God is pleased to send more numerous, pious and efficient laborers into His vineyard, the spiritual wants of the congregation will be supplied by the Rev. Mr. Conlan, from Steubenville. The number of Catholics in the town of New Lisbon, six miles from St. Paul's, has likewise been much augmented by the contractors, laborers and men of business attracted to the spot since the commencement of the Sandy and Beaver canal. The divine mysteries were celebrated in the house of a French Catholic, and on Monday evening the Bishop preached in

(1) *Catholic Telegraph*, September 4, 1835.

CALVARY CEMETERY (View Looking West), CLEVELAND.

the court house to a large and attentive audience. The Catholics of New Lisbon are anxious for the erection of a new church, but it has been recommended to them to enlarge and finish the building at St. Paul's, before they undertake to build another so near it. In time, we trust, there will be a creditable church in either place.

CLEVELAND.

"The Catholic congregation of Cleveland has been very recently organized. It consists of not more than three hundred members. They are all poor in this world's wealth, but rich in the faith and hope which ensure their professors those treasures which rust cannot consume, nor earthly distinction affect, and which are forfeited by vice and wilful error. A merchant of Cleveland, Mr. Clark, has presented a lot in Brooklyn, which is connected and almost identified with Cleveland by a bridge thrown over the Cuyahoga river. On this lot [not used; first church was built on 'Flats' in Cleveland centre.—H.] it is intended to erect a church during the present season, and from the friendly and liberal spirit evinced by the Protestant citizens of the town and the spirited exertions which the Catholics are resolved to make, we have no doubt but that the voyager on Lake Erie will soon be cheered, in his approach to this safe harbor, by the aspect of the Sign of our Redemption. We were delighted to hear how greatly the religious, moral and social condition of the Catholics in the vicinity of Cleveland, who had previously enjoyed no means of instruction, has been improved by the unremitting exertions of their pastor, Rev. Mr. Dillon. May the divine blessing continue to remove the obstacles which could mar the projects, or impede the success of this interesting little flock.

CUYAHOGA FALLS.

"At this place, which is thirty miles from Cleveland, there are a few Catholics, but many more dispersed through the country around. Many of the influential citizens, who belong to no religion, but who are shocked at the disreputable acts resorted to, for the disparagement of the Catholics among a people who have little opportunity of judging of them but from the caricatures exhibited by sectarians, have strongly urged with promises largely to contribute to the building of a Catholic church. [No church built at C. F. till 1884.—H.] It will be impossible to accede to their request before the completion of the church in Cleveland. Meantime, they shall hear the word of Catholic truth announced at stated visits, by Rev. Mr. Dillon.

RANDOLPH.

"The first movement of German Catholics in a new settlement is to build a church and school house of the cheapest and most accessible materials. To improvements in the condition of the country, and their own, they wisely adjourn the construction of more costly and substantial edifices. Within one mile of Randolph [Centre] in Portage county, there is a Catholic German congregation who have raised a small, but remarkably neat log chapel and school house, thereby evincing a laudable attention to the instruction of their children, and a becoming zeal for the religion of their fathers. The congregation consists of forty-five families, and of this little community, it is said, in addition to other praise, that there is not a solitary instance of habitual or occasional intemperance to stain its early and humble history! On the 22d inst. [August, 1835], Rev. Mr. Saenderl [Redemptorist], who accompanied the Bishop, sang High Mass, in which the entire congregation, young and old, joined in admirable accordance; there were fifty-three communicants and twelve confirmed. Several Catholic families, not before heard of, attended from a distance of ten or fifteen miles, or requested through those who were able to come, that they may be visited by a priest. Measures were promptly taken to afford them this consolation. * *

5. REPORT OF EPISCOPAL VISIT TO NORTHERN OHIO BY BISHOP PURCELL IN 1835.[1]

LOUISVILLE, O.

"Beechland [near Louisville], Stark county.—This congregation has suffered from the want of pastoral attention for several months. Still the members of the building committee have not neglected the collection of materials for the erection of a church in the newly located and fast progressing town of Louisville. Eighty-one thousand brick, and much of the gross timber for the construction of the church, are now on the selected site, and the Bishop was cordially seconded in his earnest desire for the completion of at least the shell of the building, before the setting in of the winter. The resources of the congregation are fully adequate to the support of a priest, and promises have been given, which it is hoped the Divine Lord of the harvest will enable us to realize, that a worthy laborer shall be speedily placed at their head, to lead them onward in union, strength and piety. The holy mysteries were celebrated in the large dwelling of Mr. Eck, a Catholic lately arrived from Pennsylvania, and many persons were admitted to holy communion and confirmation.

(1) *Catholic Telegraph*, September 11, 1835.

ST. JOHN'S, CANTON.

"This healthy and popular town appears destined to enjoy its share of the growing prosperity of the West. Its citizens are now engaged in urging on to completion a cross-cut from the Ohio and Erie, or Sandy and Beaver canal. The church is far too small for the greatly increased numbers of the congregation, and notwithstanding the contemplated formation of several distinct missions in its neighborhood, it will be necessary to erect a new church on, or near, the site of the old one, to accommodate the Catholics and numerous enquirers after religious truth at present residing in the town. At the request of many of the citizens the Bishop preached to an unusually large assemblage in the court house on Sunday evening, August 23d. The Rev. gentleman of the Order of St. Dominic, to whose arduous and untiring efforts for the promotion of faith and morals, during many years, the diocese of Ohio owes a large debt of gratitude, has lately surrendered[1] the Canton congregation to the care of the Bishop. This measure was exclusively owing to the impossibility, on the part of the Order, of attending to this distant mission, while the congregations of Zanesville, Somerset and Lancaster require more than the time and pains which have been bestowed on their spiritual instruction and improvement in former years. Rev. Mr. Saenderl, Superior of the Redemptorists, and Rev. Mr. O'Bairne have been entrusted by the Bishop with the care of the congregation.

6. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO IN 1836.[2]

TIFFIN, ST. MARY'S.

"Very Rev. S. T. Badin and Rev. H. D. Juncker having reached Tiffin several days before the Bishop, prepared the congregation for the reception of the Sacraments. There were only 23 confirmed. The church is under the care of the Redemptorists [stationed at Peru, Huron Co.] whose number, we regret to say, has not been hitherto large enough to admit of their devoting the necessary time to the instruction and spiritual wants of the diocese. Four clergymen, at least, would be required for Seneca county, in which are five [four?] churches at the present time [Tiffin, Thompson, Wolf's Creek and McCutchenville] in process of building. Numerous sects, of whose very name the Bishop had never heard before, are swarming through the villages in this and Crawford county.

"The Tiffin and McCutchenville congregations are comprised

(1) The Dominicans reassumed charge of St. John's, Canton, about 1837, retaining it till 1842.—H.

(2) *Catholic Telegraph*, September 15, 1836.

of the very best materials; they have been lately much augmented by emigrants from Maryland, Pennsylvania and some parts of Europe. The Germans in their vicinity are peaceful, industrious and full of zeal for the diffusion of our holy religion, for their own edification and the instruction of their children. The Tiffin church, the shell of which, only, has been so long built, will be completed and ready for dedication this fall. * *

FREMONT; LA PRAIRIE.

"Lower Sandusky [Fremont] and the French congregation of Muddy Creek [La Prairie], consisting of 20 or 30 families, are still destitute of a church. From the well known liberality, respectability and intelligence of many of the inhabitants, we have no doubt but means will soon be furnished to erect in this interesting vicinity a new and neat little monument to the Faith of ages. We shall look with confidence for its completion by the coming year. * *

CANTON, ST. JOHN'S.[1]

"Rev. Dr. Hoffmann will visit the Catholics of Columbus at the feast of Christmas. He will thence proceed direct to Canton, where, we are happy to announce, will be his future residence as pastor of the Catholic congregation. Cordially do we congratulate our brethren at Canton on their acquisition of so learned and zealous a spiritual guide as Dr. Hoffmann, and we sincerely hope that his pious instructions and edifying manners will soon make them forget their late destitution of pastoral encouragement and succor. We trust some of the prominent members of the congregation will, without delay, prepare the presbytery for his reception.

EAST LIVERPOOL, OHIO.[2]

"Measures are in progress for the erection of a church in this flourishing village [East Liverpool]. * * A lot has been secured and a subscription commenced. This is owing to the zeal of Rev. James Conlan, pastor of Steubenville, who attends [this and] several neighboring missions. * * Rev. Mr. Conlan is making an appeal to our Catholic brethren in behalf of this infant congregation, to which we hope there will be a liberal response.

7. DEDICATION OF THE CHURCH OF "OUR LADY OF THE LAKE," [ST. MARY'S ON THE "FLATS"], CLEVELAND, O., JUNE 7, 1840.[3]

"Rt. Rev. Dr. de Forbin-Janson, Bishop of Nancy and Toul, France, and Bishop Purcell, of Cincinnati left Buffalo on the

(1) *Catholic Telegraph*, December 23, 1836.
(2) *Catholic Telegraph*, June 6, 1839.
(3) *Catholic Telegraph*, June 20, 1840.

ST. STANISLAS' CHURCH (INTERIOR), CLEVELAND.

steamboat *Constitution* at 8 p. m. on Friday, 5th of June, for Cleveland. At Fairport, 30 miles from the last mentioned place, they were overtaken by a violent storm, during which the vessel, which was very heavily laden, labored a great deal and made but little headway, so that they did not reach their destination for many hours after the usual time employed in making the trip. They were both, as were nearly all of their fellow-travelers, gloriously sea-sick and soaked with surf from the swollen waters, and the good Bishop of Nancy was moreover at one moment in imminent danger of serious injury from the falling of a high and heavy pile of cases of merchandise in a sudden lurch of the ship. Finally they disembarked in safety, at 5 a. m., on Sunday morning, *Auspice Maria.*

"The Bishop of the diocese was agreeably surprised to find that all the work which he had directed to be done at the new church by Mr. Golden, the architect, had been not only faithfully performed, but that the altar and the plastering, etc., had likewise been very neatly executed. He accordingly resolved not to lose so favorable an occasion of dedicating it. The zealous Bishop of Nancy, who seems to have never known what it is to be weary in well doing, kindly consented to dedicate the church, which he did according to the Roman ritual, and in full pontificals, after which he celebrated High Mass, which was wonderfully well sung in plain chant by the choir. * * Bishop Purcell preached to a very intelligent and attentive auditory, before and after the ceremony.

"The church measures 81 by 53 feet, having four well wrought Doric columns in front, a light but substantial gallery, or organ loft, handsome ceiling, etc., and conveniently situated on Columbus street, between the two [?] congregations of Cleveland and Ohio City [?]. * * [Church was taken down September, 1888.—H.]

8. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1840.[1]

LIVERPOOL, MEDINA COUNTY.

"After his departure from Cleveland [June 8], the Bishop visited two Catholic families near Strongville [Cuyahoga Co.] who had not been favored with the presence of a priest for several years. * * * He was there met by a deputation of German Catholics, of Liverpool, Medina county, by whom he was attended to the residence of Mr. Lawling, in which service is generally held for the neighboring Catholic inhabitants. The next morning a large number of the faithful, living on the east and west banks of

(1) *Catholic Telegraph*, July 4, 1840.

Rocky river, assembled on the occasion, in virtue of a previous notice sent there from Cleveland. These formed in procession and proceeded, chanting the *Miserere*, to the graveyard, where the Bishop, in mitre and crosier, blessed the graves of a few persons thus solitary buried, and gave an instruction to the bystanders on the nature of the ceremony and the circumstances under which one or two of their brethren, who were there interred, had died. Rev. Mr. O'Dwyer then offered the holy sacrifice, and the Bishop preached on the worth of the soul. Many well-inclined Protestants were present. It was thought expedient to recommend the construction of two churches, one at each side of the river, which is often too much swollen to admit of being safely forded. Materials have been prepared for these purposes, and we hope to learn soon that the churches have been built. [In 1842 a log church (St. Mary's) was built east of Rocky River, in the hamlet of Abbeyville, later replaced by a brick structure, but long since abandoned. In the same year a log church was also erected west of same river, one mile from Liverpool Centre. This was replaced in 1861 by the present brick edifice, known as St. Martin's, Liverpool, Medina Co.—H.]

DOYLESTOWN.

"About noon the Bishop left [Liverpool] for Chippewa [near Doylestown] in Wayne county, accompanied by five of the congregation, on horseback. * * After straying a few miles from the right road, the party reached, before sundown, the residence of Rev. Mr. Schorb, pastor of the congregation. Next day the Bishop visited Mr. Marshall and Mr. Whitman, two zealous Maryland Catholics, who have given a valuable tract of seventy-eight acres of land for the support of a presbytery, and who are now engaged in redeeming a pledge by them voluntarily and generously given to build a church and a dwelling for a priest at their own expense. The cost of the buildings cannot be under seven or eight hundred dollars. Other members of the congregation rival their charity in supplying the church with suitable vestments, and in no other part of the diocese has the Bishop witnessed more zeal, humility and fervor than in this sequestered and delightful spot. Surely the divine mercies are for such a people. The number of communicants has been more than doubled since the arrival of the pastor, being now eighty-five. In [Canal] Fulton, on the canal, nine miles distant, there are eighty-four communicants; in Liverpool, eighty-one; in Randolph, fifty; in Akron, twenty, (not including the English-speaking portion, which is considerable); in Wooster, Ashland [?] and Shelby [Settlement], the communicants amount to one hundred and nineteen. All the

places are attended [from Chippewa] by Rev. Mr. Schorb, to whom the Bishop promised an assistant, for whose support ample means will be furnished at the glebe-house. The church [at Chippewa], though yet unfinished, is still used for divine service. It was filled on Corpus Christi, when the Bishop and the reverend pastor alternately officiated; the former preached on the great mystery of the divine love in the Adorable Eucharist, and after having praised the zeal and piety of this fine little flock, exhorted all to perseverance and renewed effort to obtain all that is yet wanting for the instruction of the youth of the congregation and the decency and dignity of the worship of God. * *

CANTON, ST. JOHN'S.

"On Thursday afternoon [June 11], the Bishop reached Canton in company with Rev. Mr. Schorb. He there witnessed and heard, with inexpressable pleasure, the good done by the indefatigable Rev. Mr. Juncker, and had reason to bless the Almighty's goodness that a constitution, naturally delicate, had not sunken under an accumulation of arduous duties. The new pews, the decent altar, the handsome antependium, speak the man of God, prepared for every good work. He had, up to this date, eighteen hundred and forty-three communicants, [of these there were] in Canton, five hundred and forty-eight; Massillon, seventy-four; Bethlehem [Navarre], seventy-five; Norwalk [Peru], three hundred; Tiffin and German Settlement [New Riegel], five hundred; Sandusky City, twenty-four; Thompson's Settlement [Thompson], eighty-five; Cleveland, twenty-four.

"These are not all the Easter communicants in the several places named, but all that Rev. Mr. Juncker was enabled to instruct and otherwise prepare for the reception of the holy sacraments. He was assisted by his Reverend and worthy *confrere*, Mr. Wuertz, in Bethlehem, Norwalk, Tiffin, and the adjacent stations.

EAST LIVERPOOL, JUNE 25, 1840.[1]

"The town of East Liverpool, Columbiana county, which was laid out nearly thirty years ago, but which began to be improved only a few years past, is one of the healthiest and most agreeably situated on the Ohio river. * * Mr. James Blakely [of East Liverpool, and a convert] with a liberality which we have pleasure in recording, and which we trust will find many imitators in the congregations of the diocese, gave four hundred dollars [for the church just built], and in connection with four other gentlemen,

(1) Bishop Purcell, in *Catholic Telegraph*, July 18, 1840.

viz: Messrs. Mitchell, Mausley, Cooke and Smith, presented three town lots for the sacred building. The first two of these four gentlemen have also paid $100 each towards the erection of the church. Mr. John Blakely, a convert like his brother mentioned above, has offered one hundred dollars. Mr. Kerrins, architect of St. Paul's church, Pittsburgh, who resides here, has also given one hundred dollars for a new altar; and his wife, who is a convert, has done and contributed much, in company with the family of another estimable convert, Mr. Bayley, together with Mrs. Blakely, and others, to decorate the sanctuary, if not to build up the very walls of our little Sion. Mr. John J. Murphy has also been a liberal benefactor, and incurred responsibilities towards forwarding the good work. Messrs. Buchheit and Diettrich, German Catholics, the former being the first Catholic who settled here, largely participated in the merit of the forementioned. Many other names might be added, but they do not occur to us at present. The pious pastor, Rev. Mr. [James] Conlan, lodges at the hospitable residence of Mr. Fortune. * * And it is not for ostentation, or any intention of flattering a fondness for even amiable fame, which is very far, we believe, from the minds of all those who have engaged in this pious undertaking, that we have written the foregoing, but only to do as we see done in other places where lists of the benevolent are kept and occasionally published, for the double purpose of acknowledgment and emulation in well doing.

"The church is of brick, substantially built, with stone foundation and water courses, 70 x 40 ft. in dimensions, and has already cost three thousand dollars. The resources of the committee, and indeed of the congregation, are nearly exhausted, and though the Bishop has come to their assistance as generously as his means and the numberless demands made on him will allow, they are compelled by the hard times to leave the work unfinished for the present. * *

PASTORAL APPOINTMENTS.

"Rev. Peter McLaughlin has been appointed pastor of the congregation of "Our Lady of the Lake," Cleveland, and of the various stations hitherto attended by Rev. Mr. O'Dwyer, in Cuyahoga and the adjoining counties.

"Rev. Mr. Louis de Goesbriand succeeds Rev. Mr. Wuertz (removed to Canton in the absence of Rev. Mr. Juncker, who has obtained leave from the Bishop to make a short visit to Europe), as pastor of St. Louis' Church [Louisville], in Stark county. * *[1]

(1) *Catholic Telegraph*, October 10, 1840

9. BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1840.[1]

McCUTCHENVILLE.

"The church of McCutchenville might have been dedicated, as the Bishop and Very Rev. Mr. Henni, on their way from Marion to Crawfordsville, had to pass by Tymochtee, which is only a few miles from it, but they were not aware, when they heard that the church was handsomely finished, that they should have to approach so near to that part of Seneca [Wyandot] county during the visitation. This duty devolves on the reverend pastors of Tiffin according to the request made by the Bishop to the Rev. Mr. Machebeuf. * *

FINDLAY.

"In Fort Findlay, Hancock county, they [Bishop Purcell and Father Henni] were agreeably surprised to find more Catholics than they believed to reside there. Church was held at Mr. Engelmann's, a friendly Protestant married to a Catholic lady from near Emmittsburg, and some children were baptized. [Mr. E. later became a convert.—H.]

"From Ottawa [Glandorf?] we started for the Catholic station at Fort Jennings, but the state of the creeks did not admit of our going farther in that direction than Kalida, and during this short journey we had to roll away the fallen timber and make frequent use of the axe to cut down saplings that interrupted our path.

"Our next resting place was Lima, in Allen county. Here we could not learn that there were any Catholics. * *

GLANDORF.

"With much difficulty we [Bishop Purcell and Very Rev. Father Henni] procured a wagon at Findlay to transport us some thirty miles over a very bad road, to Ottawa. We were benighted before we reached the village, but as the rain, which had fallen during the day in torrents, had fortunately ceased, we procured a guide and lantern and ventured to ford the Blanchard river on horseback, that we might reach Glandorf, the settlement of Rev. Mr. Horstmann, before Sunday morning. We accomplished this task in little more than an hour, and were cordially welcomed by this learned professor, devoted pastor and fervent solitary. Rev. Mr. Horstmann is a native of Prussia. He purchased a section of land in this part of Ohio [Putnam county], in 1834. A few of his compatriots followed him, and a Catholic settlement

(1) *Catholic Telegraph*, December 12, 1840.

was commenced. Its increase may be estimated by the following data: In 1835 there were 2 baptisms; in 1836, 20; in 1837, 23; in 1838, 29; in 1839 only 28, and in 1840, to the 30th of October, 33. There were this year 590 communicants, 122 families, 36 confirmed, and 5 deaths in the settlement.

"The church, in point of material and style, is well suited to the forest scene around. The pulpit, from which the spiritual Zaccheus not only sees Christ in his law, but also shows Him to a faithful people, is formed from the hollow trunk of a sycamore. The dome of the sacred edifice, now canopied only by the firmament, consists, in summer at least, of the arched branches, grapevine, and, for aught we know to the contrary, the ante-deluvian oak.

"Near the church, and similarly constructed, stands the school house. The priest was for eighteen months the school master, and it is worthy of record that the common school fund furnished a fair contingent of his salary. We are happy to say that this is not the only instance of such rare justice to the Catholic population of Ohio. In Minster and Wapakoneta we shall have occasion to notice the same honesty and fairness, in giving our people a portion of the education money. * *

10. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.[1]

PERU; ST. PETER'S, NORWALK, ETC.

"* * A clergyman [Rev. Joseph Freygang] from another diocese [Detroit], who had been recently admitted, with much difficulty, into Ohio * * had placed himself at the head of a party [which under his direction left Peru and organized St. Peter's, Norwalk, contrary to the Bishop's positive prohibition] and thus proved the occasion of much disturbance of the peace and edification, for which this congregation [St. Alphonsus', Peru], had, with very few exceptions, been at all times remarkable. * * The Bishop experienced great satisfaction at meeting here the former pastor [Rev. F. X. Tschenhens], who had returned [from Pittsburgh] to resume the care of his beloved flock. This zealous priest had been diligently employed for several days in preparing the candidates for confirmation, of whom about twenty-five or thirty received that sacrament [June 20]. The Bishop preached at High Mass on the necessity of obedience to the spiritual authority which Christ has established in His church for the maintenance of good government, happiness and order, and the prevention of the guilt and wretchedness inseparable from schism. * * The

(1) *Catholic Telegraph*, July 17, 1841.

ST. EDWARD'S CHURCH (Interior), CLEVELAND.

church was crowded with a Catholic audience, most of whom were affected even to tears, and all united in addressing the most fervent prayers to heaven for the restoration of the alienated affections of those who had hitherto been of one mind with them in exhibiting the good and pleasant scene of brethren dwelling together in unity. * * After High Mass the Bishop preached in a little grove, near the church, on the sacrament of penance; and the following evening, at the request of the sheriff and a large number of the principal citizens of Norwalk, he preached in the court house. On Tuesday evening [June 22], the Bishop preached in the school house at New Haven, twelve miles from Norwalk, and on the next day held 'station' at the house of Mr. James Patton, where there were some communicants, and three persons were confirmed. We thence proceeded to

THE CHURCH OF THE SACRED HEART [SHELBY SETTLEMENT].

"In this church, attended by about 100 families of German and Irish Catholics, we were kept pretty constantly busy in giving instructions and administering the sacraments. On the evening of the second day, the Bishop preached by request in the Methodist meeting-house at Shelby, four miles from the church. After the sermon the Bishop, accompanied by Rev. Mr. Tschenhens, left Shelby for Bucyrus, 14 miles distant [June 24th]. Rev Mr. Henni, who had arrived at Norwalk from Columbus, where he had officiated the previous Sunday, returned [from Shelby Settlement] to Norwalk, with the intention of reaching Tiffin for the next Sunday. There are but two or three Catholic families in Bucyrus, although there are many at various distances in the country around. These we could not visit, and therefore we took a stage to Scipio, or Republic, a new and for the present thriving village, being the termination of the finished portion of the Mad River and Lake Erie railroad, commencing at Sandusky City, 26 miles distant. This distance is traveled in the cars, propelled by a locomotive at the rate of about 12 miles an hour.

TIFFIN, ST. MARY'S.

"The church at Tiffin which was visited on Sunday, June 27th, is so small that not more than one-third part of the congregation can find place in it. * * The neatness of the church and the piety of the congregation never fail. * * Rev. Mr. McNamee, ordained at Cincinnati, has charge of this interesting flock. He is, through the mercy of God, another happy instance of the devotedness and success with which the alumni of the diocese commence to labor in sowing in tears and garnering in joy the

spiritual harvest. Besides Tiffin, the congregation of McCutchenville [ceased to exist since 1870] and the German settlement in Big Spring township [New Riegel], Attica [St. Stephen's], Maumee, Perrysburg [?], Toledo, Defiance, etc., * * are attended from Tiffin and Norwalk.

McCUTCHENVILLE, WYANDOT COUNTY.

"The church of McCutchenville, a neat, frame edifice, wanting but a fraction of the dimensions of the church at Tiffin, was dedicated to God [June 26], under the title of The Visitation. In few places of this, or, as it is believed, of any other diocese, has more been done by a few families than has been accomplished [here] towards the building and decoration of a church.

NEW RIEGEL, SENECA COUNTY.

"The church of the German settlement [then called Wolf's Creek, near New Riegel], six miles from McCutchenville, is called St. Boniface. It is frequented by 120 families, chiefly Germans—all whose children, planted like young olives on each side of an avenue of trees leading to the church, received on their knees the blessing of the Bishop as he approached the church. Very Rev. Mr. Henni consoled the congregation by one of his eloquent and fervent sermons, after which 16 persons were confirmed. The Easter communicants in all the Tiffin range this year were 662; baptism from 1st of July, 1840, to 1st of July, 1841, 310; confirmed at Tiffin, 65; marriages, 11; interments, 25.

SANDUSKY.

"Rev. Mr. Machebeuf is stationed at Sandusky, on the lake, county seat of the new county of Erie. Church is held in a large hall kindly loaned for this purpose by the proprietor, Judge Mills, an old and tried friend of Catholics, though not himself a Catholic. Five years ago this benevolent man offered the Bishop three lots and a handsome subscription towards a church. The want of a priest, which, thank God, no longer exists, only debarred the acceptance of this liberal offer and the execution of the long cherished prospect. In this city and immediate vicinity there have been 110 communicants, this Easter; 20 baptisms since 1st of January, 20 confirmed, 3 marriages, 3 first communions. After preaching in meeting rooms and in the court house, on Tuesday in the afternoon [June 29], the Bishop, attended by the Very Rev. Mr. Henni and Rev. Mr. Machebeuf, held a meeting of the congregation, at which he stated that besides the three lots, the sum of $530 in cash was offered by the family of Mr. Mills. The subscriptions of the congregation, very many of whom have not yet

been called upon, raised the amount to upwards of $1,600. An estimate hastily drawn up by Mr. Robert Cassidy, stone mason, showed that the walls of a church, 60 x 46, with basement of 8 ft., and height from principal floor, of due proportions, would require 730 perch of stone. The work can be done here with certainty for $1.50 per perch, all materials, etc., furnished. A building committee to aid the pastor, who must frequently be absent from home, was appointed by the Bishop, and all other preliminary arrangements made, so that the foundations could be blessed and corner stone placed with one solemnity. The zeal, prudence and piety of the pastor, and the excellent spirit of the flock lead us to hope with confidence that their new church will be covered in before bad weather. The church will be styled 'Holy Angels.'

11. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.[1]

SANDUSKY; FREMONT; MAUMEE, ETC.

"Before leaving Sandusky the Bishop established there a Total Abstinence Society. * * It was at the earnest request of the Rev. Mr. Machebeuf, their devoted pastor, that this effort was made, and the success was such as to leave a strong ground for hope that the example of Cleveland will be here followed. * *

"* * Our way [from Sandusky City] to Lower Sandusky [Fremont] lay through the woods profusely adorned with beautiful wild roses, interspersed with rich clusters of the orange lily. We missed the road, but arrived in good time at our destination. Here, as in Sandusky City, church is kept in a large room, originally built for a store; but a commencement has been made towards the erection of a church on an eligible lot presented for this purpose by Charles Brush, Esq., of Columbus; and an old and faithful friend of the Catholic congregation, Rudolph Dickinson, Esq., at whose hospitable residence the clergy have always found a welcome, has, besides other help, offered all the brick that may be required for the building. The Bishop and Rev. Mr. Henni preached here several times, the former in the court house, where he always finds a large and courteous auditory. In this little congregation, which has greatly improved since it has received more pastoral care than it was possible to bestow on it while there was only one priest for this and the Tiffin missions, 21 were confirmed; and there have been since January 1st, of this year, 19 baptisms, 102 Easter communions, 16 first communions, 3 marriages and 2 interments. * *

"At the French settlement [La Prairie], 9 miles from Lower

(1) *Catholic Telegraph*, July 31, 1841.

Sandusky, there was a neat little rural chapel dedicated to St. Philomena. We could not help thinking of the early missionaries, as we approached this sequestered spot in a boat, and again darted by it at our departure, stretched in a light canoe. There is another French settlement [Toussaint] on the Toussaint river, 16 miles from Lower Sandusky, which we had not time to visit. Besides these there are several other stations, such as Marblehead, Port Clinton, etc., which receive as much pastoral care as the extent of the mission will allow. * *

MAUMEE.

"From Lower Sandusky to Perrysburg, united by a bridge there over the Maumee river, below Fort Meigs to Maumee City, the road lies through the Black Swamp, 31 miles in length. The road is one of the best macadamized in the Union. * * * There were fewer signs of temporal prosperity around Perrysburg [Maumee] since we visited there four years ago than we had anticipated. It is, however, too soon yet to see the beneficial results of the great public works, canals, railroads and turnpikes that terminate or intersect here. * *

"The members of the congregation [at Maumee] had, as is everywhere the case, greatly increased; and one of the handsomest churches in the State, owing to the zeal of Rev. Mr. McNamee, the proverbial generosity of the Irish Catholics on the public works, and the kindness of a few citizens of other denominations, belongs to them. It was built in part for the Episcopalians, who, for some reason or other, have never occupied it. This church is frame, 65 x 35 feet, of proportionate height, surmounted by tower and steeple. * * It will be dedicated to God, under the patronage of St. Joseph. We remained here four days, and though we are three in number, viz: Rev. Messrs. Machebeuf, McNamee and the Bishop, we were constantly employed. We had preaching three or four times a day. On Sunday there was no service in any of the other churches, many of whose people came to ours, as they did during the week, and several among them heard with astonishment what undeniable testimony the Scripture exhibits to sustain those peculiar tenets of our Holy Faith, with which the prejudices of their education had hitherto taught them to consider utterly incompatible.

"The Methodist clergyman in charge invited the Bishop to preach a temperance address in his church, but he politely declined, remarking that the Catholic church was large enough, he thought, for any audience that could be collected, and he preferred to see Catholics frequent no church but their own, on any occasion.

Indeed, he had stated, in detail, the previous Sunday, many peremptory reasons why, on the subject of temperance, as well as any others, Catholics should go to hear no preacher who could not offer them a sufficient guarantee that he was not likely to rush into the wildest extremes of fanaticism and error. The church was thronged at the temperance address. * *

"There were twenty-five confirmed. Three or four priests would have more than enough to do in this part of the diocese. And yet the harvest is rotting for want of laborers!

12. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.[1]

CANTON—ST. JOHN'S.

"* * We reached Canton at sundown, on Saturday, 6th November. Rarely have we been more consoled than we were at this visitation, seeing and hearing of the peace which reigns throughout this congregation, and of the assiduity of its members in approaching the holy sacraments, under the pastoral care of Rev. Matthias Wuerz. One hundred and twenty were confirmed, and the faithful, after sermons in English and German [in the latter language by Very Rev. Fr. Henni, who accompanied Bishop Purcell on his visitation], were exhorted to build at least one church more for the use of the German Catholics, the present being a great deal too small for either portion of the congregation.

LOUISVILLE.

"* * The following Thursday, one hundred and forty persons received the same sacrament [confirmation] at St. Louis' Church, Louisville, Stark county, where Rev. Mr. de Goesbriand is stationed among a flock composed chiefly of French emigrants. * * It would be impossible, we think, to witness more solemnity and decorum than we here observed in the reception of the sacraments, or in the assistance at the Divine Sacrifice. * *

RANDOLPH.

"On Friday morning we attended at St. Martin's [St. Joseph's], near Randolph [Centre], where a beautiful frame church was consumed [?] three years ago, with its furniture, by some base incendiary, whom the spirit of the first schismatic is suspected, we fear but too truly, to have instigated to the sacrilegious deed. Very Rev. Mr. Henni preached a most affecting sermon on the occasion, and all the congregation, with only one or

(1) *Catholic Telegraph*, December 11, 1841.

at most two exceptions, knelt down with abundance of tears to ask pardon from God and the grace of repentance for the perpetrators of so deadly a crime. From this place Rev. Mr. Henni went to Hanover, Columbiana county, at the request of the German [?] congregation of St. Paul's [then near Dungannon].

AKRON.

"* * The Bishop proceeded [alone] to Akron, where he said Mass in the house of a German, Mr. Meyer, and with some Irish Catholics and other friends endeavored to provide for the erection of a church for the Catholics of this rapidly growing town, and Cuyahoga Falls, three miles north.

CHIPPEWA [DOYLESTOWN].

"* * We were at St. Francis Xavier's Church (Rev. Mr. Schorb's) on the following Sunday [November 14th]. The church was then dedicated and thirty-eight persons were confirmed. We know not if a larger assembly was ever before congregated in so small a space. The building should have been three or four times as large to afford room for all who crowded to the ceremony, and yet the most perfect order was observed during the holy sacrifice and the instruction. * *

WOOSTER.

"On Tuesday evening, [Nov. 16], the Bishop preached to a crowded audience in the court house at Wooster, standing, as it were, according to his own observation, on the grave of his venerated predecessor, whose heroic sacrifices and sublime devotion in the work of an apostle would, he hoped, obtain more than human efficacy for his feeble words. Next morning, after church at Mr. Christian Juncker's, he preached, again by request, in the court house, on the Catholic doctrine of Transubstantiation. We noticed four preachers of different sects taking notes of his sermon.

"We heard with exceeding regret of several in this neighborhood who had joined 'other religions,' because there was none of their own to go to. * * It is confidently hoped that with the generously promised aid of a few Catholics we shall soon have a church in Wooster, where nearly all the sects have anticipated us in the erection of 'meeting houses.' After arrangements to this effect the Bishop left in a little carriage, placed, for a week, at his disposal by its proprietor, Mr. John Carroll, a sound-hearted Irish Catholic, and arrived same day at Mt. Eaton. * *

ST. MARY'S CHURCH (INTERIOR), MASSILLON.

CANAL FULTON ; CANTON ; MASSILLON ; NAVARRE.

"* * Next morning [Nov. 19] we reached the church near Fulton [between Canal Fulton and Lawrence] before the congregation was assembled. Here the Bishop preached. * * At early candle-light, same evening, the Bishop preached in the Methodist meeting-house at [Canal] Fulton, and again, in the same place, the following day, after Mass, at which there were many communicants—at Mr. Jesse Patton's. In the evening [November 21] he preached to a very crowded assembly in the court house at Canton, and proceeded same night to Massillon, where he held service at Mr. Finnegan's, and preached in a large public hall to a respectable and very attentive audience. There should be a church in this place, and we trust there soon will be one worthy of our faith and of the prosperity of this very thriving town. * *

"The church of St. Clement at Bethlehem [Navarre] was our next point of labor and rest. * * We shall not exhaust the patience of our readers, already, perhaps, too heavily taxed by this lengthy communication, by giving utterance to the numerous reflections on the rapid growth, the present urgent necessities and future prospects of the Church in this diocese, which the present visitation has suggested. One thing is certain, it would require the constant attention of two bishops and a hundred priests, as humble, disinterested, patient, healthy, prudent, painstaking, pious and learned as men can be in this world of trial, to preserve the faithful, convert the erring, reclaim the sinful, found schools and build churches necessary over such an extensive spiritual territory. From the depths of our own sense of our insufficiency for the arduous task, we can only implore the Almighty God *to send laborers into His vineyard*!

13. REPORT OF BISHOP PURCELL'S EPISCOPAL VISIT TO NORTHERN OHIO, IN 1846.

SANDUSKY ; FREMONT, ETC.[1]

"*Confirmation.*—This sacrament was administered by the Rt. Rev. Bishop of the diocese to 55 persons in the church of the Holy Angels, Sandusky City, [Trinity Sunday, June 7]. Amongst the number were several converts whose entrance into the true fold created quite a sensation in the denominations they had left. The church was blessed on the occasion by the Bishop, assisted by Rev. Messrs. Machebeuf and Byrne. In the chapel of St. Philomena, on the Sandusky river [La Prairie], there were 36 persons

(1) *Catholic Telegraph*, June 18, 1846.

confirmed on Monday, 8th of June, and 45 at Lower Sandusky [St. Ann's, Fremont] where a new church was dedicated [June 8th].

CLEVELAND; TOLEDO; PERU; NORWALK; NEW RIEGEL; TIFFIN, ETC.[1]

"On the feast of Pentecost [May 31] 102 persons were confirmed in St. Mary's church, Cleveland, and 16 in the church of St. John of the Cross, near Laporte, on the following Tuesday. Forty-one persons were confirmed in the church of St. Francis, at Toledo, on the 14th of June * * and 41 in the church of St. Alphonso [Peru] near Norwalk, on the festival of Corpus Christi [June 11th]. There was a very large and edifying procession in the majestic woods near this church in the forenoon, and in the afternoon the large and beautiful church of St. Peter's, Norwalk, was dedicated.

"Sixty-five persons were confirmed at St. Boniface's, Wolf's Creek [New Riegel], where there was also a solemn procession on the Sunday within the octave [of Corpus Christi]. The 'old [log] church,' so called, though built but a few years ago, has to be taken down, and a new one, larger and to meet the wants of the fast increasing congregation, to be erected in its place.

"There were 60 persons confirmed [June 21] in St. Mary's church, Tiffin, to which an addition [frame] twice the size of the original [brick] building, and in better style of finish, has been recently made.

"The Roman Catholic Germans have also built at Tiffin a new, large and beautiful church of brick, which was dedicated to God on the same day [June 21], in honor of St. Joseph. These two congregations walked in procession through the town to assist at the dedication. The High Mass was sung by the Rev. Matthias Kreusch, [C. PP. S.], and the sermon in German was preached by the Rev. Francis de Sales Brunner, [Provincial of the Sanguinists]. * * The church of St. Bernard, New Washington, is under roof.

DUNGANNON, ETC.[2]

"Episcopal Visitation. * * Tuesday, [July 7th], the Bishop [Purcell] confirmed forty-six at St. Paul's, Columbiana county. The corner-stone of a new church [St. Philip Neri's, Dungannon], one mile from the old one, which is now too small, will be laid on the 15th of August, and also of another [at Summit-

(1) *Catholic Telegraph*, July 2, 1846.
(2) *Catholic Telegraph*, July 16, 1846.

ville?], so much have the Catholics in that vicinity increased under the pastoral care of the Rev. [James] Conlan.

WOOSTER.[1]

"The corner-stone of a new Catholic church was laid on last Friday [August 20], in Wooster, Wayne county, Ohio, by the Rt. Rev. Bishop Purcell, assisted by the pastor, Rev. Philip Foley, and Rev. Messrs. J. H. Luhr and C. Daly. The church * * is to be sixty-five by thirty-eight feet. It will be built of brick, with a solid stone foundation, and situated on a lot of two and one-half acres on the edge of town. A portion of the ground is to be used as a cemetery.

"At the close of the ceremony the Bishop addressed an attentive audience in English, and Rev. Mr. Luhr in German. The pastor and flock are entitled to much credit for their generous exertions to build their church in the thriving town of Wooster, where the number of Catholics is still small, but with the best prospects of increase, both from immigration, conversion, or reversion of many who have forgotten their baptism in the Church, or their having sprung from Catholic parentage.

AKRON, ST. VINCENT'S; MASSILLON, ETC.[2]

"We are pleased to learn that Rev. Mr. Daly has built a considerable addition to the church of St. Vincent de Paul, of Akron, and that the spirited Catholics of Doylestown, Wayne county, and its vicinity, have resolved to build a new and beautiful church at the last mentioned place, one mile from the site of the church of St. Xavier [at Chippewa], now too small for the congregation.

"Massillon.—The new church at Massillon [St. Mary's], a solid stone building, 78 x 40 feet, was dedicated on the 22d of August.

"Canal Fulton, August, 1847.—The church of Canal Fulton, * * a handsome frame, 64 x 37, was dedicated to Almighty God, in honor of the holy Apostles, Philip and James, on the 24th of the same month [August]. These two churches are under the pastoral care of Rev. Mr. Foley. We are indebted to Judge Griswold, of Canton, agent for the proprietor in New York, for the gift of three lots in [Canal] Fulton, on which the church is eligibly situated.

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(1) *Catholic Telegraph*, August 26, 1847.
(2) *Catholic Telegraph*, September 9, 1847.

"Canton.—St. Peter's Church, Canton, was dedicated on the 29th of August. It is of brick, 98 x 45, a cheap, solid and beautiful building. * *

"New Berlin.—The church of New Berlin * * and that of Harrisburgh * * are under roof. There have been nine churches built in as many years, within a radius of fourteen miles from Canton.

"Youngstown.—On the 1st of September [1847] church was held in the house of Mr. James Moore, in Youngstown, Mahoning county. * * We were gratified at the large increase of Catholics near Youngstown, and the size and site, the best in town, given us for a church by the Hon. David Tod.

"Akron.—Mr. James V. Conlan, a student of the diocesan seminary, received tonsure and minor orders in St. Vincent's Church, Akron, on the 2d of September, sub-deaconship on the 3d, the holy order of Deacon on the 4th, and on Sunday, the 5th, he will be ordained priest."

CHAPTER IV

REMINISCENCES OF MISSIONARY LIFE IN NORTHERN OHIO.

1. REMINISCENCES OF THE REV. PROJECTUS J. MACHEBEUF. —FATHER MACHEBEUF ARRIVES IN THE UNITED STATES IN 1839—SENT TO TIFFIN—ATTENDS MISSIONS IN NORTHWESTERN OHIO—AT TOLEDO AND ALONG THE MAUMEE RIVER—STATIONED AT SANDUSKY—FATHERS RAPPE, LAMY, DE GOESBRIAND AND PEUDEPRAT.
2. REMINISCENCES OF THE REV. LOUIS DE GOESBRIAND. —FATHER RAPPE ARRIVES FROM FRANCE IN 1840—HIS MISSIONARY LABORS ALONG THE MAUMEE (MIAMI) CANAL—AT TOLEDO—FATHER DE GOESBRIAND AT TOLEDO—ATTENDS MISSIONS IN NORTHWESTERN OHIO—FATHER RAPPE'S SUCCESS AS A MISSIONARY PRIEST—APPOINTED BISHOP OF CLEVELAND—BISHOP RAPPE COMMENCED CATHEDRAL IN 1848—DEDICATED IN 1852—ESTABLISHES DIOCESAN SEMINARY AND TWO ORPHAN ASYLUMS.

1. REMINISCENCES OF THE REV. PROJECTUS J. MACHEBEUF.

AS the late Bishop Machebeuf, of Denver, Col., had been a priest on the mission in Northern Ohio for over ten years, from September, 1839, the writer asked him, in the summer of 1888, to kindly send his reminiscences of those years of toil in the now flourishing Diocese of Cleveland. The good bishop graciously consented, and a few months later furnished the manuscript. With slight changes as to language and some necessary omissions, his reminiscences were published in two installments, in the *Catholic Universe*, October 18, 1888, and January 31, 1889. As they form an authentic and interesting account of priestly pioneer life in Northern Ohio, as witnessed by Father Machebeuf himself, they are given in the following pages:

"In the fall of 1838 the young Bishop of Cincinnati, the Rt. Rev. J. B. Purcell, made his first visit to Rome, and from Paris wrote to the Very Rev. Father Comfe, his former professor of theology at St. Sulpice, and at this time superior of the seminary of Mont-Ferrand, Diocese of Clermont, to procure for him some missionaries for his new diocese. Rev. J. B. Lamy and myself having several times expressed our intention of going to the foreign

missions, were notified to be ready to go in the spring with Bishop Purcell to Cincinnati. In the meantime we succeeded in finding three more priests disposed to offer their services to the zealous bishop. They were the Rev. Father Gaçon, who spent his missionary life at St. Martin, Brown county, and died there as chaplain of the Ursuline convent; the Rev. William Cheymol, who succeeded him as chaplain; and the Rev. Father Navarron, who established a mission in Clermont county, and died as pastor of the parish he had organized.

"In company with Bishop Purcell, Bishop Flaget, of Bardstown, Ky., Rev. John McGill, afterwards Bishop of Richmond, three priests from some other diocese, and two Sisters, in all fifteen persons, we set sail from Havre May 9, 1839. After a tedious voyage of forty-four days, we landed safely in New York. Traveling by canal and stage coaches, we arrived in Cincinnati August 22d following. Of all my *compagnons de voyage* I am the only one left in this world; all the others have gone to their reward.

"After a few days' rest we all received our appointments: Father Lamy, as pastor of Danville, in Knox county, a large settlement of Catholic Americans who had come from Maryland, and a few good German families. I was sent to Tiffin, Seneca county, as assistant to Rev. Joseph McNamee, a very pious Irish priest, but very sickly. After the Redemptorist Fathers of Peru, near Norwalk, had been called away from Ohio (April, 1839), only one Father, the Rev. F. X. Tschenhens, had been left to attend all the missions of the northwest. During the three months I spent in Tiffin, from August to December, I visited the different missions, saying Mass and commencing to speak some broken English, and even to hear confessions. Father McNamee, unable to undertake distant missions, took pastoral charge of Tiffin and vicinity. In the beginning of November, 1839, I visited for the first time the Irish laborers working on the National or macadamized road, then being built through the 'Black Swamp,' from Fremont (at that time known as Lower Sandusky) to Perrysburg, on the Maumee river. I first visited Lower Sandusky, where I received the kind hospitality of Mrs. Dickinson and of Mrs. Rawson, very respectable French ladies, married to Protestant gentlemen. In Lower Sandusky I learned that nine or ten miles down the river a good number of Canadian farmers had settled on Mud Creek (in French, *Riviere au Nase*). I went there immediately and found over thirty families, mostly from Detroit and Monroe, Mich. In the few days I spent with them I had the greatest consolation. All of them received the sacraments and showed the best disposition. I appointed some pious ladies to

ST. MICHAEL'S CHURCH (INTERIOR). CLEVELAND.

teach catechism on Sundays, and two or three times during the week, to a large number of children. A good widow lady gave a beautiful site on the bank of the river for a church, or rather a chapel. * * Before leaving these good and pious people I promised to visit them every month, and in order to facilitate my visits I bought on credit a Canadian pony, borrowed a saddle, and after resting another day at Lower Sandusky, commenced the tedious and long journey through the Black Swamp to the Maumee river, traveling only a few miles a day. The National road was graded and partly macadamized, but very rough. I had gone only five or six miles to the river when some good Irishmen, breaking the stone for the road, recognized me as a priest. They called me to a large log cabin to attend a sick man; but there was no sick man! It was a pious fraud to keep me for the next day, which was Sunday. Whilst I was warming myself my pony was taken to a stable, and the women were preparing another cabin for me, making a good fire; it was in November, and the weather was wet and cold. Well, I cheerfully resigned myself to spend the Sunday with these good people. Early the next day I put up an altar and prepared everything for Mass. * * I then said Mass and ventured to address them a few words of broken English. After Mass I had four or five children to baptize, and the generous men were so thankful for having a chance to hear Mass in that wild country and to have their children baptized that they gave me almost enough money to pay for my pony. Promising to visit them again on my return, I started the next day for Perrysburg.

"At that time Perrysburg was a poor, little village, on the east side of the Maumee river. There I found only one family, poor Canadians, in a little cabin. How glad I was then that I had been called on Saturday for that sick (?) man.

"After Mass in the cabin of the Canadian I crossed the bridgeless river with great difficulty and went to Maumee 'City' on the opposite side, where I found two or three Catholics, said Mass for them, and then set foot for Toledo.

"Toledo, today a beautiful large city, with eleven parishes, Catholic schools, educational and charitable institutions, was then [1839] a real *mud hole*, on the banks of the Maumee river. It comprised a few frame houses, some log cabins, swamps, ponds of muddy water, and worse yet, a number of persons sick with the Maumee fever. There were a very few Catholic families and five or six single men. I said Mass for eight or ten persons in the frame shanty of a poor Canadian. As they knew of a few families along the river and in the country, I remained at Toledo a few days to give them a chance to hear Mass and go to confession. But there being no suitable house I spent some time looking for a room

large enough. This I found over a little drug-store. As Toledo was the town which had the best prospects for future growth and permanency we rented that room, called a 'hall,' and made up some kind of an altar with dry goods boxes. A few yards of colored calico served as an antependium. In many later visits I found a few benches and two brass candlesticks. It was the first 'church' of good Father Rappe, when in 1841 he was sent there from Chillicothe, where he had spent some time to learn English in the house of Major Anderson, a pious convert who could speak French. It was in Mr. Anderson's house I met Father Rappe for the first time.

"After spending a few days in Toledo I went back to Maumee and kept visiting the little towns along the banks of the Maumee river, *e. g.*, Providence and Napoleon. The most of the Catholics in this section were Irishmen working on the canal, chiefly near Napoleon. As they all lived in miserable tents, crowded and filthy, I could not find any corner for me. I engaged what was called the 'parlor,' at the village tavern, and on my return at night from saying Mass in the mess-room, and visiting a few sick, was glad to find a quiet room and a good fire.

"But I must relate a little anecdote which I mentioned in a meeting of the Catholic circles in Paris. It interested them very much, and gave them an idea of the adventures of missionary life in America. One evening, when I returned as usual to my room, after visiting the camps above and below the town, I found a large number of wagons and horses hitched to the fence, the house and hallway being crowded. I had to go in by the back door, and was told by the landlord, that Napoleon being the county seat, and his house the largest in the town, and my room the most convenient place for holding court, his honor, the judge, was occupying my chair, and the lawyers and jurymen some rough benches and soap boxes—in fact, that court was being held in my room. I had therefore to go to an old log cabin which answered for a dining and sitting room, where I said my office and took supper. But as I was tired, and the court still in session, I passed through the crowd of men into my room. I found my bed occupied by three men sitting crossways. I whispered to them that having engaged that room, and slept a few nights in that bed, I had a right to it. They rather hesitated, but as I insisted they got out; and as, fortunately, it had curtains, I closed them carefully and, to the amusement of those who were near by, I undressed, went to bed and slept a few hours till court was over, when the men, with their big boots and loud voices, aroused me from my sleep. The man who was tried, and who had watched me, came to my bed and asked me how I got along. I told him 'very well,'

and asked him what the decision of the court was. He informed me that he got 'clear.' He then left, and for the rest of the night I had a quiet and undisturbed sleep. The next day I continued my visit, going as far as Independence, near the Indiana State line, where I found a few Catholic families.

"Well pleased with my first visit to the public works I returned slowly to Tiffin, where I remained till the end of December. During that month I heard that Bishop Purcell was expected in some town south of Tiffin. I went to meet him there. The good bishop received me very kindly and kept me a few days to help him on the visitation. Before returning he told me that as I was able to get along fairly well in English he appointed me pastor of Sandusky. Here there was neither church nor house, and only a few Catholic families, whose acquaintance I had made whilst attending a sick call there from Tiffin. * * *

"I went to Sandusky to take pastoral charge of the place on the first day of January, 1840. From Sandusky I continued for some time to visit Lower Sandusky [Fremont], Maumee, Toledo, and all the missions of the northwest. I do not remember exactly when good Father Rappe was sent to Toledo as pastor. I think it was in 1841. We used to visit each other every few weeks. He did not say Mass very long in the room I had rented. He had the good fortune of buying (1842) very cheap, a pretty good-sized Methodist church, all finished and having a good basement. In the latter he had his residence for some time. The bell which belonged to one of the societies was bought also. As there was no town clock, it had been used also for the benefit of the public to strike 6 a. m., 12 noon, and 6 in the evening, for which a compensation was paid by the town. But after it had been bought for the church the town refused to pay for it; adieu clock!

"In 1843 there was no pastoral retreat in Cincinnati, and good Father Rappe invited Father Lamy, of Mount Vernon, Father De Goesbriand, of Louisville, Stark Co., and myself, to make a private retreat together. We all accepted his invitation, remaining five days, and enjoying his hospitality, and his zeal and piety as director of the retreat.

"In the course of time Father Rappe was made bishop of Cleveland, afterwards Father Lamy, bishop of Santa Fe; later Father De Goesbriand became bishop of Burlington. Your humble servant was the last to be made bishop.

"In 1844 family affairs obliged me to go to France, and Bishop Purcell requested me to procure him some more priests and a community of Sisters for Brown county. As Father Rappe had been for some time chaplain of the large and magnificent convent and academy of the Ursulines at Boulogne sur-Mer,

France, he gave me letters of introduction to the Mother Superior of the community. From London I went directly to Boulogne and succeeded in getting two English nuns, both converts, and an Irish nun. In the south of France I found eight more Ursulines, who went to Havre, where we all met, and with three priests formed a goodly party of our own. Before going to France I had applied for an assistant priest. As none was to be had, I was told to bring one from France and keep him as an assistant. I succeeded in procuring a schoolmate of mine, a very good and zealous priest, the Rev. Peter Peudeprat; the other two were left at Pittsburgh, at the request of Bishop Purcell. The priest I brought for my missions was to be pastor of Lower Sandusky. Well, I kept him with me in Sandusky till he could speak some English. It happened at that time that Father Rappe had also asked for an assistant, and was given Father De Goesbriand, then (1846) pastor at Louisville, O. But there being no other priest to take his place, my assistant was sent as pastor to Louisville, to succeed Father De Goesbriand. With no assistant, and with the same number of missions, I told Father Rappe that, as he took away my assistant, he should also take a part of my missions. He did so, and they took charge of the missions of the southwest, leaving to me the east, and, for some time, the visiting of the German settlement of Peru, near Norwalk, left without any priest. I visited it one Sunday in each month. * * *"

2. REMINISCENCES OF THE REV. LOUIS DE GOESBRIAND.

The late Bishop De Goesbriand did pastoral work in Northern Ohio for over twelve years, coming here from France in 1840. At the request of the writer, he kindly sent the following account of his reminiscences as a priest on the mission in the territory covered by the present Diocese of Cleveland. It was first published in the *Catholic Universe* of December 27, 1888, and forms an interesting chapter in the history of Early Catholicity in Northern Ohio.

"Rev. Father Rappe arrived in Cincinnati, from France, towards the end of the year 1840, and was immediately sent to Chillicothe by Bishop Purcell to learn English in the house of Mr. Marshall Anderson. This excellent convert to our faith, between whom and the priest there sprung up immediately the most sincere friendship, was admirably qualified to teach English to our future missionary; but Father Rappe's memory was none of the best. His ears could not well catch the sound of words which he had never heard before, and he experienced serious difficulty in learning, though he worked at it long and hard.

"In 1841 Toledo was a new place, where there were but few Catholics. They had no church, no priest. At this time, also, the State was building the Maumee canal west of Toledo, and the Maumee Valley was full of Catholic laborers. The Maumee Valley at this time was literally a land which devoured its inhabitants. The Maumee fever spared no one; the disease slowly but surely undermined the strongest constitutions, and there was not an old man to be seen then in all that country. Another more dreadful disease reigned amongst the canal men. They earned plenty of money and spent it in drinking; and hence their temporal and spiritual condition was really lamentable.

"From 1841, until the beginning of 1846, Father Rappe attended alone to the spiritual wants of the Catholics living along the Maumee canal and river from Toledo to Indiana, and as far south as Section Ten, in Putnam county. His labors and privations must have been extraordinary. The hatred he bore the sin of intemperance owes its origin to the fact that he saw it and its consequences in all its hideousness, along the Maumee Valley. He felt that the only way to save the souls of these poor men from hell was to make them take the pledge of total abstinence. He began the work with a will, and God alone knows how many families he saved from misery, how many souls he reclaimed from sin, who are now in the kingdom of heaven. Hence it is that in those days he was blessed and welcomed as an angel of peace, and the fame of his labors reached far and wide. During the four years that Father Rappe was alone in Toledo he had purchased (1842) a Protestant church at that place and another (1841) at Maumee City. A small church had been erected at Providence and another was being erected at Defiance. Before the beginning of 1846 the canal had been built and was in full operation. The bulk of the canal builders had left, but some of them settled in the Maumee Valley. At this time (1846) Father Rappe had obtained for Toledo a branch of the Sisters of the Congregation of Notre Dame, whose Mother House was at Cincinnati. They had originally come from Namur, Belgium, in 1840.

"One priest could not attend to all the work, and it was in January, 1846, that I came to Toledo by direction of the Bishop of Cincinnati. The city, its environs and the whole of the country as far as Indiana were very sickly. At certain seasons it was impossible to meet one healthy-looking person, and frequently entire families were sick and unable to help one another. Apart from the terrible fever, we were occasionally visited by such epidemics as erysipelas, and towards the end of 1847 we saw the ship-fever-stricken immigrants land on the docks to die amongst strangers after a few hours. There were hardly any Catholic families settled

on the south side of the Maumee river from Toledo to Defiance. Mass was now said regularly every Sunday at Toledo and frequently at Maumee City. Such settlements as Six-Mile-Woods, Providence, Defiance, and Poplar Ridge [New Bavaria] were visited on week days, and for some time we also had charge of Fremont and LaPrairie. The roads were at times extremely bad, and the mission very extensive, but as the Catholic population was not very large in any settlement, the work would have been pleasant enough, had it not been for the poverty and sickness which prevailed everywhere.

"The example of Father Rappe, however, was enough to encourage and comfort any man. He knew every family and all the members thereof, and would bring it about in such a way that every child would be instructed. He had received a particular gift to teach catechism, and he would spend weeks in succession in a settlement to prepare a few children for their first communion. During this time of preparation he would speak to them as many as eight hours every day, and, strange to say, neither he nor the children seemed to be in any way fatigued. As soon as he saw that any neglected the Sunday Mass, or confession, he would go to their houses and remonstrate with them. If he met a stranger who seemed to be a Catholic he would stop him and put him through a course of rather severe questions, if he saw that he did not come to Mass. It was difficult to stand his rebukes, and more difficult yet to resist his entreaties, for he begged of them to have mercy on their own souls. A practice peculiar to Father Rappe, when he visited settlements or public works, was to explain the nature of the Sacraments before administering them, and after they had been received, to make aloud an extemporaneous prayer, imploring the help of God that the effect of the Sacrament might be full and permanent. On such occasions, before saying Mass, he would give a short explanation of it and suggest the dispositions requisite to hear it, and at the end of Mass he would return thanks aloud for the grace of receiving Communion, of hearing Mass, of hearing the word of God, and would in his prayer draw the attention of his hearers to the most practical and salient points of his sermon. The most difficult work had been done, and done by Father Rappe alone, when I arrived at Toledo; but I could well imagine what he did amongst the poor canal men when there were crowds of them in the Maumee Valley.

"The Rt. Rev. A. Rappe was consecrated October 10, 1847, at Cincinnati by Bishop Purcell, assisted by the Bishop of Richmond. He came immediately to Cleveland, where Rev. M. Howard was pastor, and left me at Toledo with a young priest whom he had received into the diocese. Rev. M. Howard, having been

ST. THOMAS AQUINAS' CHURCH, (Interior), CLEVELAND.

stationed at Tiffin, I was called to Cleveland in January, 1848, and appointed Vicar General. The only church then in Cleveland was old St. Mary's, on the Flats.

"The congregation at that time was already large, and the church much too small. Shortly after his arrival the Bishop had a priest, speaking German, to attend to the spiritual wants of the Catholic Germans, and two High Masses were sung every Sunday in the old building. The Bishop resided first in a hired house south of the Public Square, but moved to the house or block of houses on Bond street, after he had bought it, which was shortly after arriving in Cleveland.

"To supply the wants of the growing population he soon erected a frame building, 30 x 60, on the east part of the cathedral lot. It was named the Church of the Nativity, and here, part of the time, school was taught on week days, a movable partition or folding door being put up to isolate the chancel. There were only fourteen secular priests in the diocese of Cleveland when it was dismembered from Cincinnati. In those days Bishop Rappe used to preach missions in the churches or settlements which he first visited.

"The Cathedral was begun in October, 1848. The venerable Administrator of Detroit, Mgr. LeFevre, was present and preached an admirable sermon in the morning at St. Mary's church, on the day of the blessing of the corner stone. We had a procession from the old church, and the crowd, both of Catholics and Protestants, was very great. In the fall of 1849 the Bishop started for Europe. I think it was not long before this time that the venerable Father James Conlan came [October, 1849] to help the clergy of the cathedral.

"The Bishop returned in August, 1850, bringing with him four priests, five seminarists, and five or six Ursuline Sisters. The present Ursuline convent property on Euclid avenue had been bought by his direction during his absence.

"The brick work and roof of the cathedral were finished before the winter of 1850. All the slates were imported from Wales, and were put on with copper nails. The drawings for the finishing of the interior were made by the now well-known architect, P. C. Keily, who had just finished St. Patrick's church in Newark, N. J., and was then beginning his career as an architect. The cathedral was consecrated November 7, 1852. The Right Rev. Bishop Spalding, of Louisville, preached on the occasion.

"Bishop Rappe had arrived in Cleveland at the time of the great immigration from Ireland. Hence his greatest solicitude was to procure for his diocese a sufficient number of priests. This was a very difficult matter. Up to that time there had been but

few Catholic schools established in the country. We had no Catholic colleges or seminaries except at very great distances, and among the young men from Europe who offered themselves as candidates for the priesthood many had not the requisite qualifications. The Bishop admitted, however, a few students to his own house, and wished me to instruct them. This was the beginning, and a very imperfect one, of the present flourishing seminary of Cleveland. When Rev. A. Caron arrived in 1848 he was given exclusive charge of the seminary, which continued to improve. When the 'Spring Cottage property' on Lake street was purchased in 1850, the seminarists moved thither with their venerable and able director. * *

"Among the benefactors of the Diocese of Cleveland there is one whose name I have forgotten. The person I refer to [Miss C. Pance] was a lady from Paris who, knowing that there were many orphans in Cleveland to be provided for, volunteered to come, in 1851, and consecrate her fortune to the building of an orphan asylum. With her came two devoted companions, one of whom, Miss Ferec, was well known in Cleveland. The building on Harmon street was erected at the expense of the benefactress I allude to, but she died a few days before it was ready for the reception of orphans. Her coming to Cleveland was very providential, at a time when so many immigrants were carried away by ship-fever or cholera, leaving their children unprovided for.

"There is another name which I desire to mention. It is that of Miss C. Bissonette, of LaPrairie, who since became Mother Ursula, the first superioress of the St. Vincent's orphan asylum in Ohio City [now Monroe street, Cleveland], and who died September 11, 1863. During the cholera which did so much havoc in Sandusky City, many Catholic children had lost both their parents, and some poor widows were left in the greatest distress. At my request, this courageous young girl, whose labors at LaPrairie towards the instruction of children I knew, came at once to Sandusky City, at a time when all who could had fled. We made her take possession of a good house which had been deserted. Furniture was obtained by entering a steamboat which lay deserted in the bay. There this devoted soul managed to provide for the wants of orphans and parents till the terrible scourge had passed away. Her vocation to a religious life was undoubtedly the reward for her generosity, in offering her life for the sake of the orphans. I knew of few persons for whom nature and divine grace had done so much as for the venerable Mother Ursula. * * *"

CHAPTER V

EARLY CATHOLICITY IN CLEVELAND.

1826—1847

MOSES CLEAVELAND, FOUNDER OF CLEVELAND—CATHOLICS FIRST SETTLED IN CLEVELAND, 1826—THE REV. THOMAS MARTIN, FIRST PRIEST TO VISIT CLEVELAND—THE REVS. JOHN M. HENNI AND MARTIN KUNDIG—THE REV. JOHN DILLON, FIRST RESIDENT PASTOR OF CLEVELAND, 1835—CATHOLIC SERVICES FIRST HELD IN SHAKESPEARE HALL, AT FOOT OF SUPERIOR STREET—THE REV. PATRICK O'DWYER SUCCEEDS FATHER DILLON—TWO LOTS FOR CHURCH SITE DONATED FOR FIRST CHURCH IN CLEVELAND—ST. MARY'S CHURCH ON "FLATS," COMMENCED IN 1838, AND DEDICATED IN 1840—REV. PETER McLAUGHLIN SECURES LOTS FOR CHURCH AT CORNER OF SUPERIOR AND ERIE, IN 1845—REV. MAURICE HOWARD—BISHOP RAPPE CONSECRATED FIRST BISHOP OF CLEVELAND, OCTOBER 10, 1847.

UNDER the direction of Moses Cleaveland, the General Superintendent of the Commercial Land Company, Augustus Spafford began in 1793 the survey of a portion of the site covered by the present city of Cleveland. The Hon. Harvey Rice, in his interesting work, "Pioneers of the Western Reserve," referring to this survey says: "Moses Cleaveland, with the eye of a prophet, foresaw that a great commercial city was here destined to spring into existence at no distant day, and accordingly directed its survey to be made into town lots of so much of the land as was included within the angle formed by the lake and easterly side of the river, and as far southeasterly as seemed requisite for the location of the predicted city. When the survey was completed—October 1, 1796—he felt the importance of selecting a suitable name for the new city, but was perplexed in coming to a satisfactory decision, and hence requested his associates to favor him with their suggestions. They at once baptized the infant city and gave it the name of Cleaveland in honor of their superior in authority. Moses was taken by surprise, blushed and gracefully acknowledged the compliment. The letter 'a,' in the first syllable of his name, was subsequently dropped out by a resident editor of the town, because he could not include it in the headline of his newspaper

for want of sufficient space. The public adopted the editor's orthography, which has ever since been retained."*

In July, 1800, Cleveland became a part of Trumbull county, which at that time comprised the entire Western Reserve lands, owned and controlled by the above-mentioned company, through whose influence, also, this part of Ohio was settled by people from Connecticut and other New England States. They brought with them an intense hatred of Catholics and their Church, which to this day has been perpetuated in their descendants, though gradually in less marked degree.

Humble and insignificant indeed was the beginning of Catholicity in Cleveland. Fully thirty years elapsed after Moses Cleaveland landed on the banks of the Cuyahoga, before any Catholics set foot on the territory now covered by Ohio's metropolis. Their advent dates back to 1826, when many Catholic Irish were induced to come hither to work on the construction of the Ohio canal, ground for which had been broken amid much enthusiasm on July 4, 1825, in Cleveland, then numbering a population of about five hundred. The influx of Catholic laborers almost doubled this number within a year.

The Rt. Rev. Edward Fenwick, Bishop of Cincinnati, was informed that many of his flock were located in Cleveland, and along the canal as far as Akron, and that they were without the ministrations of a priest. He therefore directed the Dominican Fathers, stationed in Perry County, Ohio, to send a priest to Cleveland, whose duty it should be to visit them at stated times and attend to their spiritual wants. The Rev. Thomas Martin, a member of the Dominican order, was sent in compliance with the Bishop's direction, his first visit being made during the autumn of 1826. Later on he was succeeded by the Very Rev. Stephen T. Badin (the first priest ordained in the United States), who came at irregular intervals.

In the summer of 1833 the Rev. John Martin Henni (who died as Archbishop of Milwaukee, September 7, 1881) visited Cleveland for the first time. He was met there by his friend and co-laborer on the Ohio missions, the Rev. Martin Kundig, who was on his way from Cincinnati to Detroit. To the great joy of

*"Pioneers of the Western Reserve," pp. 47 and 48.

the few Catholics then in Cleveland, both missionary priests said Mass and administered the Sacraments during their short stay. The only place at their disposal, and large enough to accommodate the faithful, was the Masonic Hall, which served them as a temporary place of worship.[1] After this welcome visit there is no record of any other priests having come to Cleveland, until the advent of the Rev. John Dillon, who was sent by Bishop Purcell in the early part of 1835, as the first resident pastor. He, as his predecessors, said Mass in private houses, as there was no other place to be had then. Shortly after his arrival, however, he succeeded in securing a large room, 30 by 40 feet, known as Shakespeare Hall. It was in the upper story of the Merwin building, located at the foot of Superior street, near the present Atwater block. This hall he fitted up as a temporary place of worship, as best he could with the limited means at his disposal, and in it said Mass for a short time.

Among the frequent attendants at the Catholic services held in this hall, were several Protestant gentlemen. They were attracted by the eloquence of Father Dillon, for whom they had conceived a great regard and admiration, because of his talent and amiability. One of these gentlemen was the Hon. Harvey Rice, who died in 1891, and who was one of Cleveland's most distinguished citizens. He settled in Cleveland in 1824, two years before a Catholic priest or layman had come. He was, therefore, a living witness to the wonderful growth of Catholicity in Cleveland, and to him the writer is greatly indebted for much of the information here given in connection with the early history of the Catholic Church in this city. Of Father Dillon he said, that he was a cultivated and scholarly gentleman, polished in manner and an eloquent preacher; that his zeal was limited only by his physical ability, and that he was truly a father to his spiritual children.

When Father Dillon came to Cleveland, he found the Catholics very few in numbers and very poor as to worldly possessions. Added to this he also unfortunately found much intemperance, and very little regard for the sacredness of the Sunday, but he set manfully to work to correct these evils and to elevate the moral and social condition of his poor and despised charge.

(1) Life of Archbishop Henni, p. 58.

The next place at which Father Dillon held public services in Cleveland was in a one story frame cottage, on the west side of Erie street, near Prospect. The building is still standing on the old site. In it there were several rooms, the largest serving as a 'church,' the others as the pastoral residence. A few months later Father Dillon secured Mechanics' Hall, in Farmers' Block at the corner of Prospect and Ontario streets, and transformed it into a temporary church. He continued, however, to reside in the house above mentioned, till his death.

Father Dillon had tired of halls as makeshifts for a church. Besides, the growing number of Catholics made such inconveniently small for their accommodation. However, his people were too poor to build a church. He therefore sought help elsewhere and obtained much from kind and generous Protestants. He also went, among other places, to New York City, where his eloquent appeals for assistance resulted in his returning with about one thousand dollars for the proposed church. But shortly after his return to Cleveland he fell a victim to bilious fever, and died October 16, 1836, at the age of twenty-nine years—a little more than two years after his ordination to the priesthood. His death was a severe blow to his little flock, and was lamented by those not of the Faith. The *Cleveland Advertiser*, a secular paper, in its issue of October 20, 1836, said of him: "The death of Father Dillon will be deeply felt by his bereaved and afflicted Church. He was one of the first of our clergy in point of talent and piety, and though he labored in obscurity, yet he labored faithfully and well." His remains were interred in the Erie street cemetery, but a short distance from the place in which he had resided and died. For eleven months the Catholics of Cleveland were without a resident pastor. The Rev. H. D. Juncker came occasionally from Canton, where he was stationed between 1836 and 1837. September, 1837, the Rev. Patrick O'Dwyer, a recent arrival from Quebec, was sent as Father Dillon's successor. His pastoral residence was a small frame cottage, located at the corner of Superior and Muirson streets. During his pastorate he said Mass in the third story of Farmers' Block, already mentioned.

On October 24, 1837, Messrs. James S. Clark, Richard Hilliard and Edmund Clarke, conveyed by land contract to the

ST. PATRICK'S SCHOOL, CLEVELAND.

Rt. Rev. John B. Purcell, Bishop of Cincinnati, "in trust for the Roman Catholic Society of Our Lady of the Lake, of said Cleveland, the following piece or parcel of land, to-wit: Lots numbered 218 and 219 (corner Columbus and Girard streets), in the plat of Cleveland centre," subject to the following conditions: "Provided always and these presents are on the express condition, that said society shall within and during the space of four months from the date of this agreement, erect, build, finish and complete outwardly a respectable and suitable frame house or church building for public worship, and commence regularly holding their meetings therein; to have and to hold the above premises with the appurtenances thereof so long as the same shall be occupied as aforesaid, and so much longer as said church shall own and occupy regularly a respectable lot and house for public worship upon the plat at Cleveland centre." A deed was executed by the above named gentlemen on November 21, 1842, covering the land contract.

Father O'Dwyer at once set to work to increase the building fund secured by the lamented Father Dillon, and to begin the much needed and long looked for church. In a few months the building was erected on the above mentioned lots, but could not be completed for lack of means. Meanwhile, also, Father O'Dwyer left Cleveland, about June, 1839. The church stood unfinished for months, till Bishop Purcell, coming to Cleveland during September of the same year, and remaining for three weeks, had it so far pushed towards completion that Mass was said in it for the first time in October, 1839. During his stay in Cleveland at this time the Bishop also prepared a class of children for First Communion, which was administered to them in the new church by Father Henni, who had come from Cincinnati to assist the Bishop.

Although the Catholics of Cleveland now had a church, they were without a resident pastor from the time Father O'Dwyer left. Meanwhile, however, through the exertion of the laity the church was plastered and properly provided with the necessary outfit, and all were anxiously awaiting its dedication and the appointment of a shepherd for the shepherdless flock.

The former expectation was realized on Sunday, June 7, 1840, when the solemn and impressive dedicatory ceremonies were per-

formed by the Rt. Rev. Doctor de Forbin-Janson, Bishop of Toule-Nancy, France, then on a visit to the United States. The Rt. Rev. Bishop Purcell assisted at the ceremony and preached an eloquent and appropriate discourse on the occasion. The frame building, 81 by 53 feet, had four well wrought Doric columns and was neatly plastered and pewed. The cost of the building, exclusive of furniture, was about $3,000.

The church was dedicated to "Our Lady of the Lake," but by popular usage the name was soon changed to St. Mary's on the "Flats," that part of the city being so called. In October, 1840, the Rev. Peter McLaughlin was appointed Father O'Dwyer's successor. He received a most cordial welcome from the Catholics of Cleveland, who had been without a resident pastor for nearly a year, depending solely on occasional visits of priests from Cincinnati and Dayton. The pastorate of Cleveland's Catholics was Father McLaughlin's first appointment, he having been ordained by Bishop Purcell only a few weeks previous. He was a man of much energy and an eloquent preacher. Being also conversant to some extent with the German language, he satisfied the wants of his "mixed" congregation, many of the members having come from Germany. Under his direction the new church was entirely finished, a choir was organized and a reed organ secured.

With a sharp, keen eye to the future growth of Catholicity in Cleveland, and with a view to locating a church in the upper and better portion of the city, and more conveniently situated for his congregation, Father McLaughlin purchased from Thomas May four lots, fronting Superior and Erie streets, the site of the present Cathedral. The lots were secured by land contract, dated January 22, 1845; the purchase price was $4,000. The lots were bought on Father McLaughlin's responsibility, transferred to and assumed by Bishop Purcell, October 15, 1845. Father McLaughlin was much blamed by some of his parishioners for buying lots "in the country." Erie street was at that time the east boundary of the built-up portion of the city. Needless to ask: Who was the wiser —he or his critics?

The purchase of these lots was the beginning of an unkind feeling towards Father McLaughlin. Finding that he could no longer profitably serve their spiritual interests he asked his Bishop

to relieve him from the pastorate of St. Mary's. His request was granted, and to the grief of the greater portion of his congregation, and to the sorrow of all the Protestant citizens of Cleveland, who learned to respect him for his ability and honesty of purpose, he left in February, 1846, after nearly six years of faithful and disinterested work among his people. A few days before his departure the Rev. Maurice Howard arrived as his successor. Besides attending to St. Mary's congregation, Cleveland, Father Howard had charge of missions in Lake, Lorain and Geauga counties which had been attended by Father McLaughlin. He had as his assistant for some months the Rev. Michael A. Byrne, who also had shared Father McLaughlin's labor a short time. During his pastorate the Diocese of Cleveland was erected, and the Rt. Rev. Amadeus Rappe consecrated Bishop thereof, October 10, 1847.

CHAPTER VI

EARLY CATHOLICITY IN TOLEDO.

1837—1847

TOLEDO SETTLED IN 1832—REV. EMANUEL THIENPONT AT TOLEDO, IN 1837—REV. EDWARD T. COLLINS—REVS. PROJECTUS J. MACHEBEUF AND JOSEPH McNAMEE—BISHOP PURCELL VISITS TOLEDO—DESCRIBES HIS VISIT AND IMPRESSIONS—THE REV. JOHN M. HENNI—THE REV. AMADEUS RAPPE, FIRST RESIDENT PASTOR OF TOLEDO—ST. FRANCIS DE SALES' CHURCH—FATHER RAPPE DESCRIBES HIS MISSIONARY LABORS AT TOLEDO AND IN NORTHWESTERN OHIO—HE ESTABLISHES THE FIRST PAROCHIAL SCHOOL AT TOLEDO—SISTERS OF NOTRE DAME.

THE present flourishing city of Toledo covers the site of a stockade fort, erected about 1800, near what is now Summit street, and known in the history of Ohio as Fort Industry. Toledo was first settled in 1832 and incorporated in 1836. During the latter year the Wabash and Erie canal was located, and Toledo made its northerly terminus. In 1837 the proposed canal was let by the State authorities. The contractors made every effort to push its construction to an early completion, and to this end secured a large force of laborers.* Many of these laborers were Irish, who were also the first Catholics to come to Toledo. As soon as Bishop Purcell heard that Catholic laborers were engaged on the Wabash canal, he directed the Rev. Emanuel Thienpont, then (1837) stationed at Dayton, to visit them and to attend to their spiritual wants. He was the first priest to visit Toledo. Father Edward Collins, of Cincinnati, was the next, commissioned in like manner, in 1838. Both he and Father Thienpont visited all the Catholic laborers along the canal from Toledo to the Indiana State line, making the journey on horseback. However, owing to the great distance they had to go to reach their temporary charge, their visits were not regular. Hence Bishop Purcell made other arrangements, more satisfactory all around, by appointing the Revs. J. P. Machebeuf and Joseph McNamee, both stationed at Tiffin, to take pastoral charge of this part of his vast diocese—Toledo and

*Howe, Ohio Hist. Collections, Vol. II, pp. 148, 149.

the missions along the Wabash canal. This was done by Father Machebeuf for two months, November and December, 1839, and by Father McNamee from December, 1839, to July, 1841.

They said Mass in the shanties of the laborers along the canal or in the cabins of the few Canadians residing in and near the town of Toledo. In a communication to the *Colorado Catholic*, September 22, 1888, Bishop Machebeuf describes his first visit to Toledo in November, 1839, as follows: "Only a few Catholics were in Toledo at this time. I said Mass in the frame shanty of a poor Canadian. These people having a few Catholic acquaintances a short distance up the [Maumee] river, notified them of the opportunity to hear Mass, and all of them attended. There being no suitable house wherein to hold divine service, I rented a room over a drug store, constructed an altar with some boxes, which I covered with calico. This was the first church of good Father Rappe, when he was sent [to Toledo] two years later."

In 1841 Bishop Purcell paid his second episcopal visit to Toledo. In a letter to the *Catholic Telegraph*, of Cincinnati, published August 21st, of that year, he writes of Toledo as follows:

"This place is in all probability destined to be one of the most populous commercial cities in the Northwest. It is, with Maumee and Manhattan in its neighborhood, destined to be the depot of the railroads and canals, especially the Wabash and Erie canal, intersected by the Miami canal and the great Southern Railroad now in active progress all along the southern shore of Lake Erie to Buffalo. It is likewise the only proper point for the termination of the projected railroad from Chicago, to unite with the railroad to New York, and will thereby enjoy the advantages of much, if not all, the trade circuitously carried on between Chicago and Buffalo, by way of the lakes, an interrupted and frequently an unsafe channel of communication. A railroad, thirty-one miles in length, from Adrian, Michigan, is now completed to Toledo. It is contemplated to extend this road to the southern parts of Michigan, thus forming a continuous line of communication between New York and Michigan and Illinois, and the far west generally, by Toledo.

"With such prospects it is not surprising that many of our Catholic brethren from Ireland and Germany should have settled here in the vicinity of the old Catholic Canadian French, who have hitherto attended church at the 'Bay Settlement,' and at Monroe, Michigan.

"Before the visit of the Bishop of Cincinnati to Rome it was not quite certain whether the tract (formerly claimed by Michigan, but which was finally adjudged by congress to Ohio), belonged to his spiritual jurisdiction, or to that of the Bishop of Detroit. But this matter having been decided by the Propaganda in favor of Cincinnati, Rev. Mr. McNamee and Rev. Mr. Machebeuf are the only clergymen who are recognized as pastors, or who have any ordinary jurisdiction in this part of the diocese.

"Church [in Toledo] is at present held in a large room rented for the purpose, but arrangements have been made either for the purchase of a church, under execution for the sum of $2,800, to be paid in installments, or the erection of a new one on either of the two lots offered by agents of proprietors of much of the soil.

"The Bishop and Very Rev. Mr. Henni preached here frequently—the former before very attentive and intelligent audiences in the court house. After one of his sermons a few Protestant gentlemen present came forward and signed their names for between three and four hundred dollars to enable their Catholic brethren to purchase or build a church. The Catholics themselves had subscribed $400 in the forenoon of the same day.

"There are several Indian families in the neighborhood who live among the French, but who have not as yet joined the Church. * * Seven persons were confirmed and a large number partook of the Holy Communion. The erection of a church will give a new impulse to the growth and prosperity of this new city, which has been rather stationary since our former visit, four years ago. Manhattan, about two miles from Toledo, nearer the mouth of the Maumee, contains many families of Catholics, who, in part, attend church at Toledo, but the Bishop could not find time to visit them." * *

The Rev. Amadeus Rappe was appointed first pastor of Toledo, where he resided from about September, 1841, till his consecration as Bishop of Cleveland, October, 1847. Shortly after his arrival at Toledo he was urged by the laity either to build a church (a subscription of $1,400 having been raised for that purpose) or to purchase the church mentioned above by Bishop Purcell. It was finally agreed to purchase the church—a Presbyterian (frame) meeting house, located on Superior street. The purchase was made about November, 1842, as appears from the following item published in the *Catholic Telegraph*, December 15, 1842:

"The Rev. Mr. Rappe has purchased the Presbyterian meeting house in Toledo [St. Francis de Sales'], in this State. It is a

ST. JOSEPH'S CHURCH (Interior), TIFFIN.

large building, in a handsome part of the town, and after a few alterations, will be used as a Catholic Church. Religion has not a more zealous missionary in the West than the reverend gentleman, through whose exertions the congregations in Toledo and other towns in the neighborhood have been organized."

After a few alterations the building was converted into a Catholic church—the first in Toledo—and dedicated to St. Francis de Sales. The day of its dedication was one of joy for the Catholics of Toledo, now no longer obliged to worship in cabins, shanties or halls. The church had a basement which Father Rappe had fitted up as a residence for himself, with room enough left for a school to be established eventually.

The following account of Father Rappe's missionary labors, written by himself, was published by Bishop Purcell in the *Catholic Telegraph*, February 26, 1842:

"This devoted brother and fellow-laborer sends us edifying tidings from the northwest of the diocese, under the head of 'Toledo, 14th February.' He writes as follows: 'I have just returned from the State line where I found much work and great consolation. I commence, it seems to me, to be a missionary. I like exceedingly the poverty, the simplicity and the faith of our Irish Catholics. Poor men! Many of them have not been to confession for a long while, and now above all, those who have joined the temperance society are very zealous to approach this sacrament and the Divine Eucharist. I should have two lives to consecrate to such men. They want above everything instruction in their moral duties and the sacraments. But what consoling faith! Last Sunday I celebrated two Masses at the reservoir [in Paulding county], where there are about 600 men, and in the afternoon I was called to the sick. I was followed along the road by a young man who had longed for the occasion of speaking to me. But as the most notable of the place made a circle around me, my good young man was prevented by humility from making his way to me. But on my return from the sick he stopped me as I was about jumping over a ditch, and modestly said to me: 'Sir, I wish to receive the Blessed Sacrament.' 'Very well, my friend, I am going to hear confessions tomorrow; I hope you will have that happiness.' 'But,' he replied, 'it is today I wish to do so.' 'My friend,' I added, 'you have dined; you cannot communicate now.' 'No, sir, I have neither breakfasted nor dined, because I hoped to receive my Lord today.' Blessed are the poor in spirit for surely theirs is the kingdom of heaven.

"I wish to have one hundred medals and two hundred cards,

for besides the two hundred persons that I have received into the temperance society, many of the others had taken the pledge in other States, so that they are the majority. Though I had never been a great friend of the temperance society, I could not refuse to take the pledge myself on seeing the frightful ravages of intemperance among our poor people.

"All the people are very anxious to see the commencing of the foundation of our new church [in Toledo], but I answer them that I wish first of all to see a great change in their morals; in a word, I wish to put all the whisky bottles and glasses in the bottom of the foundation. Death himself has come to help me in my work, for eighteen or twenty persons have died, Catholics and Protestants, since Christmas, the most part of intemperate habits, so that those who drank to preserve health are now confounded. * *

"My prospects for building a church are encouraging. Fourteen hundred dollars have been subscribed in Toledo, and I reckon upon four hundred more from the public works. Pray that I may have light and grace to know and do the will of God in all things." * *

During Father Rappe's pastorate, in 1845, Toledo was made the terminus of a second canal, (known as the Miami and Erie canal), and was thus connected with Cincinnati. Its construction helped to increase largely the number of Catholic laborers who had been attraced by the employment offered them in the construction of the Wabash and Erie canal.

After the completion of these two important enterprises, many of the employes settled in and near Toledo, and engaged in various avocations. Between 1838 and 1846, Toledo gained an unenviable reputation because of the insidious and destructive Maumee fever, which raged with violence, especially in 1838 and 1839, and greatly impeded the work on the canal.

In 1841 the Wabash and Erie canal was still in course of construction. "The Maumee Valley was full of Catholic laborers, and was also literally a land which devoured its inhabitants. The Maumee fever spared no one, but slowly and surely undermined the strongest constitution. Toledo and its environs were full of malaria. At times it was next to impossible to meet a healthy person. Added to this there were many cases of erysipelas, and in 1847 hundreds of emigrants, stricken by ship-fever, landed at the Toledo docks to die a few hours after their arrival among

strangers."* Hence the growth of Toledo was greatly checked, as people had no desire to settle where sickness of a malignant type stared them in the face. But with the proper drainage and grading in the city, and the opening up of the surrounding country, Toledo has long since lost its notoriety as an unhealthy place.

Father Rappe was one of the first priests in Northern Ohio to establish a parochial school. With great difficulties to surmount he succeeded in establishing a parochial school at Toledo, in 1845, engaging as teachers a few Sisters of the Notre Dame Community, located at Cincinnati. In reference to said Sisters and their school Bishop Purcell published the following item in the *Catholic Telegraph* of April 30, 1846:

"The Sisters and scholars are blessed with excellent health, and the school, under such able management, continues to advance in its successful claims to public patronage and esteem. We can not sufficiently admire the heroism with which these Sisters, with the humble but confident hope of being useful to religion and society, disregard the fears of the 'Maumee' fever, from which, through the divine blessing on such devotedness as theirs, they have experienced that there was nothing to fear. * * The Sisters of Notre Dame will not be forgotten in future years when the earliest and most efficient pioneers are commemorated."

When Father Rappe was elevated to the episcopacy, October, 1847, the Rev. Louis De Goesbriand, his faithful co-laborer since January, 1846, was appointed pastor of St. Francis de Sales', Toledo. Four months later he was called to Cleveland and appointed Vicar General.

*See Reminiscences of the Rev. Louis De Goesbriand, p. 57, this volume.

Part II

HISTORY OF CATHOLICITY IN THE DIOCESE OF CLEVELAND

1847—1900

CHAPTER I

THE RT. REV. AMADEUS RAPPE, FIRST BISHOP OF CLEVELAND. HIS ADMINISTRATION. 1847-1870.

ERECTION OF DIOCESE OF CLEVELAND—ITS TERRITORY—BISHOP RAPPE'S CONSECRATION, OCTOBER 10, 1847—HIS FIRST PASTORAL LETTER—BISHOP'S RESIDENCE BOUGHT ON BOND STREET—CHURCH OF THE NATIVITY—FIRST DIOCESAN SEMINARY—ST. JOHN'S CATHEDRAL COMMENCED IN 1848 AND COMPLETED IN 1852—BISHOP RAPPE A TOTAL ABSTAINER—FATHER MATHEW, THE APOSTLE OF TOTAL ABSTINENCE—THE URSULINES ESTABLISH A CONVENT AND ACADEMY IN CLEVELAND—ST. VINCENT'S AND ST. MARY'S ASYLUMS FOUNDED—GREY NUNS AND URSULINES AT TOLEDO—SEMINARY REMOVED IN 1850 TO LAKE STREET.

WITH the constant and rapid growth of Catholicity in his large diocese, comprising the entire State of Ohio, Bishop Purcell found the territory too large and the burden of his episcopal duties too great for his personal attention. As early as December, 1841, in an interesting communication to the *Catholic Telegraph,* describing one of his visits to Northern Ohio, he writes: "It would require the constant attention of two bishops and a hundred priests * * to preserve the faithful, convert the erring, reclaim the sinful, found schools, and build churches necessary over such an extensive territory." Bishop Purcell therefore petitioned the Holy See for a division of his jurisdiction. Cleveland was considered as the most fit city in the northern part of the State for an Episcopal See, and hence was so designated. Father Rappe, the zealous missionary of the Maumee, was chosen as the first Bishop of this new diocese. Although the Papal Bulls to this effect were issued April 23, 1847, they did not reach Cincinnati till the follow-

ing August. The fact of their arrival was published in the *Catholic Telegraph*, September 2, 1847, as follows:

"The Bulls for the consecration of Rt. Rev. Mr. Rappe for the new See of Cleveland have arrived. We very sincerely congratulate the clergy and congregations in the northern part of Ohio on this appointment; if zeal for the glory of God, and utter disregard of self, a blameless life, and fervent piety can qualify a man for the Episcopacy, we know no one more likely to see his hopes realized than the bishop-elect of Cleveland. This is his character amongst those who know him."

The territory assigned to the new diocese was "all that part of the State of Ohio lying north of 40 degrees and 41 minutes." As this line intersected several counties, it was thought best by the bishops of the Dioceses of Cincinnati and Cleveland to petition the Holy See to establish the limits between these two dioceses by county lines, as appears from the following agreement published in the *Catholic Telegraph*, January 11, 1849:

"In order to prevent any misunderstanding or uncertainty with regard to the extent of jurisdiction, as defined only by the geographical line of 40 degrees and 41 minutes, the Rt. Rev. Bishops of these two dioceses have agreed, among themselves, and they direct us to publish, that the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll and Jefferson, which belong to the Diocese of Cincinnati, shall constitute the northern boundary of the Diocese of Cincinnati; that all counties north of those just named, shall compose the Diocese of Cleveland. Holmes county, for the greater part south of the line above traced, is by mutual consent assigned to the Diocese of Cleveland. Any new counties that may hereafter be formed by the authority of the legislature, will belong to that diocese in which the larger portion of them will be situated. Application will be made as early as possible to the Holy See to sanction this arrangement."

When the Diocese of Columbus was erected, in 1868, Holmes county was included within its jurisdiction. All the other counties embraced within the above described limits have since been under jurisdiction of the Diocese of Cleveland, viz: Allen, Ashland, Ashtabula, Columbiana, Crawford, Cuyahoga, Defiance, Erie, Fulton, Geauga, Hancock, Henry, Huron, Lake, Lorain, Lucas, Mahoning, Medina, Ottawa, Paulding, Portage, Putnam, Richland, Sandusky, Seneca, Stark, Summit, Trumbull, Van Wert, Wayne, Williams, Wood and Wyandot, in all thirty-three counties,

comprising about one-third of Ohio. The territory of the diocese extends from the west line of Pennsylvania to the east line of Indiana, and from the southern shore of Lake Erie about seventy-five miles south.

Father Rappe was consecrated at Cincinnati, October 10, 1847, by Bishop Purcell, assisted by Bishop Whelan, of Richmond, Virginia. Two days after his consecration, and just before starting for Cleveland, he published his first pastoral letter, which is given here in full. It portrays clearly the apostolic zeal and devotedness to the cause of God on the part of Bishop Rappe:

AMADEUS,

BY THE GRACE OF GOD AND APPOINTMENT OF THE APOSTOLIC SEE, BISHOP OF CLEVELAND.

To the Clergy and Laity of the Diocese of Cleveland:

Grace Unto You, and Peace from God our Father, and from the Lord Jesus Christ:

VENERABLE BRETHREN OF THE CLERGY AND BELOVED CHILDREN OF THE LAITY!

Overwhelmed by the labors and solicitude which his extensive diocese required, and full of zeal for the welfare of the flock which he has governed with unsurpassed wisdom and success, the Rt. Rev. John Baptist, Bishop of Cincinnati, humbly supplicated the late Provincial Council to establish another Episcopal See in the northern part of the State of Ohio. This request was granted, and the city of Cleveland has been chosen to be the See of the new diocese. The Roman Court has approved and sanctioned these proceedings, and His Holiness, Pius IX, at the request of the Council, has elevated me to the Episcopacy. Had I consulted my fears I would have immediately declined accepting a station so encompassed with difficulties, but yielding to the voice of authority, and thereby made strong by the favor of the Almighty, I consented to forego my weakness and inability, to rely solely on Him who can strengthen the weak, and prepare them for the labor. "Go, and teach all nations: behold I am with you all days until the consummation of the world." That divine mission given by Jesus Christ to His Apostles, has been confided to me by their successors and the Apostolic See. Invested with this sacred power, and comforted by the grace of the episcopal office, I feel encouraged to

ST. PETER'S SCHOOL, CLEVELAND.

work for the glory of our common Master and the welfare of our immortal souls.

It is indeed consoling, venerable brethren of the clergy, that in discharging the functions of a ministry so sublime and perilous, I will be seconded by your devotion, your talents, your virtues, and your experience. For several years I have fought in your ranks, shared your toils, admired your zeal, and witnessed with joy the success that crowned your efforts. It was then one of my greatest pleasures, whilst associated with you in the ministry, to call you friends, and now, placed at your head, as the first sentinel of the camp of Israel, I desire more than ever to be regarded as your friend and father, rather than your superior. My happiness will be henceforth to have part in your labors, to direct your efforts, to alleviate your cares and to console your sorrows. Our number is small, but let us pray to the Lord to send more laborers into His vineyard, and whilst waiting with patience His answer to our supplications, let our union, our piety, our prudence and zeal make amends for the deficiency. In the daily morning meditations we will find a divine fire which illumines and vivifies; the reading of the Holy Scriptures will furnish us with arms against our enemies, and be our comfort in tribulation. The works of the Fathers and the acts of the Councils, but particularly of the Councils of Baltimore, which are so appropriate to the circumstances and wants of our mission, will be a pure source from which we can draw sound doctrine and wisdom to direct us in the various exigencies of our ministry.

Your spiritual necessities, beloved brethren of the laity, are not unknown to us; we wish to be intimately acquainted with your desires for the advancement of religion, and although we may be unable to provide resident pastors for every congregation, we will endeavor to console you in their absence by frequent visits, and by sending you, from time to time, faithful missionaries who will speak your language, and animate your piety.

We sigh for the day when we will be able to appear amongst you, to bless you, to instruct you, and to be edified by your devotion. Many a time have we been moved by the constancy of your faith and the beauty of your example. What a consolation for a pastor to be surrounded by a faithful flock, anxious to diffuse on all sides the sweetness of the doctrines of Jesus Christ. Those truly Catholic souls are His glory, and they give a powerful energy to His words. They are so many apostles before whose integrity and piety the demon of prejudice is passing away. The times are propitious! The eminent virtues of our prelates and clergy, their eloquence in the pulpit, their polemical works, so marked by ability and clearness, the numerous conversions, both at home and abroad,

conversions in which the finger of God is so visible, since they can not with reason be attributed to any worldly motive—all these circumstances directed by Divine Providence for the triumph of truth seem to have mitigated the violence of our dissenting brethren, and prepared the minds of the more learned portion of the community to examine and appreciate the divine excellence of our holy religion. It is for you, beloved children of the laity, to encourage this disposition to a sounder system. If the eloquence of an upright life does not convert our opponents, at least it silences the hostility of the unwise and imprudent. It is thus that we can most efficaciously contribute to the propagation of that faith which has conquered the world. Console, beloved children of the laity, and help your pastors by the sanctity of your lives. Have but one mind, no matter what may be your nation, your language, your position in society. You are all the children of the same Father, the members of Jesus Christ, destined for the same inheritance. In order that you might preserve this sweet union of mind and heart, come often to the Sacred Table, to feed on the Bread of Life, to be strengthened by the God of charity. He will remind you that He loved you even to the shedding of His Blood, and therefore has the right to command that you love one another. Unite together every night in family worship, and the Lord will be amongst you. Observe punctually the Lord's day, and the laws of the Church and of the State, and educate your children in the fear and love of God. Do all in your power to provide, for their instruction, orthodox and pious teachers. We beseech you also, beloved brethren, by the mercy of Jesus Christ, to live soberly. Drunkenness, and the debaucheries which attend it, degrade man, disgrace the faith, and precipitate many into endless misfortunes.

As for us, venerable fellow-laborers, we will all endeavor to be the models of the faithful in conversation, in charity, in faith, in chastity. Our mission is a glorious one, and our reward will be equally glorious if we live according to our sublime vocation.

†AMADEUS,
Bishop of Cleveland.

Given at Cincinnati, October 12, 1847.

The Rt. Rev. Amadeus Rappe took possession of the Diocese of Cleveland as its first bishop a few days after his consecration, which, as stated above, had taken place at Cincinnati, October 10, 1847. The Catholic population of the diocese was then estimated at about 10,000. On the Bishop's arrival at Cleveland, his Episcopal city, he found but one church, a frame building, located at the corner of Columbus and Girard streets. It had been dedicated

June 7, 1840, to "Our Lady of the Lake." It was later and better known as "St. Mary's Church, on the Flats."

In October, 1847, the Rev. Maurice Howard was the only priest stationed in Cleveland. Besides having pastoral charge of the church on the Flats, he also attended a number of missions in Cuyahoga and neighboring counties. Within the limits of his diocese the bishop found forty-two churches, attended by twenty-one priests, of whom seven were members of the Sanguinist society. There were also two small convents of Sisters of the same society, viz: at New Riegel and Thompson. An academy and convent established at Toledo, in 1845, belonged to the Sisters of Notre Dame, whose Motherhouse was in Cincinnati.[1]

For some months the Bishop resided in a rented house near the Haymarket. In 1848 he bought several lots on Bond street, corner of St. Clair, on which were located a large brick building and several frame houses. The brick building was fitted up as his residence.

Within a very short time after Bishop Rappe's arrival in Cleveland, he impressed all with his indefatigable zeal and great earnestness. As early as March, 1848, the *Cleveland Herald*, a secular paper, at no time during its long existence over-friendly towards Catholics, published in its issue of March 16th, the following item concerning Bishop Rappe, and his work in the cause of total abstinence, of which he had been for some years a practical and consistent advocate:

"Bishop Rappe is just what every man who has important enterprises in hand should be, a real workingman. His labors, too, are for the benefit of others—the present and future—the temporal, social and moral improvement of the people of his charge. Strict sobriety, industry and economy are virtues which he inculcates with hearty good will—the sure stepping stones to individual, family and associated success. Temperance supports the superstructure and now over five hundred cold water men are enrolled in the Cleveland Catholic Temperance Society."

In January, 1848, Father Howard was sent to Tiffin, and Father De Goesbriand was appointed his successor and Vicar-general. St. Mary's congregation was composed of English and German speaking Catholics, who had far outgrown their church

(1) Closed in July, 1848.

when Bishop Rappe came to Cleveland. He succeeded in getting a German priest, the Rev. Matthias Kreusch, C. PP. S., by whom separate services were given to the German portion of the congregation, thus tiding over the necessity of building another church at that time.

To supply the wants of the growing Catholic population, a frame building, 30 x 60, was erected on Superior street, a short distance east of Erie, near the site of the present cathedral, and next to the lots which the Rev. Peter McLaughlin had bought in 1845 for church purposes. This frame building served several years as a "chapel of ease" for St. Mary's church, and as a parochial school, the first in the city. Folding doors cut off the sanctuary during school hours. The little church was commenced and finished in December, 1848. It was used for the first time on Christmas of the same year, and hence was called the Church of the Nativity.

In September, 1848, Bishop Rappe opened a small seminary in a one-story frame building, back of his residence on Bond street. Father De Goesbriand was its first superior. Among the young men first to apply for admission as seminarists were Messrs. James Monahan, August Berger, Peter Kreusch, Thomas J. Walsh, Michael O'Sullivan, E. W. J. Lindesmith, Francis McGann, Nicholas Roupp, William O'Connor, and Felix M. Boff, all of whom became priests. In 1849 the Rev. Alexis Caron succeeded Father De Goesbriand as superior of this humble seminary.

Shortly after the establishment of the diocese the Catholic population of Cleveland rapidly increased, owing to a large immigration from Ireland and Germany. The Bishop found it therefore of imperative necessity to build a second church for the accommodation of his growing flock (estimated in 1848 at about 4,000) in the episcopal city. He determined to make the new church his cathedral, to locate it at the corner of Erie and Superior streets, and after its completion to assign St. Mary's on the Flats to the Germans.

Sunday, October 29, 1848, the cornerstone of the present cathedral was laid. The *Cleveland Herald* of October 30, 1848, makes mention of the ceremony in the following item:

"The ceremony of laying the cornerstone of the cathedral on Erie street was witnessed yesterday by a very large concourse of

people. At one o'clock a numerous procession was formed at St. Mary's church and marched to the site of the cathedral. The ceremonies were conducted by Bishop Timon of Buffalo, Bishop LeFevre of Detroit, and Bishop Rappe of Cleveland, assisted by Vicar General De Goesbriand of Cleveland, Rev. P. J. Machebeuf of Sandusky, Rev. J. H. Luhr of Canton, and the students of the theological seminary in this city. An eloquent address was delivered by Bishop Timon, and a discourse in German by Rev. Mr. Luhr.

"The cathedral, when completed, will be a noble edifice and an ornament to the city. The dimensions will be 170 feet by 75, rising 50 feet from the water table to the eaves. The building is to be of brick, and the style of architecture will combine strength with beauty."

In November, 1848, the first diocesan synod was held, with fifteen priests in attendance. The second synod was held in 1852, and the third in 1854.

In September, 1849, Bishop Rappe went to Europe, his object being to solicit aid in his native France for the new cathedral then in process of erection; and also to secure priests and sisters to aid him in his work. During his absence the Very Rev. Father De Goesbriand, V. G., administered the diocese. The Bishop succeeded in obtaining generous assistance from his countrymen, and in securing four priests[1] and five seminarists,[2] as also a band of devoted Ursulines from Boulogne, France, and two Sisters of Charity. Bishop Rappe returned from Europe in August, 1850. Besides visiting his diocese, he also superintended the building of the cathedral, and had the great satisfaction of having it consecrated, and opened for divine service, November 7, 1852.

As above stated, Bishop Rappe was a strong advocate of total abstinence, having seen and felt the disastrous results of intemperance whilst engaged on the mission in Toledo and along the Maumee valley. In March, 1851, he published a vigorous pastoral letter on this subject, of which the following is an extract:

"Among the evils which prevail, and of which the progress and consequences are most alarming, is one which we have observed for years, and more especially during our last visitation: it is one which fills with sorrow the hearts of your pastors and

(1) Revs. C. M. Coquerelle, C. Evrard, A. Gelaszewski, and J. B. Mareschal.
(2) Messrs. L. F. D'Arcy, Z. Druon, L. Filiere, L. Molon, and N. Penchel.

counteracts all their efforts to promote your spiritual welfare; it is one which is more frightful than any calamity which could befall you; which threatens not only to put an end to all decent observance of the Sunday, but to eradicate piety and to destroy every sentiment that elevates and ennobles the Christian soul, to bring inevitable ruin upon reason, honor and fortune—the *drinking shop*, the sink wherein all that is good is buried."

During the months of July and August, of the same year, on invitation of the Bishop, Father Mathew, the famous apostle of total abstinence, delivered a series of lectures and sermons in Cleveland and other cities and towns in this diocese. Thousands took the pledge of total abstinence from him. His labors, as those of Bishop Rappe in this regard, had most gratifying results.

On October 30, 1853, Father De Goesbriand was elevated to the Episcopacy, as first Bishop of Burlington, Vt., which important position he held for nearly forty-five years with eminent success. The Rev. James Conlan succeeded him as Vicar General, and acted as such till 1870.

Between 1848 and 1857 twenty-six churches were built within the limits of the Diocese of Cleveland. Whilst directing and encouraging the organization of missions and congregations and the erection of churches for their accommodation, Bishop Rappe also provided for the care of orphans and the education of the young, all under charge of devoted sisters. To this end he authorized the founding of a convent of Sanguinist Sisters, at Glandorf, in 1848. During the Bishop's absence in Europe in 1850, Judge Cowles' mansion on Euclid avenue was bought for the Ursuline Sisters. For over forty years it was the Motherhouse of the Ursulines. The sisters took possession of their new home on their arrival in Cleveland, and almost immediately opened a select school and academy. In 1851 the Ladies of the Sacred Heart of Mary established St. Mary's Orphan Asylum for girls. The first building used for the purpose was located on St. Clair street, near Bond, Cleveland. Toward the end of 1853 the asylum was transferred to Harmon street. In 1851 Bishop Rappe opened St. Vincent's Orphan Asylum for boys on Monroe street, Cleveland, and placed it in charge of the Sisters of Charity of St. Augustine, a community he had established, with the assistance of Mother M. Ursula, of sainted memory. She was known in the world as Miss C. Bisson-

ST. ADALBERT'S SCHOOL AND PASTORAL RESIDENCE, BEREA.

ette. He also established an Ursuline Community and academy at Toledo in 1854. In 1855 the Grey Nuns, of Montreal, established at Toledo an orphanage for boys and girls, which is known as St. Vincent's Asylum.

Thus the most pressing wants of the diocese were supplied. The Bishop now directed his attention to the details of diocesan work, visiting every church and station at frequent intervals, giving missions, administering confirmation and preaching. Though constantly at work, either at home in his cathedral, or out in the diocese, he never showed signs of fatigue. Never satisfied with what he had already accomplished, he was always anxious to do still more for the glory of God and the good of religion. He was specially solicitous for Catholic schools, and where it was within the range of possibility priests were obliged to establish such in their respective parishes.

In September, 1850, the Bishop bought a fine property on Lake street, near Dodge, known as "Spring Cottage." The frame building on the large plat of ground was fitted up as a seminary, which was opened in November of the same year, with Father Caron as superior. During the summer of 1853, the north wing of the present building was erected, and in 1859, owing to the rapidly increasing number of seminarists, the present main or central portion of the seminary was built.

To give young men an opportunity to receive a college education under Catholic auspices, Bishop Rappe purchased, in 1854, an eligible property on the West Side, Cleveland, near St. Patrick's church. The incomplete frame buildings on the property were remodeled to serve the purpose of their purchase. In September of the same year they were opened under the name of St. John's College. This institution had, however, a fitful existence, owing to lack of patronage, and was finally closed in 1859.

Bishop Rappe published in the Cincinnati *Catholic Telegraph*, of February 2, 1856, the following Lenten Pastoral Letter, which beautifully portrays his burning zeal for souls:

To the Clergy and Laity of the Diocese of Cleveland.

Beloved Brethren and Children in Christ:—We have just terminated the seventh visitation of our new diocese, and it is with

feelings of deep gratitude to the God of Mercy that we have witnessed the rapid progress which the faith is making yearly. The number of our zealous clergy, of the faithful, the churches, the schools, and religious institutions has increased at the ratio of three to one, in the short period of eight years; and, what is more consoling, is to see the spirit of piety and zeal prevailing in every congregation, and an invariable calmness and fortitude manifested by our beloved children in this late time of systematic persecution against the Church of God. But we should be unjust in not acknowledging that, after God, this holy growth of religion and Christian virtue has been highly forwarded and developed by the zeal, self-denial, prudence and piety of our brethren in the holy ministry. You have fought a good fight, worthy co-operators, and you already enjoy the fruits of your hard labors. But, in order to secure and increase more and more this consoling improvement in your beloved flocks, continue indefatigable in the care of the youth. Look upon the first communion of your little ones as the groundwork of a holy life. I would exhort you earnestly to set apart five or six weeks, immediately before admitting them to the Holy Table, in order to assemble them twice a day, and, in a familiar and pious manner, explain to them the Christian doctrine, enlighten their minds with a knowledge of the fundamental truths of religion, and lead their innocent hearts to the practice of piety and devotion. Do your best to induce the priests in your vicinity to give a few days' spiritual retreat to them before their general confession and first communion. "Suffer little children to come unto me." By doing so, dearly beloved friends, (and many of you have experienced it) you will create a new generation to replace the old one, which has so nobly and so constantly kept the faith and made the most generous sacrifices for the Catholic church in this country. I need not insist, beloved parents, on the necessity of your seconding the efforts and zeal of your beloved pastors. You will send your children to religious instruction at the time appointed by your clergy; you will edify them at home by your pious example; you will draw from Heaven by your fervent prayers the graces necessary to secure to them the immense blessings of a good first communion. On that happy day Jesus will hasten to come unto them, to abide with them. "He that eateth

my flesh and drinketh my blood abideth in me and I in him." He will transform their innocent hearts into delightful temples of piety and zeal. They will live by Jesus and the life of Jesus; but alas! should they receive unworthily, for want of preparation and a sincere confession, then they would eat and drink their own judgment and condemnation. In that case the Bread of Life is changed into a fatal poison which produces in the soul a deadly languor, a disgust of the things of God, a kind of despair, and not unfrequently a total shipwreck of faith and salvation. Such being the awful consequences of a bad communion, would you consent, beloved parents, to neglect anything in your power to prevent it? O, no! you love your children too dearly to expose their souls to such misfortune and ruin. You love your church too dearly to see them, by your fault, become her disgrace and her enemies. You have too great a zeal for your salvation to suffer your own children to be your condemnation before the tribunal of God. You know you are bound to secure as far as you can the religious instruction of your family. "He who hath not a care of his own household," says St. Paul, "hath denied the Faith, and is worse than an infidel." We have full confidence, then, that you will correspond with our exhortations and consult your welfare in sending your children timely and punctually to receive the instructions of their pastors.

†AMADEUS, Bishop of Cleveland.

CHAPTER II

THE RT. REV. BISHOP RAPPE'S ADMINISTRATION

(CONTINUED).

THE VERY REV. EDWARD HANNIN'S ADMINISTRATION.

1870—1872

BISHOP RAPPE VISITS ROME IN 1860 AND 1862—FEMALE RELIGIOUS COMMUNITIES INTRODUCED; CHARITABLE AND EDUCATIONAL INSTITUTIONS ESTABLISHED, 1862-1866—BISHOP RAPPE GOES TO ROME FOR THE FOURTH TIME, IN 1867—ST. FRANCIS' ASYLUM, TIFFIN, ESTABLISHED IN 1867—FRANCISCANS TAKE CHARGE OF ST. JOSEPH'S CHURCH, CLEVELAND, IN 1867, AND THE JESUITS OF ST. MARY'S, TOLEDO, IN 1869—CONVENT OF GOOD SHEPHERD ESTABLISHED IN 1869, AND A HOME FOR THE AGED POOR, IN CLEVELAND, IN 1870—BISHOP RAPPE'S TROUBLES—HIS RESIGNATION, AUGUST 22, 1870—THE VERY REV. EDWARD HANNIN APPOINTED ADMINISTRATOR OF THE DIOCESE—INJUNCTION SUIT AGAINST ST. BRIDGET'S CHURCH, CLEVELAND—LETTERS IN CLEVELAND PAPERS FOR AND AGAINST BISHOP RAPPE—FATHER HANNIN'S LETTER IN LEADER IN DEFENSE OF BISHOP RAPPE.

THE second decade of Bishop Rappe's administration (1857-1867), was remarkable for the large number of churches built, many of them handsome and spacious edifices—in all, fifty-six churches.

Bishop Rappe convoked the fourth diocesan synod in 1857; it resulted in much wholesome legislation. One of the statutes promulgated made it obligatory on all congregations, financially and numerically able, to support parochial schools. This law gave a new impulse to the parochial school system, so earnestly encouraged by the Bishop, almost immediately after he came to Cleveland.

In 1860 Bishop Rappe paid his first decennial visit to Rome. During his absence the Very Rev. James Conlan, V. G., was administrator of the diocese. Two years later he again went to Rome to assist at the canonization of the Japanese martyrs, to which ceremony many of the American bishops had been specially invited by Pius IX. The Very Rev. Alexis Caron, V. G., administered the affairs of the diocese during the Bishop's absence.

In 1862 St. Joseph's Asylum for orphan girls was opened on Woodland avenue, Cleveland, to relieve the crowded condition of St. Mary's Asylum on Harmon street.

In 1863 the Ursulines of Cleveland established a mission at Tiffin, placing it in charge of Mother M. Joseph as superioress. In a few years it grew to be a prosperous community, its academy meeting with public favor almost from the very opening.

Bishop Rappe introduced into the diocese in 1864 the Sisters of the Humility of Mary, and, by special agreement with Bishop O'Connor, of Pittsburg, located them on a large tract of land near New Bedford (Villa Maria), Pa., where they founded a convent and an orphan asylum.

Previous to 1865 Cleveland had no public hospital. As early as 1850, two French Sisters of Charity attempted to establish one on the West Side—then known as Ohio City. Their noble purpose failed for want of means, and so they returned to their native France the following year.

In 1863, during the interstate war, then at its height of bloody carnage, many sick and wounded soldiers were sent to Cleveland for medical treatment, but no provision had been made to receive and care for them. It was then that Cleveland realized the necessity of a hospital, which Bishop Rappe would long before have built had he had the means. He now saw a near realization of his long-cherished plan. He offered to build a hospital and provide efficient nurses, on condition that the public would come to his assistance. This offer was gladly accepted, and Cleveland's citizens, irrespective of creed, generously contributed towards the building fund. Two years later (1865) Charity Hospital, costing about $75,000, was opened to the public, and placed in charge of the Sisters of Charity, and has ever since been in the forefront of Cleveland's hospitals.

The Bishop established St. Louis' College at Louisville, Stark County, in 1866, to replace St. Mary's College and Preparatory Seminary, Cleveland, opened in September, 1860. It was placed in charge of secular priests. The following year its management was transferred to the Basilian Fathers of Sandwich, Canada, but the college was closed in 1873 for want of support.

For the fourth time Bishop Rappe went to Europe—in the

fall of 1867—the Very Rev. Vicar General Caron administering the diocese during his three months' absence. Besides visiting his native country the Bishop also went to Rome to attend to some affairs in connection with his diocese.

During the first three years of the third decade of Bishop Rappe's administration (1867-70), twenty-three churches were erected in the diocese.

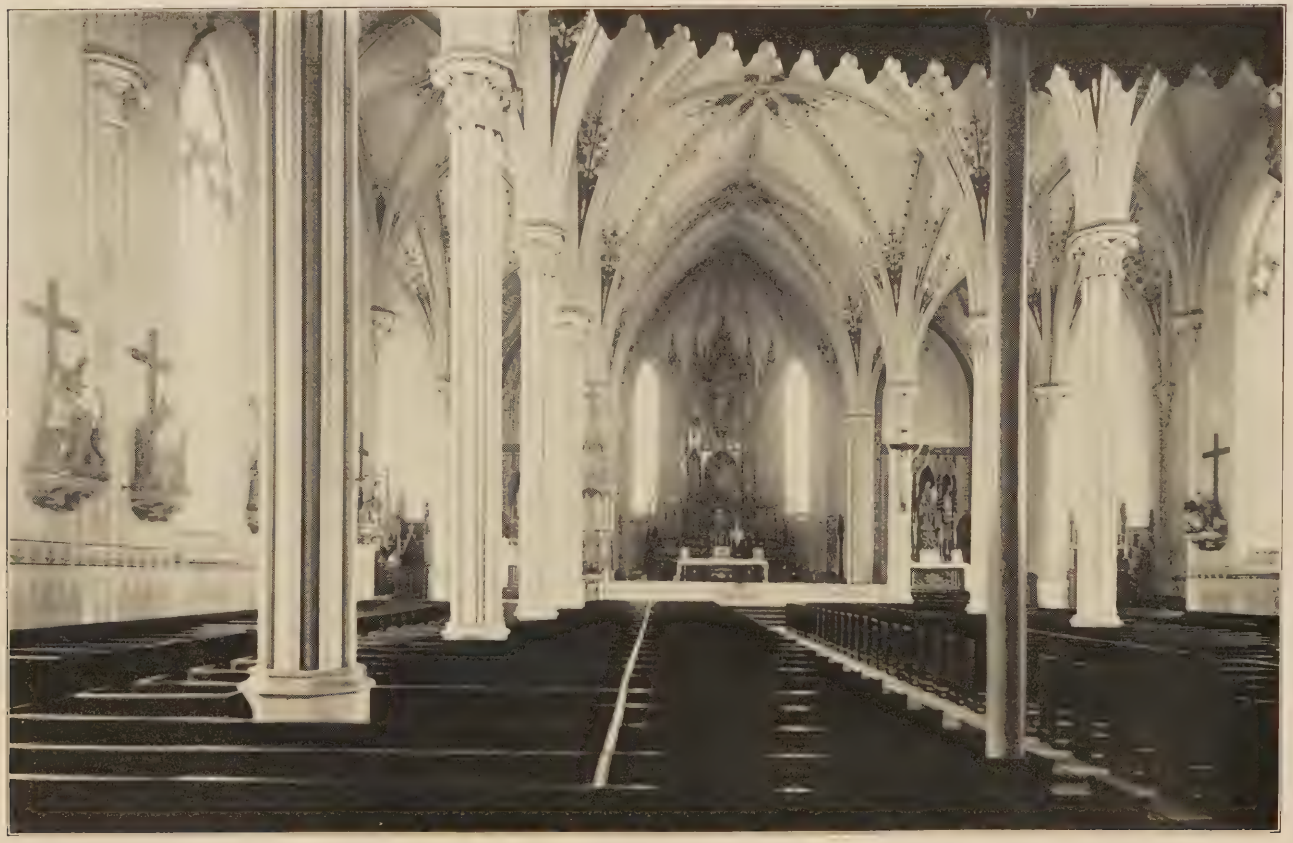
St. Francis' Orphan Asylum and Home for the Aged was established at Tiffin, in 1867, under the direction of the Rev. Joseph L. Bihn, who applied his patrimony and savings, as also large donations from the Schaefer family at Tiffin, towards the purchase of the lands and the erection of buildings for this institution. He also established, in 1868, a sisterhood of the Third Order of St. Francis, which has charge of the domestic affairs of the asylum and home. Some of the sisters are also engaged as teachers in a number of parochial schools in the diocese.

In 1867 Bishop Rappe introduced the Franciscan Fathers of Teutopolis, Ill., into the diocese, and gave them pastoral charge of St. Joseph's Church, Cleveland. In the following year they erected their monastery and chapel, at the corner of Chapel and Hazen streets.

St. Mary's Church, Toledo, was placed in charge of the German Jesuit Fathers of Buffalo, in 1869.

Bishop Rappe invited the Sisters of the Good Shepherd, of Cincinnati, to establish a house of their Order in Cleveland. The invitation was accepted in 1869. Their convent was a frame building on Lake street, situated on a large lot which had been secured for them by Bishop Rappe. Here they remained until the completion of their present large building, in 1875. Their silent, saving work in behalf of fallen, erring woman has resulted in untold good and has forced recognition even from an anti-Catholic public.

The paternal heart of good Bishop Rappe next prompted him to provide for a class of unfortunates, neglected and rejected by a cold, selfish world—the aged poor. To give them shelter and needed care he had the Little Sisters of the Poor establish a Home for them on Perry street, in 1870. This charitable work soon met with generous support on the part of the citizens of Cleveland, irrespective of creed. In a few years the old buildings first bought



IMMACULATE CONCEPTION CHURCH (Interior), OTTOVILLE, PUTNAM COUNTY.

had to be enlarged and in part replaced by others more commodious and better adapted, so large was the number of applicants.

Following is the latest official communication published by Bishop Rappe to his clergy. It appeared in the *Catholic Telegraph* of July 28, 1869:

"An ecclesiastical retreat will be opened in our seminary of Cleveland, on the evening of the 16th of August, and will close on the 23d of the same month. As our seminary has not sufficient accommodation for all the priests of our diocese we invite, first, the clergymen who did not enjoy the blessing of the retreat last year. Should a few rooms remain free they will be given to those who made their retreat last year. Let them apply as soon as possible.

The reverend clergy coming to the retreat are requested to bring along cassock, beretta, etc. †AMADEUS,
Bishop of Cleveland."

In concluding this record of Bishop Rappe's eventful administration, the following account is given of the origin and development of his long years of trouble, which led eventually to his resignation. The origin of his trouble was in part due to the question of Nationality, which was pressed beyond its legitimate sphere during his administration, and ended, as necessarily it had to end, in consequences dire to religion, to charity, and to the peace of the diocese.

Although of French birth, Bishop Rappe was intensely American in spirit, and from the beginning of his administration showed that spirit. His well-meant desire was to Americanize his diocese, and make the English language that of his diocesans. In attempting this, he antagonized the Germans in Cleveland, as far back as 1852, and for the same reason he gave more or less offense to the Germans throughout the diocese, during his entire administration. In 1857, the opposition of the Bishop to the Germans reached its climax, when he refused the Catholics of that nationality, at Fremont, permission to organize as a separate congregation, and to erect a church in which their native tongue should be spoken. By his refusal he aroused the indignation of the Germans throughout the diocese, as they sympathized with their brethren and countrymen at Fremont, who in the face of the Bishop's refusal built the desired church. In this they were encouraged by the celebrated Jesuit missionary, Father Weninger. Very soon

after this regrettable episode, Bishop Rappe recognized, to his sorrow, that it was unwise to force the language question on the Germans, and so he dropped it.

Bishop Rappe found it difficult to meet the expenses of his first Cathedral congregation, in old St. Mary's church, and later in St. John's Cathedral, as many of the parishioners did not contribute their fair share towards the support of the church. He therefore directed that the sum of ten cents be collected from every adult, at the church door, before Mass on Sundays and Holydays of obligation. To this also the Germans strenuously objected. Finally Father Weninger, above mentioned, brought the matter to the attention of the authorities at Rome, who then directed the Bishop to abolish that regulation, so offensive to the Germans, and, in fact, to all.

About 1865 complaint was made that Bishop Rappe favored the German and French speaking priests to the prejudice of the Irish priests; also that he had an undue proportion of German students in the diocesan seminary, which it was claimed was not fairly supported by the German element of the diocese, although they were unduly favored. The principal complaint, however, was that some French priests had charge of English congregations. The demand was very pronounced on the part of the English-speaking priests, that no one should be appointed pastor of a congregation, unless his "vernacular" was that of his pastoral charge. At the Synod held in 1868 Bishop Rappe explained why he had more German students than those of other nationalities, giving as one reason that many rural congregations were either entirely German, or composed of members speaking English or German; that the German priests spoke both languages, though they spoke the English imperfectly in many cases, and that they could and did serve their people better than could those who spoke but one language.

At the same Synod (1868) Bishop Rappe imposed, by Diocesan Statute, sixty cents per family for the support of the Seminary. This he did with the approval of the majority of the priests present at that Synod. The assessment, thus levied, was soon openly opposed by a number of priests, who based their opposition, partly on the ground that they were unwilling to

support a "German Seminary," and partly because of the dislike they had for the Rector of the Seminary. In consequence of this opposition the Bishop felt himself obliged to enforce the above mentioned Statute, by removing several priests from prominent charges to places of less consequence. This action disturbed the peace of the diocese, and increased the opposition already existing against the Bishop.

About the year 1869 Bishop Rappe's troubles assumed another form. In 1868 he had appointed as Rector of the diocesan Seminary, the Rev. Dr. James Stremler, of the Quebec (Laval) University. He was a learned, pious priest, but very set in his manners, and thus soon made himself obnoxious to most of the diocesan clergy. Dr. Stremler was a thorough Frenchman in feeling, and soon showed antipathy towards students of Irish birth or descent. He even went so far as to dismiss quite a number of them in 1869. Against this the priests of the same nationality justly protested, but the Bishop failed to heed their protest. This naturally aroused bitter feeling and brought the opposition against him to a climax. Charges, based on shadows, and possibly on want of prudence, were made against his character. These accusations were taken to Rome by the Rev. Eugene M. O'Callaghan, for the purpose of personal prosecution by him—in 1870, while Bishop Rappe was there, attending the Vatican Council. When the Bishop was confronted with the charges he at once pronounced them false and calumnious. More than surprised, he was dazed and overwhelmed by them, and was wholly defenseless, as he had not at hand the means to refute them. Their refutation would have forced him to return to his diocese and to give undue publicity to this unwarranted assault upon his character. He would have been obliged to explain in detail the nature of the charges to persons who, though they made affidavit* to their truth, were ignorant of their real import, and thus unwittingly did their Bishop untold injury. Rather than face those humiliations, prejudicial as it would have been to religion and a scandal to souls,

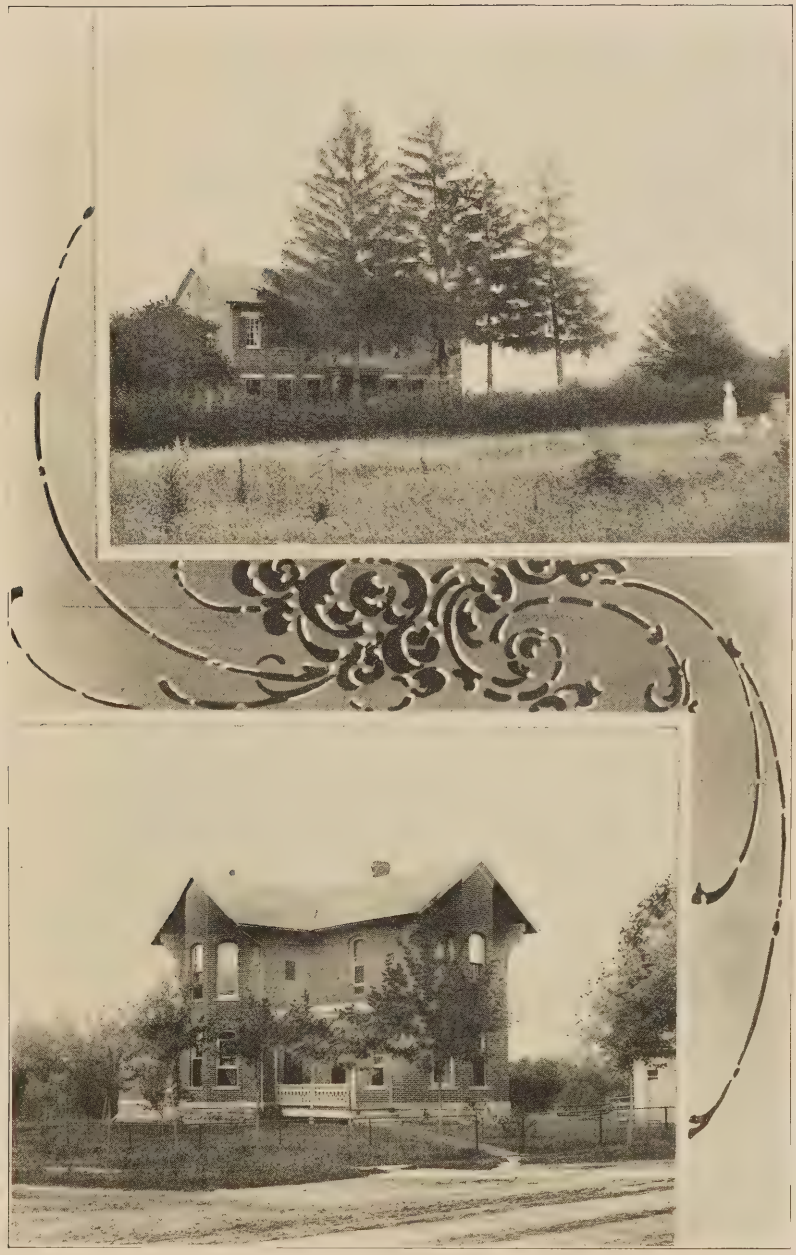
*Some of the persons who made the original charges against Bishop Rappe, made affidavit shortly after his resignation, that they did not know the nature of the charges they had been asked to make against him; and now asserted that they knew nothing against his character. Their counter-affidavits were in the possession of an attorney, from whose office they mysteriously disappeared. Most of these counter-affidavits were, however, replaced by the affiants who had made them, and are now on file in the Diocesan archives.

to do so, the good Bishop saw fit to let his adversaries have the field against him—for better, or worse! The Prefect of the Propaganda, Cardinal Simeoni, never doubted the Bishop's innocence. Before God the Bishop, himself, knew he was innocent; and public opinion has long since pronounced its verdict in his favor. His accusers must settle the affair, as some have already done, with their consciences and God—*the writer makes no accusations.* Finding himself so little appreciated, even by those whom he had favored most, he concluded to resign the responsible office of bishop, whose onerous duties he had discharged conscientiously and to the best of his ability, for twenty-three years, amid trials, difficulties and worry known only to God. Where others would have met and withstood the enemy, he thought it best to lay down crosier and miter, and thus secure peace in the evening of his life. This he believed himself all the more constrained to do, as in his advanced age, sixty-eight years, he felt himself physically unable to properly administer his large and rapidly growing diocese. The Holy See accepted his resignation, which took effect on August 22, 1870. A more detailed account of this sad chapter in Bishop Rappe's life will be found in his biographical sketch.

Shortly after his resignation he retired to the diocese of Burlington, Vt., where he resumed missionary work, with which he was so familiar, and for which he was so eminently fitted by nature and divine calling. In poverty, chastity, humility and self-denial he began his career in this country as a missionary; and clothed in these same virtues he ended it thus beautifully in death, when the summons came to him on September 8, 1877.

The Very Rev. Edward Hannin was appointed by the Most Rev. Archbishop Purcell Administrator of the Diocese of Cleveland, within a few days after Bishop Rappe's resignation. At that time Father Hannin was pastor of St. Patrick's church, Toledo, which position he retained meanwhile. During his administratorship of the diocese ten churches were built and as many congregations and missions established.

One of Father Hannin's first administrative acts was to fill the vacancy in the rectorship of the diocesan Seminary, by the appointment, in September, 1870, of the Rev. Nicholas A. Moes, who has ever since ably filled that responsible and important office.



ST. JOHN'S PASTORAL AND TEACHERS' RESIDENCES, GLANDORF

He also invited bishops of neighboring dioceses for ordinations in the Seminary. Among them was the Rt. Rev. John H. Luers, Bishop of Fort Wayne. On June 29, 1871, this worthy prelate conferred Holy Orders in the Seminary chapel. After the ceremony he started for the Union depot, preferring to walk rather than take the carriage which had been placed at his service. Reaching the corner of St. Clair and Bond streets, he fell to the pavement, stricken with apoplexy. Unconscious, he was carried to the Bishop's house, near by, where he expired a few minutes later, after having received Extreme Unction.

Shortly after Bishop Rappe left the diocese a series of letters* appeared, between September and December, 1870, in the Cleveland papers, notably in the *Leader,* some attacking, others defending the Bishop. Of the former, many were shameless in conception and vile in language. Nearly all were unsigned. One communication, however, and the worst of the series, bore the name of the writer. It appeared in the *Leader,* on October 3, 1870. In charity, only the initials of his name are here given, viz., J. P. C. His letter aroused a storm of indignation among the many friends of Bishop Rappe, Protestants, as well as Catholics. Even the Editors of the anti-Catholic *Leader* and *Herald* came to the Bishop's defense, branding the letter as infamous, and the charges of his enemies as false. Father Hannin, hoping to quiet the newspaper turmoil, and to put Bishop Rappe in a proper light, published a dignified letter in the *Leader,* of October 5, 1870. It had not the desired effect, however, as the series of letters above mentioned continued to appear for some months longer. Following is the full text of Father Hannin's letter:

To the Editor of the *Leader*:

Within the past few days several articles appeared in your and other city papers, misrepresenting certain parties, and placing them in a wrong light before the public. I was absent from the city when these articles appeared, and therefore could not reply. For the sake of the parties concerned, and the proper understanding of matters I will do so now.

Whatever may have been the object of your correspondents in bringing these matters before the public, they have certainly exceeded the limits of their information, as facts do not sustain or justify them in making the statements these articles contain.

*The certified copies of all the letters as published, are on file in the Diocesan archives.

Certain priests of this diocese, it is true, at the synod referred to, raised an objection to the reception of students from France and Germany, not on the ground of nationality, as your correspondent would have us believe, but because they supposed this practice at variance with the interests of the Catholic religion in this country. For, to my personal knowledge, they made the same objection to students coming from Ireland, alleging as a reason that young men brought up in Europe are more or less imbued with European ideas, and that in all cases it might not be easy for them to acquire a proper American spirit, which is the wish and desire of the Catholic church in this country. I had no part in presenting the petition, but this I know to be the spirit that moved it. The priests who signed and presented it felt, as a great portion of the Catholic clergy in this country do feel, the opinion prevalent in many parts of this country, "that the Catholic church is a foreign church," that much of the hostility to it is founded on the fact that a majority of its priests are of foreign birth, and that the only way to remove this false impression is to do away with the practice of receiving students from abroad and educating only those born in America. Why Bishop Rappe did not acquiesce in the sentiments of the petitioners, I know not. I never took the pains to learn. Nationality is a hobby on which I have not and will not torture my brains. I only know that he had the interest of religion at heart and that he did all in his power to promote it.

Your correspondent or informant, in speaking of Archbishop Purcell in connection with these matters, has transgressed or overstepped the bounds of propriety, and does that learned and venerable prelate great injustice. He has always been a friend and admirer of Bishop Rappe, no matter what others may say to the contrary. Only a short time ago he sent a note to the Archbishop, thanking him in warm terms for services rendered him. Indeed, that venerable prelate's whole history is one record of facts that would stamp with falsehood any assertion that would make him a party to proceedings such as your correspondent mentions. His mind, as every one acquainted with him knows, is too great and noble to have its thoughts fettered by the narrow limits of nationality.

Thus far I have impartially dwelt on those subjects, the appearance of which in the public press must have occasioned no little surprise and, I fear, not a little scandal. And the spirit of those articles is such that your readers can see for what purpose they were written. Not to instruct the public; not to benefit the parties mentioned, but to give vent to and gratify the anger of those who wrote them.

The same is true of those remarks that have been made of

Bishop Rappe. The least proof of the appreciation of his services that a great and good man could expect when retiring from the scene of his labors, is to allow him to retire in silence and not make him the subject of criticism in the public press. That Bishop Rappe has been a great and good man, every city, town and village in Northern Ohio will confess. His labors in this section of the State, for nearly a quarter of a century, have been almost without a parallel—teaching much by words, but more by example; and, if those persons who now so unbecomingly use his name in the public press, will only follow his advice and example, in calling themselves "Honest" or "Unassuming" Catholics they will not deem it prudent to conceal their names from the public, for every one will be prepared to award them the title. And the clergymen who will have labored in the vineyard of the Lord as faithfully as he has done, can pass over in silence, even without an expression of pain, a dart of criticism, when sent even by a cleric, from a remote part of the State.

E. HANNIN,
Administrator of the Diocese of Cleveland.

In the early part of 1871, the Rev. James Monahan, then pastor of St. Bridget's church, Cleveland, made preparations for the erection of a new church. In fact, the work of excavation was already begun, but without the required authorization of the Very Rev. Edward Hannin, the Administrator of the Diocese. Although Father Hannin forbade the work to go on, no heed was paid to the prohibition. He then invoked the aid of the Civil court and obtained a restraining order to hold in effect until the injunction suit was heard in the Common Pleas Court, before Judge R. F. Paine, in June, 1871, Attorney Thomas H. Robinson appearing for the plaintiff, and Attorney Edward M. Brown, for the defendants. The Rev. Eugene M. O'Callaghan's testimony, (in the form of an affidavit), as an expert witness in Canon law, was given in behalf of the defendants. On July 3, 1871, Judge Paine gave his decision against Father Hannin, who appealed the case to the Circuit Court. Meanwhile, however, in May, of the same year, he had removed Father Monahan from St. Bridget's and appointed as his successor the Rev. Bernard B. Kelley. The appealed case was not tried, and although in its original form it had caused not a little scandal, it was finally dropped.

The following self-explanatory communication, relative to the above mentioned case, from the V. Rev. Edward Hannin, Administrator of the Diocese of Cleveland, was originally published

in the *Cleveland Herald* of July 12, 1871, and republished in the *Catholic Telegraph* of July 27, 1871:

Editors *Herald*:—Much has of late appeared in the public press relative to my action with St. Bridget's congregation of this city. Of this scarcely any portion went to show the true causes of that action, the whole tending to misrepresent me, and nothing, probably more so, than the editorial in the *Herald* of yesterday morning.

To say, or insinuate, that Catholic bishops are opposed to any improvements that their congregations are willing and able to make, is to say what is not true. The history of the Church, and the many splendid edifices that have been built in this country, not only with their sanction and approval, but also by their personal efforts and sacrifices, is a flat denial of such assertions. But while anxious to see splendid churches erected by every congregation that can afford them, they are at the same time unwilling that these should be on a scale so extensive as to be beyond their means; they are unwilling that buildings should be commenced that could not be finished, or, if finished, would be loaded with such a debt that the congregation could not pay.

Such buildings have from time to time been commenced in many parts of this country. Over-zealous priests and congregations, in trying to compete with or outdo more numerous and wealthy congregations, commenced large and expensive churches, much beyond their requirements. Finding, after a year or two, that contributions, heavier and more frequent than at first anticipated, were required and demanded, they became weary of the undertaking, and, either partly finished, or loaded with debt, shifted the responsibility on the Ordinary, leaving him to finish the church or pay its debts, or neither, as he might think best. Cases of this kind were so frequent and so embarrassed those charged with the care of church property, that a few years ago, in the Provincial Council of Cincinnati, and later in the Plenary Council of Baltimore, a law was made by the Bishops of the United States obliging pastors and congregations to have the written permission of the Ordinary before commencing to build an edifice on property belonging to the Church. Not that they would thereby deprive the people of the privilege of building a church as large and as beautiful as they desired, but to guard them against the possibility of being led, by an imprudent, rash or over-zealous few into an undertaking that they would be unable to finish, or load them with debts they would be unable to pay. This rule is a part of the discipline of the Catholic Church. The Catholic Church is a Society, and every sensible man will maintain that as long as we belong to a Society we ought to observe its

rules. This rule, in its particular sense, applies to St. Bridget's congregation, or, rather, to that portion of it, the five or six, who are so anxious to build the church referred to. A committee was appointed. Plans and specifications of a church were drawn up, which, it was told to the committee, and to the committee only, not to the congregation, would cost only thirty-four thousand dollars ($34,000), but which, in truth, would cost more than fifty thousand dollars ($50,000). The truth of this is clear from the contracts made for a part of the work. The amount to be paid for inclosing the church was twenty-nine thousand dollars, and every one experienced in building knows the inclosing of a church does not include windows, plastering, the interior finish, or the finishing of the spire. It therefore is little more than half the work, and hence the estimate I give is correct.

Let us now see who were to pay for this large and expensive building, and what preparations were made to meet the demands that it would necessarily create. The parish is composed of one hundred and twenty, or, at most, one hundred and fifty families, and by far the greater number of them depending on their daily labor for support. To meet this large expense only six thousand one hundred dollars ($6,100), to be paid in two seasons, were subscribed; while in the treasury of the church there was not more than one hundred dollars ($100), that is, if the demands on the congregation, which should have been met before, had been paid. This subscription and the amount paid in, when compared with the cost of the intended building, shows there was a misunderstanding somewhere, and that something was concealed which should have been made known.

Another point connected with the affair, and what, no doubt, helps the gentlemen's "zeal" to have the work go on, is, that the leading men in the building committee became the contractors, and that at prices much higher than those for which other parties equally responsible proposed to do the work. For this statement I have the sworn affidavits of one or two of the building committee who are conversant with the facts. And these are the men, and not the congregation, who have created this trouble, and those whose liberal views are so much extolled in the public press. In nearly all municipal laws there are special statutes prohibiting those intrusted with the care of affairs from becoming contractors in such matters, and, if I mistake not, punishing them with fine if they do. It does not, then, sound well for the leading members of a building committee to become contractors themselves, and that for prices much greater than those for which other parties equally responsible proposed to do the work. I did not therefore prohibit the congregation from building any church edifice which

their means, as shown to me, would justify them to commence; neither did I ever prescribe the style of architecture, nor would I, as I wish every congregation in this matter to be free; and any statements to the contrary are false, and were made for the purpose of misrepresenting me, and placing me in a wrong light before the public. I only, for reasons above stated, told the congregation, or rather the few who were so anxious to build the church in question, that they should commence a less expensive one, or wait until they could show by the amount of money raised that they were able to put up the building they had in contemplation. But what added to the folly, and therefore made it still greater, is that before commencing the new church one-half of the old had to be torn down to make room for the new one, leaving only a portion of it, 40 x 35, standing, and this portion, with an entrance only from a filthy alley sixteen feet wide, is the only place of worship the congregation would have during the many years it would take to build the new church.

The statement that they had the permission of Bishop Rappe is also untrue. Bishop Rappe left for Rome to attend the Council in October, 1869, fully eighteen months before the plans of the new church were made. The fact is, Bishop Rappe never gave permission to build the church in question. He knew, as all knew, that a church was wanted, but a "need" never justifies an "extreme." The fact of not having a suitable church did not justify the commencement of a church that could not be built; and Bishop Rappe is a man of too much practical sense to indulge in visionary projects. It is equally true that my permission was never given. The first I knew of the building was when by chance I went on the ground on the 17th or 18th of March, nearly one month after the contracts were made. There were then no building materials on the grounds, neither were there for two weeks after. A meeting of the congregation was called on the day following. I explained to them the work they were about to commence, the years and amounts of money it would take to accomplish it, amounts from their number and circumstances they would not be able to meet, and as a necessary consequence the loss of the church property would be the result. This was the first time the congregation learned the true state of affairs, for before that time it was not made known to them what the church would cost. On receiving this information they expressed a strong opposition to the commencement or prosecution of the work, and all, with the exception of five or six above referred to, are pleased with the turn events have taken, looking on it as for their benefit and protecting their interests, so much so that there is not in the diocese a people better reconciled than those of

ST. BERNARD'S SCHOOL, AKRON.

St. Bridget's parish. The statement, therefore, that St. Bridget's congregation is creating this trouble, or that I am at variance with it, is utterly untrue. It is only five or six of its members that are displeased, and this displeasure arises from the causes I have assigned.

E. HANNIN,
Administrator of the Diocese of Cleveland.

The following editorial was published in the *Catholic Telegraph* of February 22, 1872, in reference to the Rev. E. M. O'Callaghan's subjoined card of retraction for the part he had taken in the case of St. Bridget's church, Cleveland, as explained in Father Hannin's letter above quoted:

"IT IS HUMAN TO ERR."

"We have had, months past, to allude in this paper to the action of the V. Rev. Administrator of the Diocese of Cleveland, in preventing the demolition of St. Bridget's church, in that city and the erection of another on the same site, when it was evident to him, on most mature reflection and consultation with competent advisers, that the undertaking was beyond the means of the congregation. On this occasion the Administrator, who had nothing in view but the good of the congregation, was unexpectedly and unwisely opposed by persons who had no responsibility to incur in the inevitable result of the failure of the enterprise. That opposition is now regretted, and the following reparation of the fault submitted to the public. We trust that three or four clergymen, who shared in the fault, will participate in the honorable expiation."

"Cincinnati, February 22, 1872.

"Editors *Catholic Telegraph*:

"Dear Sirs:—As your journal is the organ of the Archdiocese of this Ecclesiastical Province, I desire that the following communication from me should be published in it. I desire this the more earnestly, and without loss of time, so that any scandal I may have occasioned may be corrected, at least as far as is in my power.

"In an affidavit made by me, on or about the 5th of June, 1871, relative to the affair of St. Bridget's congregation, of Cleveland, Ohio, the Very Rev. E. Hannin being Administrator of the Diocese of Cleveland, I made many statements relative to church authority, and the powers and duties of bishops and administrators, which I then believed to be correct, and which I made in good faith, but which being submitted to an ecclesiastical tribunal, according to the direction of the Holy See, I now know and believe to be false, and the tendency of which is injurious to

religion; and I hereby fully and freely retract the same, and desire that this retraction be made public.

"I further desire to say that I never intended or desired that my affidavit should appear in the public press, and I declare that it was published without my knowledge or consent.

(REV.) E. M. O'CALLAGHAN."

From the above account it will be readily seen that Father Hannin's administration was anything but peaceful, or what the good of religion demanded. And no one was better pleased than he when, by the advent of Bishop Gilmour, in April, 1872, he was relieved of his responsible position, and of the onerous duties connected with the administratorship of the Diocese of Cleveland.

CHAPTER III

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION. 1872—1891

THE RT. REV. RICHARD GILMOUR CONSECRATED SECOND BISHOP OF CLEVELAND, APRIL 14, 1872—CONVOKED FIFTH DIOCESAN SYNOD IN 1872—FULL TEXT OF HIS FIRST PASTORAL LETTER, PUBLISHED FEBRUARY 26, 1873—CLEVELAND LEADER ATTACKS PASTORAL LETTER—BISHOP GILMOUR ANSWERS ATTACKS ON HIS PASTORAL LETTER.

THE Rt. Rev. Richard Gilmour, second Bishop of the Diocese of Cleveland, was consecrated at Cincinnati, on April 14, 1872. Within two weeks after his consecration he took possession of his Episcopal See.

He soon found that the disturbance and opposition which had caused many a heart-ache to his predecessor, Bishop Rappe, and which had made the administration of the Very Rev. Father Hannin anything but pleasant, had to a great extent permeated the whole diocese. Firmness and judgment were needed to put the disturbed and disturbing elements to rights. Bishop Gilmour felt the difficulty of his position, as well as the gravity of the impending work, which lay before him. At the very outset of his administration he firmly resolved to "let the past be past," and to deal with men and conditions as he found them. In a word, he refused to discuss the past in any way, and determined to deal only with the present. Guided by this self-imposed rule of action he set manfully and courageously to work, putting his trust in God. Soon after his arrival, he learned that he had in the diocese at large as his spiritual subjects a willing, energetic clergy, and a generous, well-disposed laity, with an eager readiness to second every effort of his for the advancement of the diocesan interests. Oftener he had to repress, rather than foster, activity in matters pertaining to the material growth of the diocese.

In November, 1872, he convoked a synod of his clergy—the first during his administration, and the fifth since the organization of the diocese. In this synod much of the legislation in force at present was enacted. It also embodied considerable of the legisla-

lation of the previous synods, notably that of 1868. Among the diocesan laws enacted, were those urging anew the necessity of parochial schools, regulating the financial affairs of congregations, assessing congregations for the support of seminary, etc., (Diocesan Fund), and for the support of sick and disabled priests, (Infirm Priests' Fund). The latter fund had been established some years previous, but it was now found necessary to modify and change many of the regulations governing it, so as to place it on a firm basis. This it has maintained ever since. With additional changes made as needed from time to time in its management, the Infirm Priests' Fund is now in excellent condition.

On February 26, 1873, Bishop Gilmour published his first Pastoral letter. It aroused the latent bigotry of the country, especially of Cleveland, then, and until within recent years, a hot-bed of Puritanism and hatred toward the Catholic church. Not that the Bishop published "doctrines strange and new," but that he dared to publish what he did. And for doing so he was denounced in unmeasured and bitter language by pulpit and press. Even the cartoonists did not spare him. Following is the full text of the famous pastoral letter:

LENTEN PASTORAL.

RICHARD, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE APOSTOLIC SEE, BISHOP OF CLEVELAND, TO THE CLERGY, RELIGIOUS AND LAITY OF THE DIOCESE, HEALTH AND BENEDICTION.

Beloved Brethren of the Clergy and Dear Children of the Laity: With much anxiety and grave apprehension did we, in obedience to the will of Rome, assume the chief pastorship of the Diocese of Cleveland. The responsibilities of the episcopacy on the one hand, and our conscious inability on the other were causes sufficient. But the kindly welcome everywhere extended to us, your earnest faith, and the wonderful progress religion has made, have tended much to give us hope and rouse our courage. Twenty-five years ago, when our most worthy and hard-working predecessor was appointed first Bishop of Cleveland, there were but few churches and fewer priests, whilst the Catholics were but thinly scattered over the northern part of the State. Now churches are everywhere; every town and wayside station has its cross. Schools, hospitals, asylums, religious institutions, tell their own tale, and mark the sacrifices and living zeal of bishop and priest,

and the unbounded liberality of the faithful. For all of which we thank God and those who have created them.

Though much has been done, much remains to be done; enemies are everywhere. Resistance to law is the order of the day; revolution is triumphant; and under the guise of progress, infidelity and disobedience is the religion of the hour. Liberty, which now means license, disorder, robbery, is in every one's mouth, whilst God and truth are forgotten. The Holy Father is a prisoner; the Church prosecuted and robbed, and her authority defied. Society is fast accepting the old Pagan doctrine that the individual is for the State, not the State for the individual. Under the specious plea of zeal for education, unless we make a bold stand for our rights, we shall soon see the child taken from the parent and compulsory education inaugurated. Few believe and fewer still care for religion. The Church cries aloud her warning note, but nobody listens; whilst the devil goes on sowing the seeds of ruin. We must be up and doing, and shoulder to shoulder meet the enemy. Never was there a time when Catholics needed unity more, or when they had a more dangerous enemy to meet; dangerous, because he comes as an angel of light.

If we hold our own amid this universal war that is going on, we must be more united. There must be less petty jealousies amongst us, nationalities must be made subordinate to religion, and we must learn that we are Catholics first, and citizens next. Catholicity does not bring us in conflict with the State, yet it teaches that God is above man, and the Church above the State. To the Church as the representative of God, we owe a spiritual allegiance, yet in all that does not conflict with the law of God, we owe an unqualified obedience to the State.

The question of the day is no longer Catholicity and Protestantism, but Catholicity and rationalism or infidelity, which, under the cry of education, carries on the war. Educate the man and you make him good, say modern reformers. True, but the word educate has two meanings. In man there are two powers to direct—the mind and the heart. Forgetting that if you educate the head and neglect the heart, you have but half performed your task, and that without religion man cannot be moral. The modern would-be-educators give man intellectual power indeed, but leave him without the moral training necessary to use it. Smartness to them is everything; goodness nothing. When you have developed the intellectual powers, you have put into the hands of man a dangerous weapon, much like a locomotive on a railroad. The machinery is powerful, the boiler is strong, and the steam at the proper gauge, and men exclaim What power! This is what the education of the

intellect gives—power; power for evil, power for good; power to destroy, as well as to save. Like the locomotive that genius has created, education gives power, but cannot give skill to guide, any more than genius that may create, can, without experience, guide the power it has created. Who would trust himself aboard a railroad car without a skilled man to guide the power that is to draw it? Yet, to guide the human mind, the most powerful and intricate of all machines, men insist that skill is not needed, and that this machine can be run without a guide.

Now, what is this guide? Religion, says the Catholic church; religion, says experience, and religion, begin to say wiser men of the age. The Greeks and Romans were highly educated, but they were not moral: what of morality they had, came from their religion. Pagan though they were, they made religion part of their education, and the better to impress the laws of their gods upon the citizen, they united priest and emperor in the Cæsar.

On the school question we have nothing to hope from the State, at present. Yet, we must not therefore cease to insist upon our rights, and if needs be, demand them at the polls. Were Catholics alive and united on the school question; were they to demand from every man who asks their vote, a pledge that he would vote for our just share of the school fund, legislatures would learn to respect the Catholic vote, and give us our just rights. Catholics are too timid, they seem to go upon the principle that if they are tolerated they are doing well. This is a mistake; if we let our rights go by default, we should not wonder if we lose them. We must be decided in our demands and present a bolder front to our enemies. It is unjust to so organize the public schools that we cannot in conscience send our children to them, and then tax us for their support. As well create a State Church, and tax us for its support. The honesty of the American mind will no doubt in time see this, and give us our just demands. But in the meantime what are we to do? Fold our arms and sit idle? Let our children grow up in ignorance, and so be beaten in the race of life? Send them to the public schools, where not only their faith will be endangered, but their virtues exposed? No, a hundred times no. We must build Catholic schools everywhere, and at whatever cost, support and lift them up till they are equal to the best. It is our solemn injunction and most positive command, that every church in the diocese have its school. Where a congregation cannot at once build both church and school, let them build the school house and wait for the church. There is little danger of the old losing their faith, but there is every danger that the young will.

On the school question there can be, and must be no divi-

ST. JOSEPH'S CEMETERY (The Vaults), CLEVELAND.

sion. Either we are Catholics or we are not? If we are Catholics we must leave after us a Catholic youth. And experience has clearly proved this cannot be done unless the children are early taught, and daily taught that they are Catholics. We must not sleep while our enemies are working. Nor must we forget that the public schools are organized and managed, for, and in, the interests of Protestantism.

We solemnly charge and most positively require every Catholic in the diocese to support and send his children to a Catholic school. Where *good* Catholic schools exist, and where it may be honestly said, a child will get a fair, common school education; if parents, either through contempt for the priest or disregard for the laws of the Church, or for trifling and insufficient reasons, refuse to send their children to a Catholic school, then, in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents as thus despise the laws of the Church, and disobey the command of both priest and bishop.

Parents sin, who in their pride send their children to the public schools, because they think it more genteel to associate with Protestants than with Catholics. No gentility will compensate for the danger to their faith, to which they thus expose their children. Catholics thus acting have but little faith, and if, against every warning, they will persevere in thus wantonly and unwarrantably exposing their children to danger, they will render themselves unworthy of the sacraments, and they need not wonder if they be denied them. We cannot serve God and the devil. In this age of infidelity, when the world is at war with the church, and every hand turned against us, we must stand by our faith, mindful of what Christ has said: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven."

Let every church have a well organized Sunday school, and, if possible, a library for the use of the young. Thank God, Catholic books are not now so scarce or so dear, but at moderate cost a healthy reading may be supplied for home and school. If pastors will draw the attention of their flocks to this, we are sure our ever-generous people will supply the means, the more so as they and their children receive the benefits.

We were much pleased on our visitation of the diocese to see the kindly feeling that almost everywhere existed between the priests and the people, and the zeal that animated all in the cause of God. But we are pained to note in some places that laymen failed to know their duty, and the rights of the priests. There is a false notion amongst some of our people; they assume powers which they have not, and undertake to do what they were never appointed for.

Hereafter there are and will be no trustees. The Bishop is the only trustee in the diocese, and in his name all property is held. Under no circumstances shall we allow laymen to hold the title to church property, or in any way control it. Titles to church property, whether in the form of deeds or land contracts, shall be made directly to the Bishop, "his heirs and assigns," without qualification or condition. Nearly all the troubles we have noted in the diocese have arisen from a failure to strictly comply with the orders laid down in the "Rules and regulations for the administration of the temporal affairs of the Church in the diocese." We hereby require every priest to have a copy of them read, and explain them to their congregations, and then follow them.

We have said there are no trustees, but, according to the "Rules and Regulations" above quoted, councilmen shall be elected in every congregation, whose duty it will be to assist the priest—not govern him. Councilmen must not forget that they are elected to counsel and assist, not to direct or govern the priest; that is the Bishop's business; nor will they assume the right to control and manage the money matters of the church independent of, or against the will of, the priest. The priest and councilmen must be one, and when a difference of opinion arises the priest must be obeyed, till the matter in dispute can be referred to the Bishop, whose decision is final. Pastors will carefully explain this article to their congregations, and see that its provisions are carried out.

We are much in want of priests. Many missions and congregations have but half attendance, and, in consequence, young and old are growing careless. Thank God there is no want of vocations to the priesthood. Everywhere, bright, intelligent boys are ready to give themselves to the altar, but alas! they are poor, and have not the means necessary to bear the expense of the long and laborious course needed to prepare a priest for the duties of his office.

At the Synod held last summer at the close of the Retreat for the clergy, it was resolved to build a new seminary, better suited to the ends and growing wants of the diocese, and at the same time make proper provision for its support. For this purpose it was resolved to raise for the building of the new seminary ten thousand dollars annually for the next ten years, and ten thousand annually for its support; this sum to be raised by a tax levied upon each congregation, according to the number of families in it. It was also resolved to raise a fitting support for the Bishop; and for those priests whose health has failed, or may fail, from the labors and fatigues of the missions; these sums to be raised in the same manner as above.

Perhaps these sums may appear large—the more so as each congregation generally finds its home duties pressing enough. But, my beloved brethren, you must not forget that nearly everything is just now in its beginning, consequently the burden is so heavy. Yet, if you compare the past with its limited means and what was done, with the present, and its increase of numbers and wealth, you will not find the burden so heavy. Besides, the sum to be raised is not all at once, but yearly; so it will not be so heavily felt. When, therefore, your pastors will present this matter to you, give of your means—remembering that others gave to supply you with the priests that now minister to you.

There is some confusion and a good deal of misapprehension relative to some of the societies in the diocese. Some of them claim to be Catholic societies, simply because their members are Catholic, and they insist on being so recognized by the Church, claiming all the privileges usually accorded to Catholic societies; such as the right to wear their regalia in the church and have solemn funerals for their dead. Yet, strange to say, such societies organize and manage their societies without the priest, and only seek the priest when they want to make a show. If they have claims upon the priest, the priest has also claims upon them; and if they wish the priest to recognize them, they must recognize him. Priest and Catholic are inseparable: the one contains and ever accompanies the other. So, if societies claim to be Catholic, or wish to enjoy the privileges usually accorded to Catholic societies; if they will enter the Church as societies; wearing their regalia and claiming honors and attention, they must do as Catholic societies do—put a priest at their head. If they ignore the priest, they need not wonder if he ignores them. Nor is it enough to say because, individually, the members are Catholic, then that, collectively, the society is Catholic. There is a vast difference between a society of Catholics and a Catholic society. The latter always has a priest at its head, the former may, or may not. There is no desire to interfere with the management of any society. The more Catholics are united in healthy societies, the better. The Church will place no obstacle to any measure that will unite Catholics, either for literary or beneficial purposes. But societies cannot be one day with the Church, and the next independent of her. Either as societies they are Catholic, or they are not. If they are Catholic, they must do as Catholic societies do—put a priest at their head; if they are not Catholic societies, they should not wonder if they are refused the privileges accorded to Catholic societies.

The following are the conditions on which any society within the diocese will be permitted to enter any church with its regalia on:

1. Their constitution must be approved either by the bishop or priest.

2. Each society shall place a priest at its head as spiritual director, and receive from him reasonable direction.

The acceptance or rejection of the above rules will not interfere with the individual members of the societies. To them the doors of the church are open as to all others; and to them will the priest grant all the privileges usually granted to Catholics. But as societies, their privileges will depend upon the acceptance or rejection of the above conditions.

There is much weak faith and many loose notions on the subject of marriage. Many of our Catholics act as if they thought it mattered little whether they were married in or out of the Church; whether they were married by the priest or the squire, or whether they had God's blessing or God's curse upon them. Marriage is a sacrament instituted by Jesus Christ, through which the married couple receive grace and blessing. It is a grievous sin to get married out of the church; and often such marriages are null and void in the eyes of the church, because of existing impediments. We most solemnly warn the faithful everywhere to avoid such abuses. Seek, dear children, husbands and wives amongst the members of your own faith; be published in your own church, and married by your own priests, that thus God may bless you and your lives be happy. Remember that a bad beginning usually makes a bad end.

And now, beloved brethren, we exhort you to renew within you the spirit of faith; to be earnest, to be zealous, knowing not what the morrow may bring forth—you must be always prepared, for as a thief comes in the night, so will God call; perhaps tonight.

Are you in sin, repent; have you injured another, restore in kind. Owe no man anything. Let your speech be yea, yea; nay, nay. Be pure, be sober; let no contradiction or contention be amongst you. Go often to the sacraments; in them you will find life and salvation. Early train up your children in the ways of God; give them good example. Be not as the sign-post that ever points out the way to others, but itself walks not in it. Let the holy season of Lent be spent in prayer and self-denial. Mortify your passions that you may keep them in subjection. Cling to your faith; it is of priceless value! so live by its teachings that you will be known to be Catholics by your virtues.

The peace of our Lord Jesus Christ be with you.

†R. GILMOUR,
Bishop of Cleveland.

As above stated, the Bishop was bitterly attacked for his pastoral letter, notably by the anti-Catholic *Cleveland Leader*, and

by the Rev. T. P. Forbush, a Cleveland Protestant minister. The Bishop published in the daily Cleveland papers several cards in defense of his pastoral letter and in answer to his opponents.

To show the nature of the controversy that arose because of Bishop Gilmour's pastoral letter, the subjoined editorial from the *Cleveland Leader* of February 26, 1873, and Bishop Gilmour's reply, also published in the same paper, on March 3, 1873, will serve as fair samples:

"SUPREMACY OF THE POPE IN OHIO."

"The readers of the Leader will find in another column the Lenten Pastoral of Bishop Gilmour, of the Roman Catholic Diocese of Cleveland, which is the most extraordinary document of the kind that was ever issued in this latitude. It is pitched in as high a tone of dictation and supremacy as the allocutions of the Pope himself.

"One would think, in reading it, that Cleveland is another Rome, and that the temporal power had been specially transferred to the Western Reserve. No bishop, even in the most Catholic country of Europe, could go farther than the bishop of this diocese in exalting the spiritual over the temporal power, the church above the State, the Pope above the law. He says 'we must learn that *we are Catholics first, and citizens next.* Catholicity does not bring us in conflict with the State, *yet it teaches that God is above man and the Church above the State.*' This doctrine is different from what is commonly known as the 'higher law.' That simply asserts the liberty of the individual conscience; but this claims authority for the particular religious organization, namely the Catholic church, to rule the consciences of men and control their social and civil duties and relations, even in contravention of the civil law. This doctrine is the legitimate and logical result of the dogma of Papal infallibility, and makes the church identical with God, and its authority paramount with His. It is but one step from this position to the Inquisition. All that is wanting is *power to compel uniformity*, for Romanism, so expressed, to crush civil and religious liberty.

"And the Bishop of Cleveland proposes to go as far as he can in this direction, by turning his Catholic voters into a political enginery for the purpose of wrenching the 'rights' of the church from the State. This is his programme in the matter of the public schools:

" 'At present we have nothing to hope from the State. Yet we must not therefore cease to insist upon our rights, and if needs be, at the polls demand them. Were Catholics alive and united

on the school question; were they to demand from every man who asks for their vote, the pledge that he would vote for our just share of the school fund, legislators would learn to respect the Catholic vote, and give us our just rights. Catholics are too timid, they seem to go upon the principle that if they are tolerated they are doing well. This is a mistake; if we let our rights go by default, we should not wonder if we lose them. We must be decided in our demands and present a bolder front to our enemies. It is unjust to so organize the public schools that we cannot in conscience send our children to them, and then tax us for their support. As well create a State Church, and tax us for its support.'

"This is a bold demand, and a signal of aggression which the friends of our common school system will do well to heed, for the bishop's objection is not to the fact that religion, not Catholic, is introduced into the public schools, but to the fact that such schools are not under the direction and teaching of his church. It is the *system of secular education*, under the care of the State and not of the priest, which he denounces. If the Bible was never read or the Lord's prayer repeated, his anathema would fall just as heavily on all Catholics who should send their children to such godless schools. The bishop threatens the most vigorous discipline against Catholic parents 'who refuse to send their children to the Catholic school;' even to the extremity of authorizing a confessor to refuse the sacraments to such parents as thus despise the laws of the Church, and disobey the command of both priest and bishop.

"We have nothing to say as to the Bishop's order that 'a priest must be put at the head of every Catholic society,' that being purely a domestic affair. But when he takes the whole title and control of the church property into his hands, and says that 'hereafter there are and will be no trustees;' we think it time for the law to step in to protect the rights of congregations in property which they have created for their own use and benefit. Our approaching constitutional convention may have something to say upon this and kindred points."

In answer to the above and similar attacks, Bishop Gilmour sent the following reply to the *Cleveland Leader*. It was published on March 3, 1873:

"To the Editor of the *Leader*:

"My late Lenten Pastoral has considerably disturbed the peace of newspaperdom and disquieted the nerves of the timid. Dark designs, ulterior moves, danger to the constitution and the public schools, priestly dictation, are the watchwords that remind one

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of the old Know-Nothing times, when press and pulpit rang with most bitter intolerance against Catholics and the Catholic church.

"So long as Catholics are silent, and submit to the dictation of the Protestant dominant party, pay their taxes, develop and increase the resources of the country and in time of need give their lives and property to the defense of the State, they are excellent citizens. But let them complain or in any manner claim equal justice before the law, then they are disloyal and must be silenced at all hazards. Hence this cry against me, because in the spirit of a few men I dared to say a word upon the questions of the day. Reared in America since my fourth year, and for nearly half a century believing I was a free man, trained as an old Scotch Covenanter, educated in the public schools, a citizen without a declaration of intention, and for the last twenty years a resident of Ohio, I thought I had a right to a word on the ordinary topics of the hour. But it seems that as a Catholic Bishop I have no rights, or if in the name of my flock I dare to complain, I must be unsparingly attacked. Would not this intense hostility and bitter prejudice against Catholics go far to show that the Massachusetts Puritan is not dead yet, and that he would be as intolerant today as he was in the past if intolerance were needed to carry out his aims? He is quiet only because he is master, yet with gilded words and genial platitudes of tolerance and liberty to all men in Church and State he conceals his intolerance to all that opposes him.

"It is hard to understand these periodical outcries against the Catholic church. Why these dark insinuations? Why these constant cries of danger ahead? Our doctrines and actions are before the world. We do not hide our light under a bushel. Does the State command, we obey; does the State need our property or our lives, they are at its command. No man has been more loyal to the stars and stripes, whether in the War of Independence or in the Mexican war, though waged against a Catholic nation, or in the recent struggle for the maintenance of the Union. Catholics do not ask 'is it a Catholic or Protestant government under which we live?' They simply ask does my country need me? In proof see the Catholic Prussian in the late war, and Catholic Ireland to tyrannical England.

"For eighteen hundred years the Catholic church has been a protector of the weak against the strong, and minorities against majorities. She first took the slave by the hand and taught the haughty Roman and Greek that he was their equal. For eight hundred years, by threats and by laws, was the contest carried on, but in the end she, and she alone, abolished slavery in Europe. When Feudalism rose she became the defender of the serf, and at the head of the English barons she, in the person of Langton,

Archbishop of Canterbury, wrested from the King of England the great Magna Charta that constitutes the paladium of an Englishman's rights, and on which is built the grand, and I pray lasting, constitution of the United States. Her whole history has been resistance to oppression, and whenever she has seemed to act otherwise it has been from forced union of Church and State, the union of which I will never become the advocate.

"Why then this cry? Why this chimerical fear that ever conjures up ghostly images from the timid brain? Talk of Catholic superstition in the face of this universal bugbear of Protestant superstition that ever sees in Catholicity but evil! Our doctrines are before you, our repeated declarations, loyalty and readiness to support the flag of our country, clear and emphatic. But nothing we can do, and nothing we can say will protect us the moment we dare to complain, or refuse to accept the one-sided legislation that is framed against us. A system of education is inaugurated that we cannot accept; institutions are founded in which we have no rights, as reform schools and houses of refuge, in which the Catholic priest cannot have the paltry privilege of giving the Catholic children, unfortunately there, a little religious instruction. Because in the minority, we are placed at a disadvantage everywhere, and we are called factious and disloyal if we dare complain. And if the priests or bishops speak a word, then comes the cry: 'danger, *danger,* DANGER; oh! these scheming priests, take care, take care!'

"Is this fair? Is it manly? Turn the tables and suppose the Catholics in the majority and that all the State institutions were created in their interest. What a howl would rise from the Protestant minority; 'oh! the tyranny of Catholicity, the oppression of conscience; the revival of the Inquisition, and the *auto-da-fes;*' falsehoods of history that modern honesty is beginning to explode, like the lying Froude who has so lately been sent home, his historic wings clipped and his glory gone. Be just; let not prejudice warp your judgment. Give the Catholic equal rights with his Protestant fellow citizens.

"Much has been said on my proposition that 'we are Catholics first and citizens next.' Well, I do not see that that is such a wonderful proposition, nor that there is so much to be alarmed at in it. I think it will be found that every man who has any religion at all acts upon the same principle, and I must confess I would think but little of the religion, and less of the man who would think or act otherwise. A man who will not be true to his God will not be true to the State.

"The Catholic church teaches that we owe duties to God as well as to Cæsar; that the Church and the State have been created

by God and have their power from God for distinct and clearly marked purposes; that the Church is for the soul, the State for the body; and that each is supreme within its own sphere; that to the State, if needed, belong the property and the life of the citizens, but his soul is his own. Besides she teaches that God is above man, the spiritual above the temporal, and that the Church represents the spiritual above the temporal. Now, as the Church represents the spiritual, and spiritual (which is the soul and God) is above the temporal, so in this is it true to say the Church is above the State. But this doctrine does not mean, nor is it intended, to teach that the Church has a right to dictate to the State, for the State is supreme within its own sphere; but when the State goes out of its sphere and assumes to do what the Church has been appointed to do, that the Church resents, and says to the State: 'Mind your own business.' Wherever the Church and State have come in contact, it has invariably been because the State assumed to do the work of the Church. Now the Church is as independent in her own sphere as the State, and has as just a right to freedom in her actions, so long as she keeps within her own sphere of action, as the State has. This is the only basis upon which religious freedom could at all be asserted or maintained.

"But this doctrine does not teach, nor does the Catholic Church teach, that a citizen is not to yield a ready and dutiful obedience to the State; on the contrary she teaches that the citizen must give an unqualified obedience to the State in all that does not conflict with the law of God, and is not against natural justice; but the moment the State attempts to oppress the citizen, then the State transcends its bounds and becomes a tyrant, and though the citizen may submit, (and oftentimes it is best to submit), yet in such case, but in such case only, he is not bound to submit, and if able, would be justified in resisting. It is this injustice of the State, that could at all justify resistance to its authority, or in any manner justify rebellion. If this is a doctrine that places the Church above the State, and offends sensitive nerves, pray on what doctrine would you justify the American Revolution? Was that revolution organized and justly carried on, because England unjustly oppressed the colonies and thus lost her right to rule?

"With this explanation of our doctrines, I don't see that there is much cause for serious alarm, or that the Catholics are likely soon to rise in rebellion. Keep cool, gentlemen. There is no serious danger. In the hour of need our right arms will be as ready to strike in defense of the stars and stripes (which I assure you I value very dearly), as the best and bravest of the land. Our past is proof of this.

"I am fiercely attacked on the school question, charged with aiming at its destruction, and being the enemy of all State education. To this I have simply to state: I am nothing of the kind, nor would I, even if I could, put a straw in the way of its success. However, I honestly believe that the education of the child belongs to the parent, not to the State, yet if the parent likes to yield his right to the State, that is the parent's business.

"My objection is not to State education, for the bishops of Prussia, Austria, Canada and Ireland have accepted State education, and here it would be accepted by the bishops of the Catholic church with ready willingness if the State would make the same provision for our conscientious scruples that it does in the countries above mentioned. Our objection is not that the State educates, but that she but half educates, for we hold that it is impossible to properly educate a child without religion. Hence, our objection to the public schools, in which religion is not taught and, as they are constituted, could not be taught, and should not be taught. We say, so construct the public schools that religion may be taught, just as parents may wish, and thus avoid all further trouble, and let us live in peace. So far the apparent difficulty has been that this could not be done satisfactorily to all parties. But what has been done, and is elsewhere successfully done, can again be done, and may be done in America as well as in despotic Protestant Prussia, and poor, benighted Catholic Austria, and is done in Canada and Ireland, where today the system works successfully and Catholics accept cheerfully.

"The system is very simple, and is as follows: Where Protestants and Catholics are in such numbers that each can fill a school, separate schools are opened; but where only one school can be, as in smaller towns and country districts, then both denominations are educated in common, and within school hours religion is never mentioned. However, before or after school hours, or during school hours, by the separation into separate rooms, provision is made for the clergymen of the different denominations to meet their own children and in their own way instruct them in their respective religions. Why this cannot be done here is a mystery hard to explain, unless on the principle that might makes right, and that minorities have no rights that majorities are bound to obey.

"To prove that I am no enemy of State education, and that my opposition is only to the one sided, and as I hold, unjustly organized character of the public schools, I make the following proposal to the School Board in Cleveland, and on its acceptance or rejection will be seen the liberality that characterizes not only the School Board, but the justice of this Christian community.

If accepted, I promise to place the Catholic schools of the city under control of the School Board; if rejected, then cease to talk of justice towards Catholics:

"1st. We shall build our school houses and collect into them our children. When there, we shall place them and their teachers during school hours under the entire control of the School Board, receiving from the School Board such direction as it may give.

"2nd. During school hours no religion or religious instruction of any kind shall be given.

"For these concessions, which are certainly all that could be demanded, we will only ask that, either before or after school hours, we shall be permitted in our own way to instruct our children in their religion. And secondly, that the teachers shall be Catholics and be paid by the School Board.

"This is already done in several places in the State, and is found to work satisfactorily to all parties. Try it, and let us see if there is sufficient freedom from religious prejudice to do what not only can be done, but so easily done, and to the satisfaction of so large a portion of the community as we are, and thus harmonize the discordant elements of both parties. So long as the majority trample on our conscientious troubles, and will make no effort to satisfy what we consider our just demands, or will make no advance to a compromise, but simply say, take what we choose to give, they need not wonder if we cry out against this openhanded injustice. Nor will it do to cry wolf, where there is no wolf, nor will it do to say we are opposed to what we are not. Let truth and justice prevail if the heavens fall.

†R. GILMOUR,
Bishop of Cleveland."

CHAPTER IV

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION.

(CONTINUED.)

BISHOP GILMOUR AND THE DIOCESAN SEMINARY—PURCHASES SITE FOR A NEW SEMINARY—THE CATHOLIC CENTRAL ASSOCIATION—THE SCHOOL TAX SUIT—BISHOP GILMOUR'S LETTER EXPLAINING THE SCHOOL TAX SUIT—BISHOP GILMOUR BUILDS EPISCOPAL RESIDENCE—THE CATHOLIC UNIVERSE FOUNDED IN 1876—FOUNDLING ASYLUM ESTABLISHED IN CLEVELAND—URSULINE CONVENT ESTABLISHED AT YOUNGSTOWN—ST. VINCENT'S HOSPITAL OPENED AT TOLEDO—BISHOP RAPPE'S DEATH, SEPTEMBER 8, 1877—HIS REMAINS BROUGHT TO CLEVELAND—EXTRACTS FROM BISHOP GILMOUR'S PASTORAL LETTER, PUBLISHED MARCH 13, 1879—DIOCESAN SEMINARY ENLARGED—ST. JOSEPH'S CEMETERY, CLEVELAND—ST. VINCENT'S ASYLUM, CLEVELAND—ST. VINCENT'S ASYLUM, TOLEDO—SIXTH DIOCESAN SYNOD, 1882—BISHOP GILMOUR VISITS ROME—CALVARY CEMETERY, TOLEDO—SEVENTH DIOCESAN SYNOD, 1889.

BISHOP GILMOUR took a special interest in the diocesan seminary. He disliked its location, its antiquated buildings and lack of spacious grounds. At the Synod of 1873 he appealed to his clergy to aid him in securing for seminary purposes a tract of land in the country, and yet not too far from the city. He gave his reasons for the much desired and needed change of location, on which eventually he hoped to erect a seminary building worthy the flourishing diocese of Cleveland, and large enough to comfortably accommodate all the seminarists needed for his rapidly growing diocese. The clergy readily assented and voted that a part of the diocesan fund be set aside for that purpose. After making a careful search for a suitable site he finally secured a most beautifully located tract of land in Euclid Township and comprising 35 acres. The Euclid Road passes almost midway through it. The price was $32,000. The purchase was effected in October, 1873, about the time of the "Black Friday" financial panic, whose dire effects, however, did not reach Cleveland until the following year, and were then felt for nearly eight years. In consequence of this fact the thought of building a new seminary had to be abandoned, and every effort had to be directed by the bishop towards meeting the

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debt incurred in the purchase of the land. This all the more, because the financial depression was so great and universal throughout the country that it also affected the hoped for diocesan revenues out of which the new seminary site was to have been paid for in a few years. The bishop was therefore obliged to borrow nearly all of the purchase price and await further developments. By degrees the debt was paid, and the mortgage cancelled in 1883. As soon as the diocese is financially able, the seminary will be built on the splendid site above mentioned, according to the plan proposed by Bishop Gilmour.

In 1874 Bishop Gilmour organized in Cleveland the Catholic Central Association, composed of representatives from all the parishes and Catholic societies of the city. Its influence for good was soon felt. Since the opening of the Workhouse in Cleveland, in 1870, the unfortunate Catholic inmates had been denied their rights as Catholics. No Catholic priest was permitted to visit or instruct them. After much opposition the bishop finally succeeded in getting the consent of the Workhouse authorities to allow Catholic prisoners the consolation of their religion, thus far denied them. To the Catholic Central Association,* through some of its leading members, was due in large measure this concession. Since 1876 Mass has been regularly celebrated, and appropriate sermons preached, at the Workhouse on alternate Sundays, and on every Sunday the Catholic inmates receive catechetical instructions.

In spite of a decision rendered in 1874 by the Supreme Court of Ohio, declaring Catholic schools not taxable, the Catholic school property of Cleveland was put on the tax duplicate in 1875, by County Auditor Benedict. As soon as Bishop Gilmour was informed of that unjust act, he had a suit of injunction entered against the County Auditor. This suit aroused Cleveland's bigotry and when tried before Judge Jones, it created widespread interest. Bishop Gilmour published in the *Catholic Universe,* of December 20, 1883, a full account of the celebrated "Tax suit case." The following are the salient points in his statement of the case:

"In 1872 the late Archbishop Purcell brought suit to restrain the Treasurer of Hamilton County from collecting taxes on the Catholic parochial schools of Cincinnati. In due time the case was argued in the District Court, resulting in a decision in favor of

*The Catholic Central Association ceased to exist in 1893.

the schools. The treasurer appealed the case, and in 1876, after a careful and exhaustive examination, the Supreme Court of Ohio affirmed the decision of the lower court. This was thought decisive, and was so accepted in every county of the State—Cuyahoga excepted. Cleveland has for long been noted for its anti-Catholic spirit and its narrow-minded Puritanism.

"True to his character, Mr. Benedict, County Auditor, refused to recognize the decision of the Supreme Court. What did he care for courts, if courts assumed to protect Catholic schools and assert that they had rights, when such rights conflicted with his anti-Catholic prejudices. So, in the face of this decision of the Supreme Court, he placed the Catholic parochial schools of Cleveland upon the tax duplicate and directed the treasurer, Mr. Pelton, to collect the tax. In the year 1876 an injunction was taken out restraining the treasurer from collecting this tax. In 1878 the case was tried in the Court of Common Pleas, Judge Jones presiding. After a six-days' trial, in which every latitude was allowed by the Court for the introduction and examination of evidence, the case was decided in favor of the schools.

"This was thought decisive; but no, Mr. Ingersoll, attorney for the county, had a new plea, and on that appealed to the District Court, where he was again defeated, only to appeal to the Supreme Court, to be there for the third time defeated, by the decision of the 11th inst., [Dec. 11, 1883], by which it is now finally settled that Catholic schools within the State of Ohio shall not be taxed.

"This decision is vastly more important than that of Cincinnati, as this includes that of Cincinnati, while that of Cincinnati does not include this. Had this been lost that of Cincinnati had also been lost, as will appear from the following:

"The plea in the Cincinnati case was, 'The Catholic parochial schools of Ohio are institutions of public charity.' In this suit in Cleveland the plea set up was 'Granting that Catholic parochial schools are institutions of public charity,' that does not exempt them from taxation 'because they are organized and conducted in direct hostility to the public policy of the State (!!) and consequently the State cannot afford relief to its enemy.'

"This was rather a bold position to take, but Cleveland was equal to the task, and outside of J. E. Ingersoll, there could not have been found a lawyer, claiming position above the commonest pettifogger, who would have insulted the intelligence of courts, or assailed the rights of Catholic citizens with such a plea. Mr. Ingersoll has the proud distinction of being the first lawyer in the country, since the Declaration of Independence, who has attempted to prove to the 'courts' that 'Catholicity teaches doctrines hostile to the policy of the State.'

"Heretofore the doctrine of the Courts, and the public sentiment of the country have been 'The State has no religious policy,' and consequently neither State nor Courts had any authority to discuss, far less decide, what was true or false in religion. This was a matter for the individual conscience, not for Courts.

"In the Court of Common Pleas Judge Jones allowed widest latitude in the examination of witnesses, and the widest range of evidence. For one day and a half the Rt. Rev. Bishop was on the stand, Mr. Ingersoll examining into the entire polity of the Church from the teaching of catechism up to the Pope, and from the Pope down to the humblest Catholic, in hopes of finding some clue on which to hang his pent-up bigotry and deep seated antagonism to Catholicity. In his three hours' harangue before the Court he exhausted his talents in trying to show that Catholicity could not and should not be protected, nor its schools released from taxation, because the Catholic Church was hostile to a free government and the Catholic schools were organized and conducted in hostility to the public policy of the State. At the fall elections he had this speech published and distributed broadcast as a political campaign document, hoping thereby to rouse the anti-Catholic spirit of the city and thereby intimidate the judges of the District Court to which he had appealed the case. At the same time the *Leader* made a most bitter and unjustifiable attack on Judge Jones because he had had the courage and virtue to be a just judge, and to recognize the duty of a judge to be, to decide cases according to law, not prejudice. For this act of justice to Catholics he was defeated at the next election and Mr. Williamson, the associate lawyer of Mr. Ingersoll, was elected in his stead. However, at the last election Judge Jones was re-elected, running far ahead of his ticket—a deserved compliment to his justice as a judge. This attack upon the judiciary was made in hopes of intimidating the District Court and thereby thwarting its decision. The same was done again a few weeks ago by the *Leader* when the suit came up in the Supreme Court. * * *

"When the County Commissioners were remonstrated with and the decision of the Supreme Court pointed out to them, as also the decision of the Court of Common Pleas and the District Court of Cleveland, they refused to interfere but permitted the suit to go on entailing expense on both the County and the Catholics, fearing that if they stopped the suit they would lose votes and popularity. Had they been paying the expenses of the suit out of their own pockets they would have been less ready to have had the suit go on. But the county was rich, and if an additional tax could be put on Catholics all the better. Such were

our commissioners and such the public officers with whom Catholics have had to deal.

"The suit in Cincinnati cost the Archdiocese a large sum; the same is true of Cleveland. Yet both suits were forced upon Catholics simply and solely to protect themselves against two bigoted and unjust officials who insisted upon unlawfully taxing Catholic schools. It seems not enough that Catholics have rights, but they must be unjustly taxed to assert and maintain them. It is not too much to say that this suit is a clear case of barratry, and a bigoted attempt on the part of Benedict and Pelton to unjustly tax the Catholics of Cleveland. It is not enough that Catholics burden themselves to educate their children and thus save both State and city hundreds of thousands of dollars per year. They must be worried and put to the expense of defending themselves against the injustice of such men as this Benedict, who should be forced to repay both the county and the Catholics of Cleveland the heavy expense his bigotry and injustice have put them to. As for Mr. Ingersoll, he was paid to exhibit his bigotry and senseless hatred of Catholicity. The peroration of his speech before the Supreme Court would make his fortune in a Know-Nothing lodge, but it woefully failed him before all three Courts, where his appeals to prejudice found their only echo in his own anti-Catholic bitterness.

"Judge Burke and Mr. Sanders his associate, the attorneys for the schools, merit all thanks for their able management of the suit, and the Catholics of Cleveland and the entire State have just cause to rejoice that once again they and their rights have been vindicated by the Courts. It is a remarkable fact that of the many suits of late taken into the courts, either by, or against the Church, that the courts have almost without exception decided in favor of the Church. This loudly bespeaks the justice of our complaints, and should silence the grumble of those who find fault because bishops insist upon the just rights of Catholics before the law. So far nothing has been got by weak yielding.

R. GILMOUR."

The Bishop's house, on Bond street, was not diocesan property, but the personal property of Bishop Rappe, who on his departure from Cleveland, leased it for a term of years. The lessee sublet it to the Very Rev. Administrator Hannin as a residence for himself and the Cathedral clergy. Bishop Gilmour was informed of this fact within a few days after he came to Cleveland, and at the same time was notified that the rent, considered high even then, would at once be raised.

THE EPISCOPAL RESIDENCE, CLEVELAND.

Unwilling to be a tenant any longer than he could help, the Bishop arranged for the erection of the present episcopal residence on Superior Street, immediately east of the Cathedral, the cost to be borne equally by the diocese and the Cathedral parish. The building was begun on borrowed money, in 1874, completed in 1876, and finally and fully paid for in 1895.

On June 24, 1874, Bishop Gilmour fell seriously ill of nervous prostration, and for two years was unable to attend to the affairs of the diocese. On the advice of his physicians he went to Europe for the benefit of his shattered health. During his absence, the Very Rev. F. M. Boff, who had been made Vicar General in May, 1873, was appointed administrator of the diocese.

The Bishop returned from Europe in June, 1876, much improved, though by no means fully restored to health. Gradually he regained strength and by degrees resumed duty.

Between 1872 and 1877 the diocese showed a marked degree of activity, as seen in the erection of a large number of churches, schools, and religious institutions. During this period thirty-one churches were built, and as many new congregations established.

In 1872 the Sisters of St. Joseph, a teaching community, were welcomed to the diocese, as also, in 1874, the Sisters of Notre Dame, who had been exiled from Germany because of the "May Laws." Both these communities established themselves in Cleveland, each now having flourishing academies in connection with their convents.

Bishop Gilmour was a staunch supporter of the Catholic press. He recognized and appreciated its power for good, holding, as he did, that it was the pulpit's best ally. He found no Catholic paper in the Diocese of Cleveland on his arrival as its bishop, and no paper friendly to Catholic interests. The *Celtic Index*, although published and edited in Cleveland by at least nominal Catholics, was fashioned on national rather than Catholic lines.

The Bishop therefore determined, at the earliest possible opportunity, to have a paper published under his direction, that would serve as a medium by which to reach the public in defense of Catholic doctrine and the civic rights of Catholics, who formed a large proportion of the population in Northern Ohio. As a result of his efforts the *Catholic Universe* was established,

its first number appearing on July 4, 1874, with the Rev. Thomas P. Thorpe as its editor, who continued as such until September, 1877. He was then succeeded by Mr. Manly Tello, who was its editor for fifteen years. Both he and his predecessor did most efficient work as Catholic journalists, and in a very short time the *Catholic Universe* had gained position as one of the most influential Catholic papers in the United States. Its able editorials were quoted, or referred to, far and wide. But, like most Catholic papers, it had to suffer financially, largely because of dishonest subscribers who read the paper but failed to pay for their subscription. Added to this, the *Catholic Universe*, always loyal to authority, was "boycotted" by many who disapproved of its course. The result was that an annual deficit had to be met by its founder, Bishop Gilmour. This he did out of his own limited means, aided at times by some of the friends of the paper who knew of its financial straits. It was repeatedly, openly, maliciously and falsely charged by the enemies of the *Catholic Universe*, and of the Bishop, that he used diocesan money to cover the paper's deficits. The writer, who fully knew Bishop Gilmour's financial affairs for fourteen years, here states that the Diocese of Cleveland, neither directly nor indirectly, paid even so much as one dollar for the support of the *Catholic Universe*, or to meet its deficits.* The Bishop felt this constant strain on his slender means; but rather than let the paper miss an issue, or cease publication, after it had done religion and the diocese such valiant service, in the face of opposition, he paid the deficits, as above stated.

In 1873 a Foundling asylum was opened in Cleveland and placed in charge of the Sisters of Charity, for the reception of waifs. In connection with the asylum a lying-in hospital was also founded. Until the opening of these two institutions, wealthy Cleveland had no shelter to offer these helpless babes and their unfortunate mothers—the former, offsprings of sin, the latter, its victims.

On invitation of Bishop Gilmour, the Ladies of the Sacred

*In consequence of meeting these annual deficits, Bishop Gilmour died a poor man, not leaving means enough with which to pay his burial expenses; these had to be met by the diocese of Cleveland. Since Bishop Gilmour's death, the *Catholic Universe* has been owned and controlled by a stock company (which assumed the paper's liabilities). It has continued on the same lines, as in the days of Bishop Gilmour, holding a deservedly high rank among Catholic journals.

Heart of Mary, connected with St. Mary's and St. Joseph's Orphan Asylums, Cleveland, established (1874) an academy at Louisville, Stark county. The building, known as St. Louis' College, which was closed in 1873, was used for that purpose. With the academy was also an institution for deaf mutes. Both academy and institute were closed a few years later for want of support.

A convent of Ursuline Sisters was founded, in 1874, at Youngstown, to take charge of the parochial schools in that place, and eventually to establish an academy.

In 1875 the Grey Nuns of Montreal built a hospital in Toledo which was opened to the public in 1876. In the following year the Franciscans established, near their monastery in Cleveland, St. Joseph's College for boys. Although this institution was fairly supported, the Franciscan Fathers found it impracticable to continue it longer than until June, 1880.

On September 8, 1877, the sad news of Bishop Rappe's death reached Cleveland from St. Albans, Vt. As eminently meet, as well as justly due to the memory of the deceased Bishop, arrangements were at once made to have his remains brought to Cleveland for burial. On their arrival an immense throng met them, and Cleveland's citizens, without creed or class distinction, vied with each other to pay their last tribute of respect to the remains of Bishop Rappe, whom in life they loved and respected, and whose memory, in death, they revered as that of a public benefactor, and noble hearted prelate. Silent and sad as was his departure from Cleveland seven years previous, grandly triumphant in death was his return to the city he loved so well, of which he spoke when in the throes of death, and to which, during nearly a quarter of a century, he had given his best efforts. After the impressive obsequies his remains were placed in a crypt under the main altar of the Cathedral, there to repose till the Last Call.

On March 13, 1879, Bishop Gilmour published another of his vigorous Pastoral letters, for which he had become famous. Although not attacked this time by the non-Catholic pulpit and press as he was for his fearless Pastoral of February, 1873, yet it attracted widespread attention in and out of the Church. Following are a few of its more salient passages:

"This is an age of restless uneasiness. Amid the general upheaval of society the past is passing away. The old restraints and ties that held society together are disappearing; new theories and false doctrines are taking their place; authority is but little respected; might is taking the place of right; religion is scorned and the Church persecuted; the State is absorbing all power, and men without religion or morals are become the law-makers.

"To hear men speak one would think God had no rights, and society was at liberty to do as it pleased. 'All men are free and equal,' say the demagogues; 'educate the masses,' say the reformers, and with these two cries the world has gone mad.

"Never was there a falser cry than that man is free. No man is free, no created being is free; God alone is, or can be, free, because God alone is supreme and without master. No man is free to break the laws of God; no man is free to break the just laws of the State; no man is free to break the reasonable laws of society. If then man is not free to break the laws of God, nor the just laws of the State, nor the reasonable laws of society, wherein lies his freedom? We are all born in sin, and are therefore the slaves of sin, if slaves, certainly not free. We are all born subject to law; we are all therefore the slaves of law. We can neither add to our life, nor our property, but as God gives. All we have is God's. We can neither move nor think, nor act but by the will and power of God; we cannot add a day to our lives, nor an inch to our stature. Helpless as we thus are, and dependent upon the will of God for all we have or are, yet men speak as if they were free and independent; that for them there was neither law nor God."

On the subject of Catholic schools, whose ever sturdy defender and earnest promoter he was, he wrote as follows:

"The necessity of making religion a part of the daily education of the child is not a matter for discussion. It is a ruled question in the Catholic church. The Instruction on the school question, sent some two years ago by the Holy See to the Bishops of America has definitely settled this matter, and ended all discussion as to the obligation of establishing and supporting Catholic schools. Catholic children must be educated under the influence of the Catholic religion, daily taught its doctrines and trained to practice its precepts. As the public schools are at present organized, the Catholic religion is not, and can not be taught in them; on the contrary whatever religion is taught in them is anti-Catholic, and therefore dangerous for Catholic children. Under these circumstances no Catholic can be permitted to send his children to the public schools, unless where there is no Catholic school established, and then, the parent must take every precau-

ST. MARY'S PASTORAL RESIDENCE, SANDUSKY.

tion to guard the child against the evil influences of the public schools, and carefully and constantly instruct him in his religion. Unless this be done, no matter what the excuse, no parent would be justified in sending his child to the public schools, thereby endangering his faith."

Always a firm believer in the Catholic press, and always its practical supporter, he expressed his views on Catholic papers, as follows:

"Good reading is not only a help in the education of children, but as society is now organized, is almost a necessity. The press is a part of our daily mental food. Old and young read; good, if provided; bad, if it must be.

"Thanks to the energy of our Catholic publishers, there is now no lack of books, periodicals, and papers of all classes, from the heavy theological tome to the light interesting story for the child, and at prices within the reach of all. There is therefore no cause for complaint, either as to price or variety. Parents must therefore strive to provide their children with healthy reading, in the form of good books, instructive periodicals and good Catholic papers. Every Catholic family should subscribe for, at least, one Catholic newspaper. If there is a Catholic paper published in the diocese, then they should first subscribe for that paper, and after for others. The Catholic press has not been supported as it should be; Catholics seem not to be alive to the value of the press, and so far have not given it that support that either their numbers or their wealth would suppose. Here and there a few bishops, and a few enterprising priests and laymen, have labored to create a press, but there has been no organized or general effort made. Our wealthy Catholics seem to think they have done their duty if they subscribe for a paper, and let the editor spend the half of their subscription in writing duns for its collection.

"The publishing of papers means money. Our wealthy Catholics must be willing to help toward their establishment by generous subscriptions. Editors must not be the factotums of a newspaper office. Priests must urge their people to subscribe for papers, generous assistance must be given, so that papers will have the means to pay for the talent and labor necessary to bring out first-class papers. It will never do to wait till a paper is established before we subscribe; we must help when they are weak, and thus enable them to grow strong.

"It is simply a disgrace that, with a population of eight millions of Catholics in the United States, and with populations in some of our large cities, numbering up to the hundreds of thousands, we have not a single daily (English) paper conducted from a Catholic standpoint.

"In towns of ten or twelve thousand inhabitants, Protestants will have a daily paper, but in cities where there are from twenty to a hundred thousand Catholics, Catholics will not only have no daily paper to defend them, or give them truthfully the news of the day, but they will not even have a Catholic weekly paper, or if they have, it will be so badly supported that those who work for it are not half paid. This is all wrong; Catholics must support Catholic papers, and thus enable us to defend Catholic rights, and fight our enemies with their own weapons. We respectfully urge this upon the notice of pastors and people, and most earnestly urge them to sustain and help create a vigorous and manly Catholic press."

Bishop Gilmour had clearly defined views on extravagant funerals, against which he expressed himself in unmistakable language, as appears from the following passage in his Pastoral letter:

"The pride and extravagance that everywhere reign amongst us is a matter for grave censure. Our people live too high, dress too extravagantly, and spend too much money on show and folly. There is altogether too much pretense amongst us. In this the poor imitate the rich, and the rich are too often living on credit. The extravagance of the late war has set the country mad; pride and luxury have made the country bankrupt. Everybody is crying out, 'hard times,' but few are lessening expenses.

"In few things is this seen more than in the extravagance of funerals. To look at the costly caskets, the richly ornamented coffins, the flowers, the plumed hearses, the long line of carriages, one would think we were a nation of kings and princes; that we had money for the asking, and that there were no poor amongst us. In this, Catholics are as bad as others, and in some respects worse, for they are the poor, and so can not afford the outlay. Their religion also forbids this; their bishops and priests are constantly preaching against it. Common sense forbids the vain extravagance and empty pride that are every day seen at the funerals of Catholics. * * *

"Money is extravagantly spent apparently to honor the dead; in reality it is to gratify the pride of the living. Catholics and Protestants are alike guilty of this folly, and neither the pulpit, nor the press, seems capable of correcting or controlling it. The poor must recognize that they are poor, and the pretended rich that they are not to gratify their pride by running bills they are not able to pay. People must live within their means, and all must learn that honesty is the first duty of man to man. It is no disgrace to be poor; our Master was poor. He lived and died in poverty. We are no better than He was. * * *

"In the cities and larger towns, let the old-fashioned and Christian custom, of walking from the house of death, to the church, be revived. From the church, let the immediate relatives accompany the dead to the cemetery, and thus let it be understood that with the religious exercise in the church ends the public part of the funeral. Thus let the dead preach to the living, not the living display their pride over the dead."

On "Liberalism," that bane of Catholic life, he wrote as follows:

"Dear children of the Laity, we can not too strongly impress upon you the necessity of standing by your faith. The world has gone riot on resistance to authority. The cry is: 'Down with kings, down with priests, down with the rich, down with the past, up with the people, up with modern progress, all men are free and equal.'

"The liberalism of the Protestant Reformation is working itself out to its necessary results. There is now no more positive or dogmatic religion among Protestants; as a religion Protestantism is dead. It has begotten and brought forth the twin monsters of the day, Liberalism and Infidelity. In Europe it is working its way in the double form of Liberalism and Infidelity; in America it takes, so far, the milder form of Indifferentism and Liberalism. In the United States, owing to the nature of our government, this heresy is, for the present, in a milder form, but it is equally a heresy, whether it ends in Liberalism or in Infidelity. There can be no Liberalism in religion, and none but a heretic would, or could, pretend to be liberal with the law of God, or with the doctrines that God has taught.

"Faith does not come from man, nor does it depend for its truth or authority on man's assent. Faith is above and beyond the knowledge of man, and comes from God, with God as its author, to be accepted by man. Man has not even the right to discuss, far less to qualify, or change, or modify what God has revealed. Man has a right to examine the evidence by which the doctrine is proclaimed, but he has no right, nor power, to examine the truth or falsehood of the doctrine itself. Faith is above the knowledge of man, and therefore can be neither tried nor examined by man. If the witness is accepted and proved as of God, then the doctrines this witness teaches must be accepted. If the Bible is this witness, then all the Bible teaches must be accepted: if the Church is this witness, then all the Church teaches must be accepted and believed. As Catholics we believe the Catholic Church is the voice of God: hence it is not permitted for any Catholic to modify, or soften, or change the doctrines of the Church. These doctrines have been taught by God, and man has no power, nor right to

change them, because they are hateful to the Liberalism or Infidelity of the age. Men talk of changing religion to suit the Liberalism of the day, as they would talk of changing the cut of their coat. Religion does not change; religion comes from God, Who is unchangeable, and when men talk of changing religion they talk heresy.

"Yet with these truths before them there are many amongst us, who seek and wish to soften the doctrines of the Catholic Church. They say, 'The Church is too strict, the Church is behind the age; there should be some change so as to harmonize with modern thought and modern progress.' That is, we should deny, or drop from our creed, some of the doctrines God has taught, not because they are false, but because they are not popular, and are offensive to modern Liberalism. Does not that look very like Judas selling Christ for popularity?

"The man who talks of softening his faith, or modifying it to suit modern ideas, may continue going to church, and calling himself a Catholic, but the germ of heresy is in his mind, and if pressed he would deny his faith for the sake of popularity.

"Mark those who have fallen away from the Church. They began by finding fault with the priest. He was not sufficiently polished, his preaching was not up to the standard, he was too dogmatic and uncompromising. They then found fault with the Church, and ended in being Liberal Catholics, that is in being a Catholic who is willing to deny a part of his faith for the sake of being popular. These men almost invariably end in denying the faith altogether, or bringing up a family without faith or God in it. A Liberal Catholic is the curse of the Church, and the curse of the congregation he is in. He is a constant grumbler and fault-finder, a disturber of the peace, and a man who never does his fair share for the support of religion. Guard yourselves, dear children, against such a man. He is an enemy within your ranks, and the more dangerous because he still bears the name of Catholic. Stand by your faith, it is the dearest gift God has given to you; teach it to your children, that they may bless you when you are in your graves. Let the world rage and mock, it did the same to Christ. Our reward is not of earth, it is of heaven; we must carry our cross, if we will wear a crown. For nineteen hundred years the world has raged against the Church: for nineteen hundred years, Kings and Emperors, Powers and States have warred against Her, heresy has risen up against Her, but She lives, and will live, like Christ, her Author, to the end. She came from God, and like God She is eternal, immutable and unchangeable." * * *

On April 4, 1880, Bishop Gilmour delivered an eloquent and scholarly lecture in Case Hall, Cleveland, on "The Debt America

ST JOHN'S CATHEDRAL (Interior), CLEVELAND

owes to Catholicity." Again he aroused the bigotry of the Protestant pulpit and press for daring to state unpalatable truths. He answered to deep silence, his antagonists, by publishing a series of replies, and challenged them to disprove the statements he had made in his lecture. The challenge was never accepted!

Bishop Gilmour found it impossible, for lack of means, to build a new and commodious seminary of modern architecture on the land he had purchased in Euclid Township, as mentioned above. He was therefore forced to enlarge the present building, so as to decently accommodate the professors, and the increasing number of students, necessary to fill up the ranks of the clergy, then and for years before insufficient to meet the wants of the rapidly growing diocese. Hence, in 1884, the diocesan seminary was enlarged by the addition of the present south wing, which contains suites of rooms for professors and separate rooms for students, neatly and comfortably furnished. During the following year, the main or centre building was entirely remodeled by changing the upper two stories into a very handsome chapel, and locating a lecture hall and the library on the first floor. The wing and changes cost nearly $20,000.

St. John's Cemetery and the old allotment of St. Joseph's Cemetery located on Woodland Avenue, Cleveland, were very nearly filled with interments, and the available burial lots nearly all sold, in 1873. The question of locating a new cemetery had to be met. This was not of easy solution owing to the widely spread territory of Cleveland, each section wishing the cemetery conveniently located. Finally, in 1874, the purchase of a tract of land, comprising about 37 acres, and located in Newburg Township, was urged on the Bishop by a number of Cleveland pastors, they claiming that it was most suitable for cemetery purposes; that in a short time an excellent road would be built from Broadway, in Newburg, to the land. Much against his own judgment, as to the advisability of the purchase, he yielded to his advisors and bought the land, the purchase price being $37,500, secured by mortgage. Hardly had the purchase been made when the effect of the "Black Friday" panic of 1873 made itself felt very forcibly in Cleveland. Land values fell at least 50 per cent. The promised road to Newburg land was never built, and so the cemetery project

ended in failure. The Bishop offered $10,000 to the original owner of the land to cancel the sale, but his offer was refused. He was obliged to shoulder the debt without any financial assistance. This debt, with that on the land he had bought the year previous, caused him much anxiety, but by careful management it was gradually paid off, the final payment having been made about six years later. The diocese of Cleveland now owns, clear of debt, the so-called "Euclid Farm," and "Newburg Farm." Both parcels of land have since developed into very valuable properties; the former to be used for its original purpose, as a site for the diocesan seminary, which will be built as soon as means are available.

As above stated, St. John's Cemetery, and the old allotment of St. Joseph's Cemetery had become nearly full of interments, and no burial lots were to be had. In order to tide over the necessity of purchasing land for that purpose, during the period of financial depression between 1873 and 1878, Bishop Gilmour had the west part of St. Joseph's cemetery graded and put into proper condition, according to the modern idea, now almost universally adopted for burial lots. The result was that the new addition to said cemetery, comprising about eight acres, became very attractive, although it had been rejected for years previous, because "it was not level." The beautifully graded, undulating surface, the serpentine drives and well kept lawns, added much to the appearance of the new grounds, which were solemnly blessed by Bishop Gilmour in the fall of 1878. Thus, present cemetery needs were met, to the entire satisfaction of the Catholic public.

For many years Bishop Gilmour had maintained the principle that the property title to charitable institutions, supported exclusively by a diocese, should be held by the bishop of the diocese in which such institutions are located. Most of the bishops in attendance at the III Plenary Council of Baltimore held the same view, and a decree was passed by the Council to that effect. However, when it was submitted to the Propaganda, along with the other decrees of said Council, for approval, it was rejected. The question was then referred to His Holiness, Leo XIII, who shared the views held by the American bishops, but directed that for the present nothing be done in the matter, and to bring it up before the next Plenary Council.

Early in 1884, some months before the III Plenary Council of Baltimore convened, Bishop Gilmour insisted that the title to St. Vincent's Orphan Asylum, Cleveland, be transferred to him, as Bishop of the Diocese, basing his claim on the fact that it was, and had been from the very beginning, supported by the offerings of the laity. The title had been held by the Sisters of Charity, then known under the civil corporation of "St. Joseph's Hospital." Bishop Rappe had bought the property on which the Asylum is located, and transferred the title to the new corporation for the purpose of avoiding taxation, as he feared if the property were held by him the Asylum would be considered private property and thus taxable. It was shown by evidence that he never intended it to be the actual property of the Corporation, which had never paid the diocese for it. The transfer by deed was considered by him a mere formality. The Sisters, who so faithfully and zealously had served the Asylum and its diocesan wards, believed, no doubt, in good faith—strengthened by advice given by those outside of the community who opposed the Bishop—that the property actually belonged to them as a Corporation. The matter was referred to the Archbishop of Cincinnati, the Most Rev. Dr. Elder, who heard the case in Cleveland, on August 14, 1884. Before the case was ended, the Sisters' advocate, the Rev. Charles Evrard, felt that his clients could not prove their claim, and asked that a compromise offer be made by Bishop Gilmour, in view of the many years of faithful services rendered by the Sisterhood to the Diocese of Cleveland. A most generous offer was made by the Bishop and it was at once accepted, thus ending the case. A few months later (October 6, 1884), the Corporation deeded the property to the Bishop for the diocese.

For the same reasons as above stated, the Bishop asked a few years later (1889) that the title to St. Vincent's Asylum, at Toledo, be transferred to him by the Corporation known as the Sisters of Charity, of Montreal. All the Toledo pastors, with one or two exceptions, held the Bishop's view, and were unwilling to support the Asylum unless it were made diocesan property. This the Sisters respectfully refused to do, claiming ownership in fact and in law. The case was referred to the Holy See, which appointed His Eminence, Cardinal Gibbons, as its delegate, with

power to give a final decision. His Eminence tried the case at Toledo, in St. Vincent's Hospital. The Rt. Rev. Bishop was his own advocate, and the Rev. Dr. Quigley acted as such for the Sisters. After a full hearing of the evidence, Cardinal Gibbons decided that the title to said Asylum should not be disturbed. In years past the Bishop had made annual appeals to the diocese for the support of the orphan asylums. But he refused to do so in future for St. Vincent's Asylum, on the ground that if it was now to be considered property of a community, incorporated as a civil body, with its Motherhouse outside of the diocese, the corporation must not look to the diocese for any support of its Asylum. With the Cardinal's adverse decision fully accepted, the Bishop made no further contention in the matter.*

In March, 1887, Bishop Gilmour published a "Constitution and By-laws for the Government of the Parochial Schools of the Diocese of Cleveland," of which the principal features are: The examination of parish schools by district boards, and the annual examination of teachers by the diocesan board of examiners. However, owing to want of means and proper facilities, this laudable feature in the proper management of the parochial schools had to be abandoned a few years later.

Between 1877 and 1887 the following institutions were established in the diocese: 1877—Convent of the Poor Clares, Cleveland, and the Ursuline Academy, at Villa Angela, near Nottingham; 1884—Cleveland, St. Alexis' Hospital, Protectory for Girls, in charge of the Sisters of Notre Dame; Louisville, St. Louis' Orphan Asylum for Boys; 1885—Toledo, Little Sisters of the Poor. The Jesuit Fathers, to whom had been entrusted, in 1880, the pastorate of St. Mary's church, Cleveland, opened St. Ignatius' College, in a frame building, opposite their church, at the corner of Carroll and Jersey streets, September, 1886. At this time, also, the Ursulines opened an institution at Nottingham for the education of boys under twelve years of age. It is known as St. Joseph's Seminary.

Between 1877 and 1891 thirty-five churches were built and as many new congregations established, which fact showed that

*In December, 1900, the Sisters of Charity, of their own accord, transferred St. Vincent's Asylum, Toledo, to the Rt. Rev. Bishop Horstmann, thereby vindicating Bishop Gilmour's contention.

generosity and activity were as strong as ever in the diocese, in spite of the financial panic which for over five years during this period had depressed the country at large.

In 1877 Bishop Gilmour began to systematize the routine and business affairs of his diocese by establishing a chancery office, which up to this time had existed only in name. He had plats made of all the church property, and the respective deeds indexed and labeled for ready reference. Parish, and "permit" records, records of priests and religious institutions were begun, and blank forms for diocesan and annual reports, together with letter books and letter files, were introduced.

Bishop Gilmour had also a large steel vault built as an annex to the Chancery office, in which to preserve from destruction by fire the valuable and constantly increasing diocesan archives. The vault is 14 feet wide, 18 feet long and 9 feet high. It is filled with well arranged cases, shelving and files, making it an easy matter to reach any of its varied contents at a moment's notice.

In 1878 the collecting of historical data of every congregation and institution in the diocese was begun. Promptly and kindly did the clergy and the heads of institutions respond to the Bishop's request for the same, and soon there was an abundance of historical matter, which is now on file in the diocesan archives. From this source the writer has largely drawn for the history of the diocese.

In May, 1882, the sixth Diocesan Synod was held in St. Mary's Seminary, one hundred and thirty-nine priests of the secular and regular clergy being in attendance. As a result of this Synod we have the present diocesan legislation, which, with the exception of about half a dozen of its two hundred and sixty-two statutes, is in perfect harmony with the laws of the Third Plenary Council of Baltimore, held in November, 1884.

In July, 1882, Bishop Gilmour went to Europe, to visit, among other countries, his native Scotland, which he had not seen since he left it, as a child, in 1829. Besides traveling extensively through Ireland, England, France and Germany, he also paid his *ad limina* visit to Rome, his first official visit to the Holy See, although he had been there for a few weeks in 1875, as an invalid. During his absence (till February, 1883), the Very Rev. Vicar General Boff administered the affairs of the diocese.

At the Diocesan Synod, held in 1882, the following Statute (No. 242) was published: "Cities, where there is more than one church, shall, after the present cemeteries are filled, have but one common cemetery." A few years later it was found necessary by some of the Toledo parishes, to secure additional land for burial purposes, as their parish cemeteries had been nearly filled with interments and the supply of burial lots nearly exhausted. There were then four distinct Catholic cemeteries in that city. Bishop Gilmour felt that now the time had come to put into effect in Toledo the above quoted Statute. In this he was seconded by nearly all the local pastors, and especially by those who had no parish cemeteries. Accordingly, in 1887, he bought several adjoining parcels of land fronting on Dorr street, quite near the city limits, and easy of access. The total purchase, made on borrowed money, amounted to forty acres of very choice land, beautifully located. During at least three years he made frequent trips to Toledo, between spring and autumn, whenever his manifold duties permitted, to superintend the laying out and beautifying the new cemetery. He personally paid the expenses connected with these frequent trips and the buggy hire to and from the cemetery, besides giving his time and attention to the project. Today, thanks to the Bishop's unremitting efforts, not always seconded as they should have been by those supposedly most interested, the Catholics of Toledo have in Calvary Cemetery —as it is named—one of the finest and most attractive burial grounds in this country, and of which they are justly proud.

On January 3, 1889, the Seventh Diocesan Synod was held in St. Mary's Seminary, Cleveland. It was attended by one hundred and forty-four priests, of whom one hundred and thirty-three belonged to the secular clergy. On this occasion the officials of the Matrimonial Court, and of the Disciplinary Court, were appointed, as were also the Synodal Examiners. Nine parishes in the diocese were also made rectorates, viz., in Cleveland—St. Peter's, St. Malachy's, St. Stephen's; Toledo—St. Patrick's; Tiffin—St. Joseph's; Sandusky—Sts. Peter and Paul's; Fremont—St. Joseph's; Delphos—St. John's; Youngstown—St. Columba's. The pastors of these parishes, at the time, were also declared irremovable rectors.

IMMACULATE CONCEPTION CHURCH (INTERIOR), CANTON.

It had long been a question with Bishop Gilmour, how to arrange for the prescribed annual Retreats for his clergy, which had grown too large in number to be accommodated at the same time in any diocesan building. It was suggested that he arrange for such Retreats by calling half of the clergy each year to the Seminary, and by having annually two separate Retreats, each could be attended by one-fourth of the priests, who would then be properly accommodated. The Bishop readily adopted the suggestion, which went into effect in the summer of 1889, and has ever since proved quite satisfactory to the clergy.

CHAPTER V

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION.

(CONTINUED.)

BISHOP GILMOUR'S LAST YEARS OF ADMINISTRATION FULL OF TROUBLES AND TRIALS—THE PARNELL BRANCH OF THE IRISH LAND LEAGUE—ITS OPPOSITION TO BISHOP GILMOUR—HE LECTURES ON "THE IRISH QUESTION"—THE LADIES' LAND LEAGUE DENOUNCED BY BISHOP GILMOUR—THE LADIES' LAND LEAGUE IS CONDEMNED AND ITS MEMBERS EXCOMMUNICATED—THE ANTI-CATHOLIC CLEVELAND LEADER—ITS EDITOR, EDWIN COWLES—BISHOP GILMOUR SUED FOR LIBEL—THE "CATHOLIC KNIGHT" CASE—THE CASE OF THE REV. P. F. QUIGLEY, D. D.—THE CASE OF THE REV. JOHN B. PRIMEAU—SITE PURCHASED FOR ST. JOHN'S HOSPITAL—THE "GORDON MITER"—BISHOP GILMOUR'S LAST ILLNESS—HE DIED AT ST. AUGUSTINE, FLA.—HIS REMAINS BROUGHT TO CLEVELAND—THE RT. REV. MGR. F. M. BOFF IS APPOINTED ADMINISTRATOR OF THE DIOCESE.

THE latter years of Bishop Gilmour's administration (1882-1891) were for him years of troubles and trials, caused by his love of order, enforcement of discipline, and the vindication of the rights of his episcopal office. The result was that he had to meet almost constant opposition. He was maligned, often not understood, and very often misjudged for many of his administrative acts, which in the nature of things he could not always or satisfactorily explain to the public, or to those affected by them. The few who knew the "inner history" of these acts—among them the writer—knew also that the Bishop had at least thorough honesty of purpose, and absolute personal unselfishness as his guides, even though they did not always deem some of his acts opportune or prudent, so far as they were able to judge.

Some of these acts developed into "cases" which reached the newspapers, often in distorted form, garnished with falsehood or misrepresentation of facts. Thus the Bishop was placed before the public in an unfavorable light, as though he were harsh, arbitrary, and a selfseeker. At times appearances were against him, but he knew, as did also the very few mentioned, that he was misjudged.

When circumstances warranted, he would explain such of his episcopal acts as aroused opposition or strife, but more often he could not speak, and so bore insult and assault in silence. His silence often shielded those whose conduct forced him to act, and who, feeling secure because of the Bishop's enforced silence, were loudest in their protests and strongest in their opposition against him.

In this chapter the writer will endeavor, to the best of his ability, in the light of truth and charity, to give a brief account of the more noted "cases" which gained widespread publicity, disturbed the peace of the diocese and caused Bishop Gilmour many a heartache.

THE PARNELL BRANCH OF THE IRISH LAND LEAGUE.

Not long after Bishop Gilmour's advent in Cleveland he found an element among the laity of his flock that was more national than Catholic, and which soon showed opposition to him because he refused to accept its views or to permit it to meddle with his affairs and duties as bishop. That element appeared under various disguises, always cloaked under "patriotism." It was organized into a society of one name, and shortly after of another name—from an apparently harmless literary association to the oathbound and condemned Clan-na-gael society; but it always remained the same disturbing un-Catholic element in the community.

In 1881 it was known as the "Parnell Branch of the Irish Land League." It advocated the "No Rent" policy as the best means of solving the question of Land Tenure in Ireland.

When Bishop Gilmour condemned the Parnell Branch for holding this morally untenable view he aroused their bitter enmity. They then tried by every means to make the public believe that he was opposed to their native land, whilst the very contrary was the truth, as by word, pen and deed he proved.

In order to aid the Irish cause in regard to land tenure, and at the same time to disabuse the public as to his position towards the Land League policy in general, he delivered a lecture on February 6, 1882, in the Cleveland Tabernacle, before an immense and most attentive audience. The subject of the lecture was: "The Irish Question," which he discussed in a masterly manner, eliciting

frequent and hearty applause. Following are a few passages taken from his lecture; they are self-explanatory. Referring to the "No Rent" policy, he said:

"Now, what is 'no rent?' On what is it based? In its naked deformity 'no rent' means that the tenant, under the plea that he is poor and the landlord rich, will pay no rent for the use of the land he occupies. But this is theft—clear, unqualified theft,—and is based on the communistic doctrine, 'property is robbery.'

"On the same plea the robber is justified. No viler doctrine was ever promulgated in the streets of Paris. It is un-Catholic, it is un-Irish, and if continued in and forced as a part of the Land League doctrine, then the Land League is doomed, and no power on earth can or ought to save it. No special pleading nor plausible theorizing can conceal the fact that 'no rent' means robbery. As well take a man's purse, as take his land. The cause of Ireland is too sacred to be wantonly dragged into the gutters, or the fair flag of Erin be tarnished by robbery. There is too much that is holy in the original Land League movement to require any of the mad doctrines of Paris to give it strength. Keep the Land League pure say I. Keep the stain of robbery from it. Let it stand upon the right of the tenant to a support from the land he cultivates, to a right in the improvement he makes, to fixity of tenure at a fair price now and ownership hereafter, and I pledge success to the Land League, and at no distant future an end to landlordism in Ireland. With the battle cry, 'fair rents now and a fair price hereafter,' the Land League must win because it says 'justice to the tenant, justice to the landlord,' and under such a banner there will be unity, and strength, and victory."

The Bishop then proposed the following as a remedy against the grave injustice done the Irish tenantry:

"To accomplish this you will naturally ask what I propose. Well, then, I propose: First, for the present the tenant shall pay a fair rent, but no more. Second, the landlord shall give the tenant fixity of tenure. Third, the improvements made by the tenant shall be the tenant's. Fourth, in time the landlord shall be forced to sell the land to the tenant, for which the tenant shall pay a fair price. Fifth, Ireland shall have Home Rule, and thus be enabled to develop her own resources, establish manufactures, and open up, in her own way, commerce with the world."

As was to be expected, the lecture intensified the animosity of the Parnell Branch against Bishop Gilmour. But he showed how little he cared for their ill will, by publishing the following card on February 8, two days after his lecture:

A CARD FROM BISHOP GILMOUR.

"*Editor Plain Dealer*: In your issue of yesterday you say, in speaking of my lecture: 'Bishop Gilmour delivered his lecture by invitation of the Land League.' This is a mistake. Bishop Gilmour did not deliver his lecture 'by invitation of the Land League,' but on the contrary, when asked by the Parnell Branch of the Land League to deliver a lecture before them, he, for many reasons, some of which he stated in his lecture, very distinctly refused to lecture at the invitation of the Parnell Branch of the Land League. Bishop Gilmour lectured at his own invitation, and at no one else's, but invited the delegates of the English speaking congregations (Irish) of the city, to make the necessary arrangements for the lecture, these delegates representing the entire Irish population of the city. Bishop Gilmour does not belong to a 'Branch' of his people, far less to a 'Branch' so utterly reckless and radical as the Parnell Branch of the Land League of Cleveland. When Bishop Gilmour speaks he speaks to and for his whole people. 'Branches' lopped off from the tree soon become rotten timber, and the Parnell 'Branch' of Cleveland is no exception.

"This may appear a small matter, but the intent with which it was said in the *Plain Dealer* was to continue the effort so maliciously made by the Parnell 'Branch' to place me in a false position, as was the original invitation of this Parnell 'Branch' when they invited me to lecture before them, intending as they did that if I refused to lecture before them, as they knew I would, then to raise the cry 'the Bishop is opposed to the Land League,' and if I did lecture then to herald far and wide, 'the Bishop is in favor of 'No Rent.'' When I cut the knot and lectured for and before the whole people, they (Parnell 'Branch') tried to get up a disturbance in the hall, and now one of their leaders slips in the *Plain Dealer* maliciously the words above, hoping thereby to begin anew the effort of placing me falsely before the public. It is about time that the Parnell 'Branch' of the Land League in Cleveland understand that they in no sense represent anything Catholic.

†R. GILMOUR,
Bishop of Cleveland."

Bishop Gilmour having finally checkmated the Parnell Branch of the Land League, its members adopted other tactics, by organizing a Land League composed of women, hoping and believing that the Bishop would not dare to oppose the latter, because they were women. But they were soon undeceived, for hardly had the Ladies' Land League been formed, when its con-

demnation by the Bishop was published, by him, in the *Catholic Universe*, on May 25, 1882, as appears from the following:

"Sunday, May 14th inst., there was formed, in connection with the Parnell Branch of the Land League of Cleveland, a Ladies' Land League. On last Sunday (21st), in the Cathedral, I took occasion to warn the women of Cleveland against joining, or having anything to do with this or any other Ladies' Land League, giving as my reasons 'the impropriety of women becoming politicians or appearing in the indecorous role of noisy agitators,' adding, further, 'that home was woman's sphere; there she was queen, and there God had destined her to wield her influence; that neither by nature nor talents was woman fitted for the political arena; that strife and noise, and newspaper notoriety gravely compromised the modesty and delicacy of woman's character, and that when woman attempted to play the part of man she forgot her sex and her place in society.'

"For having dared to utter these sentiments and to warn the Catholic women of Cleveland against the unwomanly brawling of female politicians, the 'presidentess' of this Ladies' Land League informs her last Sunday afternoon audience, composed of noisy men and inexperienced unmarried women, 'that they did not want any Scotch dictation;' 'that love of country had nothing to do with religion,' and 'that rites and ceremonies never fed a country.' In addition to this one of the men said: 'I am tired of this continual talk about priests and bishops in connection with Irish affairs.' * * *

"This Ladies' Land League is formed by, and in connection with the Parnell Branch of the Land League, and within one week after its formation the public is informed that 'these ladies are going to give a picnic,' though it is not stated what is to be done with the money hoped to be made.

"Now there is much in connection with the men, who manage and inspire this Parnell Land League of Cleveland, to excite distrust in the purity of their motives in encouraging and urging, and 'coaxing ladies'—as their 'presidentess' expressed it—to form this Ladies' Land League. The history of these gentlemen for the last ten years renders their motives doubtful, and the direction of the moneys some of them have heretofore controlled is not calculated to inspire confidence.

"The same men who govern and lead, and inspire this Parnell Branch of the Land League in Cleveland are well known as organizers. There is little known to wily politicians with which they are not acquainted. One day they are the prominent figure, the next, another is pushed forward. It is one movement today,

ST. JOSEPH'S SCHOOLS, TIFFIN.

another tomorrow. Society follows society in quick succession, but they are always officers, treasurers, leaders, talkers, speech-makers, at the head of committees, bringing in resolutions, running hobbies, and daily dogmatizing on the duties of priests and bishops, on the formation of governments, and on the profoundest questions of political economy. Under the plea of patriotism they cry down every one who doubts or questions their unsound and insane theories. * * *

"Ten years ago the organizers of this Parnell Land League were the leaders and managers of the Irish Literary Association, at that time including a large number of excellent men. Soon after my arrival in Cleveland I discovered 'that there was a society within a society' in this literary association and that the literary part of the association was but a cloak for a secret oathbound society. I touched them with the word 'Catholic' and the Association melted away. Then these gentlemen managed to get the funds of the Association voted for the organization of a military company of which some of them became officers. In time this company in shame was disarmed and disbanded by order of the Governor. Then these same leaders became busy in the cause of the skirmishers, raising money, organizing picnics, etc. Where this Skirmishing Fund has gone to no one knoweth. They had a picnic last summer, and months after balances of the funds were unaccounted for, and now by 'coaxing' a few silly young women to form what they are pleased to call a Branch of the Parnell Land League, they have arranged to have under the name and gauzy disguise of a 'Ladies' Land League' another picnic, hoping to shield themselves behind a breastwork of petticoats. * * *

"I plead for woman, I plead for female modesty and Catholic female delicacy. Let me not plead in vain. If you will assail me, do so, but save my flock. Save the women of my flock the disgrace of a society of female politicians.

"Few of the members of this Parnell Branch of the Land League are practical Catholics. Most of them hold and teach heresy against Catholic teaching on the subject of authority, church and State property, and government. There is not one of the whole organization master of the smaller catechism, yet they one and all dogmatize on authority, the relation of the Church to State, the rights of property, the rights of government, etc., with a flippancy and confidence that would abash a St. Thomas or a St. Augustine.

"No, gentlemen, either you are Catholics or you are not. If you are Catholics you must take from the Church, not the Church from you. If you are not Catholics, say so, and then we will cease discussing you or your acts. But if you are Catholics

and will seek your following among Catholics, you can not and will not be permitted to dictate to both bishop and priests. The bishop is the guardian of faith in his diocese, and the present Bishop of Cleveland insists, as long as you pretend to be Catholic, that you shall, in matters of faith and morals, take from him, not he from you, nor will he allow you, unrebuked, to further destroy, under the plea of patriotism, the faith of the people entrusted to his care, nor will he further allow you to teach, unrebuked, doctrines subversive of the principles of honesty; nor will he permit you, unrebuked, to tamper with female modesty, and by your sham pretense of patriotism turn our Catholic women into brawling politicians. You must take your place either as Catholics or heretics; if Catholics, you must live subject to your faith; if heretics, then subject to the choice you make. But you cannot sit on the fence and jump down on God's side when it suits you and then jump on the devil's side when it suits you. As you choose you must abide, but you shall not further be permitted, unrebuked, to poison by your false doctrines and un-Catholic conduct the minds of our Catholics, or assail the modesty of our Catholic women by turning them, for your selfish ends, into noisy politicians or newspaper pests.

†R. GILMOUR,
Bishop of Cleveland."

As was expected by Bishop Gilmour, his denunciation of the Ladies' Land League aroused a storm of indignation among its few members and its many abettors and sympathizers. He was virulently attacked in public meetings, in the newspapers, editorially and by "cards," signed and anonymous. But fair-minded people, who did not permit passion to sway or warp their judgment, approved in public and private the Bishop's letter. Meanwhile, however, the bitter feeling now aroused against him increased, but it did not make him the less courageous in holding the unpopular stand he felt himself in conscience obliged to take, as a shepherd of his flock, part of which had now "strayed to pastures strange and new." In an official letter, published on June 1, 1882, he followed up the condemnation of the Ladies' Land League, by excommunicating the members thereof. He prefaced the excommunication by the following self-explanatory statement:

OFFICIAL.

"In answer to my grave and severe criticism of last week on the formation of a Ladies' Branch of the Parnell Land League of Cleveland, the 'Presidentess' thereof last Sunday afternoon informs

her audience and the public that they must 'away with such dictation' as their Bishop gave them when he told them 'the noisy political arena was no place for woman.'

"In the same hall, and by one of the men who are pushing forward these silly women, it was said at the same meeting, 'if they were to be ruled by Scotch, or Italian or English priests we had better shut down on the whole lot.' * * *

"So long as this Parnell Branch of the Land League confined itself to the simple discussion of the Irish question, I passed them in comparative silence, as I am strongly in sympathy with the cause of Ireland, and have ever spoken in clear terms upon the question both in Cleveland and elsewhere, when time and place presented an opportunity. No man has ever spoken stronger words than I on the wrongs of Ireland, as seen in my late lecture on the Land League. I resented, and today resent, the imputation and the charge so industriously made by the men of this Parnell Branch of the Land League, that because I refuse to advocate the no-rent policy so lately in vogue that therefore I am the enemy of Ireland. I reject such charge as simply untrue. So long as this Land League Society had confined itself to a male membership, they and I would have probably had but a difference of opinion as to the means to help the cause of Ireland. They had their views. I had mine, and we were free to differ, and as men to act it out as men. But when they bring women into the political arena, and will attempt to unsex the women of my flock; to make them brawling politicians; and under the plea of patriotism attempt to destroy female modesty and so bring shame on every Catholic woman of Cleveland, then it is time to speak, and to speak in words that will end dispute. When the question is squarely raised on choosing between female modesty and pretended patriotism then I place myself on the side of female modesty; and when it comes to defending the female modesty of my flock as against the brazen unwomanliness of female politicians, I accept the gauge and will see that no *Catholic* woman within my diocese shall turn herself into a brawling politician. If there are women of this kind, and if there are women in Cleveland who will turn themselves into brawling politicians, then they shall not be Catholic women, and if heretofore they have so called themselves, then the public shall know they are so no longer. No woman within the diocese of Cleveland shall at the same time be a Catholic and a brawling politician. The Catholic woman must live within the modesty of the home; she must be the ornament of the family circle, and her womanly delicacy and gentle nature shall not be tainted with the noisy brawl of the virago. Woman must be woman; women shall not be permitted to unsex themselves and at the same time,

within the limits of the diocese of Cleveland, remain members of the Catholic Church."

The excommunication of the Ladies' Land League is worded as follows:

"Now therefore, I, Richard Gilmour, by the grace of God and the appointment of the Apostolic See, Bishop of Cleveland, hereby and by these presents, excommunicate and declare excommunicated, *ipso facto*, and within the limits of the Diocese of Cleveland, cut off from the communion of the Catholic Church, any woman now a member of the Parnell Branch Ladies' Land League of Cleveland who shall attend any meeting of said Ladies' Land League, in what is known as the Parnell Hall, Cleveland, or in any other hall, whether such meeting be held next Sunday afternoon, or hereafter at any other time or place. I further declare excommunicated, *ipso facto*, and within the limits of the Diocese of Cleveland, cut off from the communion of the Catholic Church, any woman or women, who shall, after the publication of this, join said mentioned Ladies' Land League.

"Female modesty must be maintained let the cost be what it may. No Catholic woman shall be permitted to forget her womanhood; or if she does, she shall within the diocese of Cleveland cease to be in communion with the Catholic Church.

"We hereby direct that next Sunday, 4th inst., this letter shall be read at all Masses in all the English speaking churches of the city of Cleveland, and we also direct pastors to warn the women of their respective congregations against joining the above Ladies' Land League, or in any manner countenancing any movement which will tend to taint or lessen among us Catholic female modesty.

"Given under my hand and seal at my episcopal residence, Cleveland, this first day of June, 1882.

(Signed) †R. GILMOUR,
Bishop of Cleveland."

Amid all the consequent storm of abuse the Bishop remained serene, feeling confident that in time his plea for womanly modesty would be heard and approved by the faithful of his flock and by the public at large—as it was!

THE COWLES CASE.

For many years the *Cleveland Leader* had the distinction of being the most rabid anti-Catholic paper published in the United States. Its editor, Edwin Cowles, hardly permitted a day to pass in which he did not pen an item or editorial full of virus against the

Catholic Church, pope, bishops, or priests. It became a mania with him, so much so that Charles A. Dana, the brilliant and learned editor of the *New York Sun*, named him the "Papaphobic editor," and "Hebetudinous crank" of the *Leader*, both of which expressive titles were re-echoed by many newspapers and clung to Edwin Cowles till his death. No matter how absurd or false his anti-Catholic diatribes, or how often refuted, he repeated them unblushingly. Bishop Gilmour took up the cudgels against him on many occasions, and in his characteristic, blunt, plain language castigated him severely, and without mercy. Edwin Cowles in consequence allowed no opportunity to pass, in taking sides against Bishop Gilmour, criticising such acts of his administration as had reached the public, distorting them out of all semblance to truth, and imputing motives to them that had never entered the Bishop's mind. Among the many acts thus criticised was the Bishop's condemnation of the Ladies' Land League. For this Edwin Cowles charged Bishop Gilmour with being an oppressor of conscience, and offered to the Bishop the use of the *Leader* columns for a refutation of that charge, if refute it he would or could. The Bishop at once accepted the offer by writing a letter to the *Leader* in which he said that it ill became its editor, Edwin Cowles, to charge him (the Bishop) with being an "oppressor of conscience," when abundant proof was in his possession to prove that the editor himself had enacted that role towards his own daughter, who, as was then well known, had become a Catholic. The letter was refused publication in the *Leader*, and the manuscript though called for was not returned; besides, the messenger who called for it was violently put out of the *Leader's* office. The result of this encounter was that Edwin Cowles was arrested for assault and battery, and fined. On the following day (June 16, 1882) the letter, intended for the *Leader*, and reproduced by the Bishop from memory, was published in the *Press*. The following passages are taken from the Bishop's letter, above mentioned, and need no comment:

Editor *Press*:

For some three weeks the *Leader* has indulged in a serial attack upon the Catholic church in general and myself in particular, in which much has been said of tyranny on the one

hand and liberty on the other. I have been represented as a "tyrant" because of my late action toward the "Ladies' Branch of the Parnell Land League," city. In the *Leader's* issue of Tuesday my action is spoken of as "overbearing and tyrannical," and I am accused of issuing "threats of damning souls for all eternity," and my "arrogance and tyranny" are given as cause "for the breaking down of Catholicity." Catholics are spoken of as "bound in chains and meekly submitting their necks to the yoke of their ecclesiastical enslavers." I am also reminded, "This is the age of free thought and emancipation from all tyranny, whether civil or ecclesiastical." I am also told that "I am living under a government republican in character, and the reign of the slave driver is over."

For long years the *Leader* has set itself up as the champion of free thought and religious liberty; the right of each to the free practice of his or her religion and the tyranny and crime of any one to coerce or in any way to interfere with the religion of another. The Catholic religion was held up to scorn, myself constantly assailed as a "tyrant," who would crush out free thought and free conscience, if I only could; and I was triumphantly told "this was an age of free thought and emancipation from all tyranny, whether civil or ecclesiastical."

Now in the face of all this loud championship of free thought, and the right of each individual to the free exercise of his or her religion it is surely not too much to ask that the editor of the *Leader*, Mr. Edwin Cowles, should practice what he so loudly champions. Whether he does or does not let the following plain tale unfold.

It is a matter of public notoriety that three years ago the daughter of Mr. Edwin Cowles became a Catholic, but it is but little known what she has had to suffer for her act. From the loud championship of "free thought" and "freedom in religion," made by her father, Mr. Cowles, one would hardly expect him to interfere, or place a barrier to the religious convictions of any one, far less one so dear and near to him as his own daughter. Yet what are the facts in the case? Scarcely had Mr. Cowles heard of his daughter's conversion to the Catholic religion than, frantic with rage, he rushed to Rome, "and, though in the depth of winter, insisted upon her joining him in London, where for months every engine he could bring to bear on her was used to force her to abandon her faith." He failed. In time his daughter returned to Cleveland, and from her father's house, on Saturday evening, sent to me a lady friend, asking me "to dispense her from hearing Mass for the following two or three Sundays," giving as the reason: "She (Miss Cowles) would not be permitted to attend Mass in

ST. MARY'S SCHOOL, CONNEAUT.

Cleveland." In answer I sent a letter through this lady friend, saying I had no power to grant such dispensation. On hearing this Miss Cowles, in the dark of the evening, left her father's house and went out to the country, and next day (Sunday) heard Mass in a neighboring country church. She did the same the two succeeding Sundays, though her father's house is within 100 yards of the cathedral. Further, "she was not permitted to see her pastor;" "nor permitted any liberty in the practice of her religion," and much more of like import which time and circumstances can unfold, and all of which I am fully able to establish, both by letters and affidavits, if Mr. Cowles will only ask for them, or attempt to deny these facts.

For so loud a champion of religious freedom and individual rights, the above would seem incredible, were the facts and evidence not incontrovertible. That his daughter had a right to change her religion, is beyond doubt; that she did so unbiased and in the maturity of her judgment, and at her own free choice, is undeniable; that she wished to practice the Catholic religion, and from her father's house attend the church of her choice, the above shows; that she was forbidden to do so the above clearly proves; that the cause of her inability to do so was her father, Mr. Edwin Cowles, is not of doubt, as the evidence and letters in my hands prove. And all this by a man who is never done advocating the freedom of conscience, and the right of man or woman to the free choice and exercise of his or her religion. So long as this right was abstract, or was exercised against the Catholic Church all was well, and no word was too strong for its defense; but when the matter was brought to his own home, and his own flesh and blood sought to do what he had so often asserted as a right which it was tyranny to estop, the result is as above. Perhaps not in the whole range of religious persecution is there, considering the teachings of the man, conduct more inconsistent, oppression of conscience more brutal, or an exercise of paternal power more tyrannical than the above shows. Yet this fierce oppressor of conscience, this tyrant of the helpless dependence of his own child, has the hypocritical insolence to charge me with "arrogance and tyranny," calling me "a hurler of anathemas," and "a curser for time and eternity," at the same time proclaiming himself the defender of religious liberty, and the undying champion of the rights of conscience—the inalienable right of every man and woman to worship God according to the dictates of his or her conscience, and with proudest boast proclaiming that "this was the age of free thought and emancipation from all tyranny, whether civil or ecclesiastical." Whether Mr. Edwin Cowles' daughter has been permitted the free exercise of the religion of her choice, let the above say; and

whether Mr. Edwin Cowles permits to others what he so loudly demands for himself, the public will be able, before we are done with this case, pretty well to judge.

If Mr. Cowles has the least doubt of the truth of the quotations as above, or of the authenticity of the letters in my hands, proving far more than I have above intimated, I will place the originals in the hands of the county clerk for the inspection of Mr. Cowles and the public.

†R. GILMOUR,
Bishop of Cleveland.

P. S.—Wednesday evening I sent the original of the above letter, now re-written from memory—but substantially what the original contained—to the *Leader* office, asking its publication. Its insertion in the columns of the *Leader* was refused. When, yesterday (15th) afternoon, I sent Rev. G. F. Houck, my secretary, to ask for the manuscript, he was assaulted by Mr. Cowles, who failed to return my manuscript, forcing me thus to depend on memory for the reproduction of its contents, as best I may.

The Bishop published a second letter in the *Cleveland Press,* on June 20, 1882, in answer to an editorial published in the *Cleveland Voice,* attacking him in regard to the "Cowles Case." The following passages are quoted from that letter:

Editor *Press*:

In the last issue of the *Voice* there is a long and very violent article on the now burning question of Mr. Edwin Cowles' treatment of his daughter, consequent on her conversion to the Catholic religion, in which it is charged that the conversion of the lady in question "was one of the most infamous and brutal cases of proselyting that the history of the Church, in this part of the world, at least, records;" and further, it is stated that "a special dispensation from the Pope himself was secured, and a concealment of the fact of the conversion and an effort made to reveal it to the father only when the child had been made dead to him and the world by immurement within a foreign convent," and that all this asserted wrong was made "not from piety or zeal for the salvation of the soul of the convert, but simply and entirely from vindictive hate towards the father."

"Were the above the language and thought of the *Voice* itself, likely it had remained unnoticed, but it is the language of Mr. Cowles, studiously circulated privately through Cleveland since his daughter's conversion. The object is to prejudice the public mind and to create the belief that Mr. Cowles was so great a power against the Church that all the power of the Church, from the Pope down to the Catholic servants formerly in his house, were all

banded in a gigantic conspiracy for his humiliation. There is nothing like exaggerating one's importance, and persuading one's self that he is a tremendous power, because he edits a know-nothing paper in Cleveland. This Mr. Cowles has done, and to such extent that he is the laughing stock of the country. He has a local influence that finds sympathy in the deep prejudice of the Western Reserve, where as yet the more liberal sentiment of the country has not found solid footing. But that Mr. Cowles or the *Leader* has ever formed the subject of Catholic thought outside the narrow limits of Northern Ohio is the quintessence of nonsense, or that the Pope, or the Church, or anybody else within the Church in position or influence ever conspired or plotted for the conversion of his daughter is the purest nursery tale. Conversions in the Catholic Church are not such rare or such extraordinary things. They are of every day count, and form no matter of comment, unless, perchance, the convert be some distinguished person. Nor would the conversion of Mr. Cowles' daughter have formed the subject of a day's comment, beyond the circle of her immediate friends, had it not been for her father's well-known hostility to the Church that drew attention to the matter.

"There was nothing remarkable or unusual in the conversion of Mr. Cowles' daughter. She had been raised with the usual prejudices against Catholics. She went abroad, and like so many others, found Catholicity different from what she had been taught. The discovery excited a desire to know more, and with knowledge came faith and final conversion. Such is the usual course with all converts, and she was no exception. Such cases are of every day occurrence, and but for the frenzied anti-Catholic utterances of her father had remained unnoted and unheralded. The statement of any plot or conspiracy for her conversion is a worthy sister to the now long-exploded Maria Monk slander. The statement that the Pope gave any dispensation for her to conceal her faith is a gratuitous falsehood. There may have been a delay to promptly notify her family, from the natural dislike to meet a father's anger, but a dispensation to conceal her religion and play the deceiver—never. Pope, nor bishop, nor priest did, nor could, grant such dispensation, and I know whereof I speak. Were such trickery practiced in the Catholic Church, converts would soon discover it, and being mostly Protestants of the more intelligent class, and many of them converts at the loss of friends, fortune, and social position, they would rise up to expose such fraud and return to their former belief.

"Such statements are the purest fables, and the *Voice*, in repeating them, only evidences the tenacity of slander, or the gratuitousness of malice in religious controversy. There was no

such dispensation granted. I much doubt if the conversion of Miss Cowles was ever made known to the Holy Father, beyond the announcement of the fact when, perchance, she, like others, was introduced to him at a public audience.

"Catholics were not the first to publish her conversion. The *Voice* first published it to Cleveland, and it was not until long after it had been heralded far and wide that the fact was mentioned in our local Catholic paper, the *Universe*. And though for years I have had facts and letters in my possession gravely damaging to Mr. Cowles' character because of his treatment of his daughter, yet I have silently borne all his bitter attacks until his late continued abuse. In pure defense, and to show the public the insincerity of the man, and to protect religion against his malice, I opened a new chapter in his character.

"Mr. Cowles states his daughter has been an invalid for these 20 months past, and then boastingly adds she has been most tenderly cared for. I believe all that; and bad as Mr. Cowles may be in controversy, I assume he would not physically maltreat his child. But the ill-treatment I complain of occurred previous to his daughter's return from Europe, and immediately on her return. Is perhaps her present sickness not a sequence to the mental pain that a father's anger and the struggle between conscience and filial affection would entail? Mr. Cowles, in an angry and exceedingly scurrilous letter, written me three days ago, charges that an effort was made to immure his daughter in a foreign convent. He has made the same accusation in private, and it finds publicity in Sunday's *Voice*, and the Church and priesthood are roundly abused. But both Mr. Cowles and the *Voice* forget to state that Mr. Cowles' daughter was informed, when all efforts to alienate her from her Catholic faith had failed, 'that she should consider herself abandoned by her family.' * * *

"The article in Sunday's *Voice* was evidently intended to influence public opinion and excite sympathy for Mr. Cowles in his trial for assaulting, so rudely and unprovokedly, my secretary. When in controversy with the pen, an opponent resorts to physical violence, he writes his own defeat. And when a newspaper permits, as did the *Leader*, Sunday, the suggestion of assassination of an opponent, it is time the police see to it.

"My charges are, first, that for conscience sake, Mr. Cowles persecuted his daughter while in Europe. Second, that on her return to America, he did the same in Cleveland. These are my charges, and so far Mr. Cowles has not attempted to deny them, nor will he, knowing full well my ability to substantiate them. Let Mr. Cowles squarely deny them, and then the issue will be before the public, and let me take the consequences if I fail to prove

them. Side issues and restatements of old and oft refuted slanders have nothing to do with my two distinct charges as above made. Nor will it do to plead kindness in sickness after the date when the persecution was inflicted. My charges are clear both as to time and place. Let them demand the evidence and I shall produce it.

†R. GILMOUR,
Bishop of Cleveland."

After the above quoted letters appeared, Edwin Cowles sued Bishop Gilmour for criminal and civil libel. He also at the same time sued in like manner the Editors of the *Cleveland Press* and *Catholic Universe* for publishing the letters. As set forth in his two letters, the Bishop had based his charge against Edwin Cowles on the fact that he had in his possession a number of letters written by Miss Helen Cowles herself, accusing her father of interfering with her liberty of conscience.* After the suits were entered the Bishop consulted his attorneys and found to his great surprise that unless the statements in the letters from Miss Cowles were sworn to by herself as true, they could not be brought into court as evidence. It was a trying dilemma for her, to choose between appearing publicly against her father, and allowing the Bishop to fail in his defense against the libel suits. After many delays, and much pleading on the part of the daughter, the Bishop finally yielded, in not forcing Miss Cowles to testify in court, as she was in bad health; also in not insisting on the sworn identification and truth of her letters in his possession. As he felt that without her testimony he could not hope to clear himself of the libel charged against him, he accepted the proposition of Edwin Cowles' attorneys, to withdraw, in a card to be published in the *Leader*, the original charge, in so far as it might be construed to imply physical violence of father to daughter. This the Bishop did on September 25, 1884, whereupon the suits were withdrawn. Thus ended the case, which had been tried meanwhile at the bar of public opinion, with its verdict against Edwin Cowles, who never rallied from the blow he received by the conversion of his daughter to the Catholic Church.

Sometime after her conversion she married a Mr. Pomeroy, and went with him to Europe. There she again became quite ill,

*The letters are now preserved in the Diocesan archives of Cleveland.

and was taken to a Catholic hospital in Naples, where she died in communion with the Catholic Church.

"THE CATHOLIC KNIGHT" CASE.

The *Catholic Knight* made its first appearance in Cleveland, in June, 1882, as a semi-monthly paper, and was thus published until December, 1886. It then appeared weekly. Its ostensible object was to promote the interests of the Knights of St. John and other kindred societies, and it might have done good work had it confined itself to this legitimate sphere. In less than two years from the time of its first issue the *Catholic Knight* threw off its mask, and its columns became a channel for malcontents in the diocese and elsewhere. Editorial attacks on the Bishop of Cleveland, and on bishops of other dioceses and their administrative acts, as well as on priests and laymen who were loyal to their bishop, were of almost weekly occurrence. Anonymous and signed communications, as well as answers to real and apparently fictitious questioners, were of the same stamp as the editorials. The paper, in consequence, although bearing a Catholic name, was most un-Catholic in tone and spirit and became a scandal to the good priests and to the rightminded laity in the Diocese of Cleveland and neighboring dioceses. Although the editor was repeatedly warned by the Bishop to desist from his scandalous attacks on lawful authority, and to keep within the limits of legitimate Catholic journalism, no heed was paid to the warning. The editor espoused every case that was antagonistic to the Bishop, notably the cases of the Revs. John B. Primeau, Patrick F. Quigley, D. D., and of St. Vincent's Asylum, Toledo. Language was not too disrespectful or impertinent, insinuations not too vile, and charges not too absurd, but they appeared against the Bishop or his adherents of the clergy and laity, in the columns of the *Catholic Knight*. The editor and his "correspondents" were shrewd enough, however, to attack from ambush in language that kept them safe from criminal libel. Finally, after repeated but fruitless warnings, the Bishop published the following condemnation of the *Catholic Knight*, on October 2, 1890:

To the Clergy and Laity of the Diocese of Cleveland:

For the information of all concerned, and for the special information of the clergy and laity intrusted to our care, we

MOTHER OF SORROWS' CHURCH (INTERIOR), ASHTABULA.

publish the following instructions and decrees of the Third Council of Baltimore, and respectfully inform both clergy and laity that these decrees are in full force in the diocese of Cleveland, and no one, lay or cleric, is at liberty or authorized to disregard them, or by subterfuge or individual explanation do away with their binding force. The decrees speak for themselves and are as follows, viz.:

"We are filled with shame and greatly grieved that, in virtue of our pastoral duty, we are obliged from time to time, to admonish the editors of Catholic journals that neither they nor their correspondents shall assail persons in ecclesiastical authority; more especially Bishops, viciously misconstruing, criticising, and condemning their decisions, decrees, and regulations, given and enacted in the administration of their dioceses, thereby holding them up to the ridicule and contempt of both Catholics and Protestants. They should rather learn from the Apostle (Heb. xiii, 17) to obey their prelates and be subject to them. They should, by their example and writings, commend the same obedience to others. They should remember the counsel and command of our Holy Father, Leo XIII, who, in his Encyclical of January 25, 1882, lays down that, in the first place the names of Bishops shall be held sacred by Catholic writers. Their office, the high authority in which they are placed, and the duty they have to fulfill, make them worthy of respect. Nor shall private individuals arrogate to themselves the right to judge those things which in the exercise of their authority their sacred pastors shall ordain. From such interference, disorder, and intolerable confusion must needs follow. Hence this reverence, which should be found in all, should be especially found in Catholic journalists, as a conspicuous example for others to follow.

"Now, that this evil, which to the scandal of the faithful and even of Protestants, grows and spreads from day to day, may not increase and prevail with impunity, we believe that recourse should be had not only to admonitions and exhortations, but also to ecclesiastical punishments. Wherefore, if in the future, any persons, whether lay or cleric, either themselves or through their associates or others encouraged by them, attack, in newspapers, pamphlets or other publications for the people, ecclesiastics, especially those invested with the dignity of office, using against them injurious, abusive and insulting language; still more if they presume to canvass and condemn through any of these publications the motives of the Bishop in the government of his diocese we declare that not only the writers themselves but also the patrons and abettors of this most pernicious abuse, are disturbers of order, contemners and enemies of ecclesiastical authority, guilty of the most serious scandal, and therefore when their crime is sufficiently proved, they may be punished with Canonical Censures."—III Plen. Coun. Balt. Tit. VII, Nos. 230-231.

In accordance with the above teachings and prescriptions of the Third Council of Baltimore, we have twice officially condemned the *Catholic Knight*, of Cleveland, as a paper un-Catholic in tone and teaching; a fomenter of discord; an inciter to disobedience and rebellion; a falsifier of law and fact, and a cesspool of scandal.

Mindful of the admonition that the evil-doer should be admonished, and at present not wishing to proceed to canonical censures, though the Third Council of Baltimore authorizes us to do so, we now for the third time condemn the *Catholic Knight* and forbid its circulation in the diocese of Cleveland, and by virtue of our episcopal authority we hereby withdraw from each and every priest in the diocese of Cleveland, and reserve to ourselves, the power to absolve: 1. Joseph J. Greeves, editor and proprietor of

said *Catholic Knight.* 2. All and every one, lay or cleric, associated with, or aiding and assisting said Greeves in the office and work of editor of said *Catholic Knight.* 3. All correspondents, lay or cleric, who write for, or in any way contribute news or matter to the columns of said *Catholic Knight.* 4. Canvassers, agents, or distributers of said *Catholic Knight,* lay or cleric, even those who have paid their subscriptions, and who after the publication of this letter continue to receive and read said *Catholic Knight,* or have others to read it for them. 6. All others, lay or cleric, who in any way support or encourage said *Catholic Knight,* or by money contributions, or by purchasing or borrowing copies, or receiving free copies, or pretended free copies thereof, encourage or recommend its circulation; or who, secretly or publicly, directly or indirectly, recommend or have others to recommend said *Catholic Knight,* or who in any way aid, or abet, or encourage, or counsel said *Catholic Knight* in its course of scandal, and falsehood and contempt of law and authority.

The above limitation of faculties and reservation will go into effect Sunday, the 19th inst., so that after that date no priest in the diocese of Cleveland can absolve said Joseph J. Greeves, or any of the persons, lay or cleric, described or included in the above classes.

We hereby direct that next Sunday, the 5th inst., this letter shall be read and published to the people at each and every Mass said or sung in churches having a rector or resident pastor, and in the mission churches on the first Sunday visited after Sunday, the 19th inst.

Given under our hand and seal at our Episcopal residence, Cleveland, this second day of October, eighteen hundred and ninety.

†RICHARD GILMOUR,
Bishop of Cleveland.

The condemnation of the *Catholic Knight* did not change the spirit of the paper, but did seriously affect its circulation, as many of its subscribers, though not approving its course, were prompted by curiosity "to read what the *Knight* had to say" about diocesan affairs. Now, that the Bishop condemned the paper, they and all other obedient Catholics within his diocese ceased to take it.

Although the penalties, attached to the condemnation of the *Knight,* ceased at the Bishop's death, the condemnation continued as to its moral effect, because the reason for its condemnation also continued, as above stated. The steady lessening of its

boasted but never large circulation led to the eventual discontinuance of the paper.*

THE QUIGLEY CASE.

Another of the cases that gained much notoriety through the newspapers and otherwise, and which reached the public in distorted form, was that of the Rev. P. F. Quigley, D. D., at the time (1889) pastor of St. Francis de Sales' church, Toledo, to which position he had been appointed in 1885, by the Administrator of the diocese, the Rt. Rev. Mgr. F. M. Boff, during Bishop Gilmour's absence in Europe.

Owing to his well known eccentric character, it was not long ere he got into trouble in Toledo, which brought his name into undue prominence in the newspapers. Repeated complaints of various kinds were made against him to the Bishop, forcing the latter to make inquiry, and to take action. This aroused Father Quigley's opposition and enmity, and led him to oppose his bishop, openly and in secret, notably in the case of the Rev. J. B. Primeau, whose adviser and abettor he was in his case, an account of which is given in another part of this chapter.

Matters came to a climax when Bishop Gilmour suspended him from the exercise of priestly functions, and removed him from the pastorate of St. Francis de Sales' church, Toledo, as appears from the letter he sent him on March 19, 1889, of which the following is a copy:

"Cleveland, O., March 19th, 1889.

"To Rev. Patrick Francis Quigley, D. D.

"By virtue of the powers conferred on bishops by the Council of Trent, Session XIV, chapter the first, *de Reformatione,* I, Richard Gilmour, Bishop of Cleveland, for cause, of which I have certain knowledge, hereby and by these presents '*ex informata conscientia*,' suspend you, Rev. Patrick Francis Quigley, *a divinis*, for the three months next following, and by these same presents hereby remove you from the office of Pastor of St. Francis de Sales' church, Toledo. Three months from the date of this letter you will report to me for duty.

*Shortly after Bishop Horstmann came to Cleveland, the editor of the *Knight* called on him, with a request that the official notices of the diocese be published in his paper. The Bishop refused his request.

The following paragraph appeared in the *Catholic Knight*, on July 29, 1893:

"After this issue the *Catholic Knight*, of Cleveland, and *Catholic Standard*, of Toledo, will pass into the hands of the Catholic Press Association, Mr. Joseph J. Greeves having disposed of his entire interest in both papers, to enable him henceforth to give his undivided attention to the steadily increasing business of his Catholic book store." Not long after this the owner of the book store made an assignment for the benefit of his creditors.

"Given under my hand and seal at my Episcopal residence, Cleveland, this nineteenth day of March, eighteen hundred and eighty nine. †RICHARD GILMOUR,
Bishop of Cleveland."

The writer, as the Bishop's messenger, served the above quoted letter on the Rev. Dr. Quigley, at his residence, in Toledo. Not knowing what charge prompted this extreme action, and fearing its consequences, he warningly asked the Bishop whether he felt certain that he had just and sufficient cause for writing such a letter. The Bishop assuring him that he had such cause, the letter was served, as above stated. To the credit of Father Quigley be it said that he obeyed the mandate of his Bishop, and immediately vacated the pastoral residence. Availing himself of his rights, according to Canon Law, he at once appealed his case, and shortly after went to Rome for redress. His removal and suspension caused much excitement in his parish, and in Toledo. It thus reached the newspapers, and through them, the country at large, with the result that much criticism, adverse to the Bishop's action, was aroused.

On April 6, 1889, the Bishop sent a long and exhaustive statement of his grievances against Father Quigley, to Cardinal Simeoni, Prefect of the Propaganda, without however giving specific reasons for the suspension inflicted and the removal made. When asked by the Cardinal, about a month later, to give at once the specific reasons, the Bishop replied, in June following, that as soon as he felt it was opportune and prudent, he would do so without further delay. On this answer Cardinal Simeoni at once acted, by ordering the re-instatement of Father Quigley as pastor of St. Francis de Sales' church, thus overruling the Bishop's action. Father Quigley returned to Toledo in December, 1889, and resumed his former pastoral charge by authority of the Holy See. As was to be expected, he was welcomed by his parishioners, and remained their pastor till his death, in August, 1895.*

*In 1894 the foundation for a new parish school was begun on lots in the rear of St. Francis de Sales' church. Permission to build the school was granted by the Rt. Rev. Bishop Horstmann who relied on the representation made to him by the Rev. Dr. Quigley, sustained by his parish council, that the site was suitable and the project easy of accomplishment. After the foundation was finished, by means of borrowed money, at a cost of over $25,000 it had to be abandoned, as the site proved very unsatisfactory. At this writing the parish has yet to face the debt, with nothing but the foundation walls to show for it. Dr. Quigley caused Bishop Horstmann also considerable trouble, relative to mismanagement of parish affairs. However, on his death bed, he wrote the Bishop a letter of apology.

THE PRIMEAU CASE.

One of the cases that excited much notoriety and widespread interest, as it also gave rise to grave scandal, was that of the Rev. John Baptist Primeau. It was also the last case in Bishop Gilmour's disturbed administration of nearly nineteen years, for he died within six months after its settlement, after an illness of nearly two years. The public facts in the case, given as succinctly as possible, are as follows: The Rev. John B. Primeau had been pastor of a large and flourishing French parish, in Worcester, Mass., for twelve years—until January, 1882. For good and sufficient reasons he left his parish and the Diocese of Springfield, and made search for pastoral employment elsewhere, in ten different dioceses. He finally made application to Bishop Gilmour, in May, 1882. In the following month he came to Cleveland and a few days later (June 22) he was given pastoral charge of Archbold, and its missions—Bryan, Stryker and Wauseon. He held the charge till November 15, 1883, when, on the plea of ill health, he asked to be relieved of it. His request was granted, and he went to France. He returned to the United States in July, 1884, and in the month of September following called on Bishop Gilmour and asked him for pastoral work. As the Bishop then had need of a French priest for St. Louis' parish, in Toledo, he appointed Father Primeau pastor thereof, by letter, dated September 26, 1884. The Bishop having received several complaints a few years later against Father Primeau, he resolved to dismiss him from the diocese, and to do so before presumptive incardination might justly and legally be claimed. On November 24, 1888, he sent Father Primeau notification to that effect, as appears from a letter he sent him, of which the following is an exact copy:

"Cleveland, O., November 24, 1888.

"Rev. J. B. Primeau. Dear Sir:—As you were not incardinated into the Diocese of Cleveland, and as I am not willing to incardinate you into the Diocese of Cleveland, I hereby inform you that at 6 o'clock p. m., December 13, your faculties as a priest in the Diocese of Cleveland shall cease, and at the same date you shall cease to be pastor of St. Louis' Church, Toledo. Meanwhile you shall make out your financial accounts and inventory, as per Statute 220, and send them to our Chancellor.

"Given under my hand and seal, the place and date as above.

†RICHARD GILMOUR,
Bishop of Cleveland."

Father Primeau appealed to the Most Rev. Archbishop Elder against Bishop Gilmour's action, in thus removing him from his pastoral charge and dismissing him from the diocese. His Grace made due inquiry, and thereupon informed Father Primeau that he had no case against the Bishop. Father Primeau then appealed to the Holy See, and meanwhile refused to vacate the pastoral residence of St. Louis' church. Bishop Gilmour obtained a writ of ejectment from a Justice's Court against Father Primeau, who then appealed to the Common Pleas Court of Lucas County for temporary injunction against the Bishop. The writ was granted by Judge Lemmon, pending the hearing of the case. The case was heard during March and April, 1899, the trial lasting about five weeks. The Judge decided, on October 14, 1889, that, since the case came partly under church law, and Father Primeau had appealed to the Courts of the Church so far as the ecclesiastical features of his case were concerned, he should remain in peaceable possession of the pastoral residence he now occupied, until they had passed upon the appeal. Meanwhile Father Primeau's successor in the pastorate of St. Louis' church, the Rev. W. J. Smith, was obliged to live in a rented house, nearly two miles distant from the church, no suitable house located nearer having been available. The Holy See referred Father Primeau's appeal back to Archbishop Elder, with direction to hear the case at issue between the Rev. Primeau and Bishop Gilmour, the latter now being the defendant on appeal. After repeated delays, owing in part to Bishop Gilmour's serious illness, beginning in August, 1889, the case was finally put on trial in the Archbishop's residence, at Cincinnati, Archbishop Elder presiding as Judge, with the Very Rev. Dr. Byrne, the Rev. Dr. Sele and the Rev. Dr. Engbers, as legal advisors, and the Rev. Dr. Moeller, as notary. The Rev. S. B. Smith, D.D., of Paterson, N. J., appeared as advocate for the plaintiff, Father Primeau, and the Rev. Seraphin Bauer, the Procurator of the Diocese of Cleveland, acting as such for Bishop Gilmour, the defendant, who was then ill, each day arising from his bed of sickness to attend the trial. The hearing of the case was begun on March 5, 1890, and the trial continued until March 19, following, when the Court adjourned until April 23, 1890, as the intervening time was during the busy Easter season.

CALVARY CEMETERY, YOUNGSTOWN—THE GREAT COPPER CRUCIFIX.

Although the defendant and his advocate were ready to proceed with the trial on April 23, the time set for its continuance, the Rev. S. Bauer having personally appeared at the Archbishop's residence, yet the plaintiff and his advocate failed to appear, the latter having withdrawn from the case on the plea of illness, which plea was accepted by the Court. The next date set for a continuance of the trial was Nov. 11, 1890. Father Primeau appeared with the Rev. John H. Muehlenbeck as his advocate, and the Rev. Seraphin Bauer appeared for his client, Bishop Gilmour. The case was now vigorously prosecuted. The plaintiff contended that he could prove his incardination under the decrees of the II and III Plenary Councils of Baltimore. He relied however more on the less definite decrees of the II Plenary Council. Under this contention he claimed that he could not be dismissed from the diocese, and if incardinated, that he could not be removed from his parish, except for grave reason; and if such reason, or cause, were criminal, or disciplinary, that then he would have to be tried by regular process, as provided by Canon law.

This time the trial of the case lasted until November 21, 1890. Every point bearing, or that was supposed to bear, on the question of Father Primeau's incardination as a priest of the diocese of Cleveland, was brought forward and contested. Finally, after hearing all the evidence, and the pleas and arguments of both advocates, the Most Rev. Archbishop Elder, as Judge, delivered the following decision on November 22, 1890, as published in the *Catholic Universe*, on December 18, 1890:

"William Henry Elder, by the grace of God, and the favor of the Apostolic See, Archbishop of Cincinnati.

"To the Rev. John Baptist Primeau, Toledo, Ohio:

"Be it known to you that:

"Whereas, in our Metropolitan Court of the Province of Cincinnati, in the case of the Rev. John Baptist Primeau versus the Right Rev. Richard Gilmour, Bishop of Cleveland, after a full hearing of the parties on the question of Incardination, we rendered judgment on the twenty-second day of November, in the year 1890, to the effect:—That Rev. John B. Primeau is not and has not been a Priest incardinated into the Diocese of Cleveland:

"And, Whereas, on the same day and before the adjournment of the Court, we gave sentence, that you, in consequence of that judgment, should vacate the pastoral residence of the church of St. Louis in East Toledo, and also the church of St. Louis:

"And, Whereas, by virtue of the Decree 236 of the Third Plenary Council of Baltimore, your appeal from our judgment has not a power to suspend your removal from the charge of the church and congregation of St. Louis, as ordered by the Bishop of Cleveland:

"Now, therefore, We hereby give our Mandate, that you vacate the church of St. Louis aforesaid, and the pastoral residence and all the premises; and surrender to such person or persons as the Rt. Rev. Bishop of Cleveland may designate, all the property, real, personal and mixed, and all the papers, books and other effects of whatsoever character, that belong to the congregation of St. Louis, or which have usually been under the custody of the pastor of said congregation:

"And, We order you to obey this Mandate, under the penalty of all the pains, inabilities and other punishments imposed by the Church in such cases.

"Given from our Residence in Cincinnati, State of Ohio, under our hand and seal this First Day of December, in the year of our Lord, One Thousand Eight Hundred and Ninety.

(Seal) †WILLIAM HENRY ELDER.
Archbishop of Cincinnati."

HENRY MOELLER, Notary.

State of Ohio, } ss.
Lucas County. }

"Joseph D. Ford, being duly sworn according to law, deposes and says that he served the original Mandate, of which the foregoing is a copy, on the Rev. John B. Primeau, by delivering the same to him in person at the pastoral residence of the church of St. Louis, in the City of Toledo, County of Lucas and State of Ohio, on the 9th day of December, 1890, at about 9 o'clock a. m., in the presence of Carlos Colton, witness.

(Signed) JOSEPH D. FORD.

"Sworn to before me and subscribed in my presence this 9th day of December, 1890.

(Signed) ELLSWORTH N. BEARD,
(L. S.) Notary Public, Lucas County, O."

The *Cincinnati Enquirer*, inspired by those sympathizing with the Rev. J. B. Primeau, in his contention against Bishop Gilmour, published the following article in its issue of November 23, 1890, the day after the Archbishop's decision was rendered:

"THE BISHOP GILMOUR-FATHER PRIMEAU CONTROVERSY FINALLY ENDED."

"The case of Rev. Father Primeau, of Toledo, against Bishop

Gilmour, the head of the Roman Catholic Diocese of Cleveland, was officially decided by Most Rev. Archbishop William Henry Elder at the Archiepiscopal residence yesterday afternoon in favor of the priest. The case is of much interest in clerical circles, as it virtually decided the rights of the members of the minor clergy in the ecclesiastical government. Rev. Primeau was the pastor of a congregation in Toledo, and has been in office for three years. This term gave him the right of remaining, or rather of immunity from transfer without cause. Bishop Gilmour sought to remove him, and he resisted the order. He was suspended, and took an appeal to Rome.

"After some deliberation the case was referred to Archbishop Elder, who is Bishop Gilmour's superior, for final adjudication. For nearly a week the affair has been under discussion before the Archbishop and his council, and yesterday a decree was given against Bishop Gilmour, thereby reinstating the suspended priest, who is, therefore, cleared of all suspicion of contumacy."

From the above article the reader may draw his own conclusion! With the Most Rev. Archbishop Elder's decision the case of Father Primeau ended and a few weeks later he left the pastoral residence of St. Louis' church. In April, 1891, Bishop Gilmour died, and in the following month, the Rt. Rev. F. M. Boff, Administrator of the diocese, allowed Father Primeau to take temporary charge of Toussaint, a small mission, until he could find another bishop willing to adopt him. He remained at Toussaint until October, 1892, when he returned to the diocese of Montreal, to which he canonically belonged, as was proved in the trial.

On September 12, 1890, Bishop Gilmour purchased a parcel of land on Detroit street, in Cleveland, for a much needed hospital, to serve the Catholic population in the western part of the city, and intended by him to be a diocesan institution similar to Charity Hospital, which is owned by the diocese. The purchase was made possible by the munificent gift of $5000, from the late W. J. Gordon,* one of the most generous non-Catholic benefactors

*During her last illness, the wife of Mr. Gordon directed that her costly jewels be given to Bishop Gilmour, to be used as settings for a miter. Mr. Gordon added to them also the precious jewels of his deceased daughter, Georgia, a convert, and paid for the making of the miter, which is considered the costliest in the United States. Bishop Gilmour wore it for the first time on Pentecost Sunday, 1888. On his deathbed he bequeathed it, with his pectoral cross, to the diocese of Cleveland in the following expressive words: "I give my pectoral cross and my miter to the diocese of Cleveland, with the prayer that my successor will find both lighter than I found them."

of the diocese of Cleveland. He had also given frequent and large donations for charitable purposes, during Bishop Rappe's administration, whose friend and admirer he was, no less than of Bishop Gilmour.

For nearly two years, prior to 1891, Bishop Gilmour had been a sufferer from intestinal troubles, that often caused him excruciating pain. In August, 1890, he had another severe attack which forced him to remain a patient at Charity Hospital for several months, and allowed him to attend only to the most important diocesan affairs. In his weakened condition he was obliged to attend the trial of the Primeau case, at Cincinnati. Whilst there he was under medical treatment at the Good Samaritan Hospital. After the case was heard and decided, he returned to Charity Hospital, the worse for the worry and fatigue he underwent whilst at Cincinnati. He rallied somewhat in December, 1890, but in March, 1891, his physician urged him to go for a while to the milder climate of Florida. Before leaving, he gave his vicar general, the Rt. Rev. Mgr. Boff, full charge of the diocese. He also approved the plans for St. John's Hospital, to be located on Detroit street, Cleveland, and for the Mother House of the Sisters of Charity, at Lakewood. These were his last administrative acts as Bishop of Cleveland. Little did he think then, that he would never return to his beloved diocese, for whose interests he had labored so earnestly and unselfishly for nearly twenty years. Hardly had he reached St. Augustine, Florida, when he felt that the last call was not far distant. He there arranged his temporal and spiritual affairs, with a mind and memory that were wonderfully clear. In the evening of Monday, April 13, 1891, and perfectly resigned to the divine will, he gave up his soul to God. His remains were brought to Cleveland, where an immense concourse of people awaited them at the Union Station and accompanied them to the Cathedral. The obsequies were held there also, on Tuesday, April 21, in the presence of an audience that taxed the capacity of the large church. The Bishop's remains were then reverently placed in the crypt beneath the sanctuary of the Cathedral, there to rest in peace until the Trumpet call.*

*The reader is referred to Bishop Gilmour's biographical sketch for a detailed account of his last days, obsequies, etc.

A few days after Bishop Gilmour's death the Most Rev. Archbishop Elder appointed the Rt. Rev. Mgr. F. M. Boff as administrator of the diocese of Cleveland, *sede vacante.* This appointment was approved shortly after by the Holy See. The administratorship of Mgr. Boff was uneventful and of short duration. He was however kept busily engaged in attending to the routine and important diocesan affairs, till the advent of Bishop Gilmour's successor, in March, 1892.

CHAPTER VI

THE RIGHT REV. IGNATIUS F. HORSTMANN, THIRD BISHOP OF CLEVELAND. HIS ADMINISTRATION, 1892—1900.

THE RT. REV. DR. HORSTMANN CONSECRATED BISHOP AT PHILADELPHIA, PA., FEBRUARY 25, 1892—FULL TEXT OF HIS FIRST SERMON (PASTORAL ADDRESS) IN THE CATHEDRAL AT CLEVELAND, MARCH 8, 1892—SITE FOR PREPARATORY SEMINARY BOUGHT — PHOTOGRAPHS OF CHURCHES, SCHOOLS, ETC., COLLECTED FOR THE DIOCESAN ARCHIVES—ST. VINCENT'S UNION ESTABLISHED—CALVARY CEMETERY (CLEVELAND), OPENED IN 1894 —BISHOP HORSTMANN VISITS ROME IN 1894—THE APOSTOLATE FOR MISSIONS TO NON-CATHOLICS ORGANIZED IN 1895—THE REV. A. F. KOLASZEWSKI AND HIS SCHISMATIC CONGREGATION—HIS EXCOMMUNICATION.

FOR months after Bishop Gilmour gave up to death his crozier and miter, speculation ran high, as to who would be his successor. Several lists of names, expressing the choice of the consultors and rectors, as also of the diocesan clergy, were sent to Rome. But Rome, in her wisdom and prudence, rejected all the names submitted, and appointed as successor to Bishop Gilmour, a priest who was a total stranger to the diocese, and one who was in every way equipped for the responsible and burdensome office of Bishop—the Rev. Ignatius F. Horstmann, D. D., Chancellor of the Archdiocese of Philadelphia. The appointment was made on November 29, 1891, and published on December 14, 1891. When the welcome news was received in Cleveland and throughout the diocese, the clergy and laity rejoiced, and all accepted Rome's decision as the best possible solution of a question that had already caused considerable friction.

The consecration of the Rev. Dr. Horstmann took place in the Cathedral of Philadelphia, on Wednesday, February 25, 1892. The Most Rev. William H. Elder, D. D., Archbishop of Cincinnati, was the consecrator, assisted by the Rt. Rev. Bishops O'Hara, of Scranton, and Chatard, of Vincennes.

Bishop Horstmann arrived in Cleveland, on Tuesday evening, March 8, and on the following morning his installation, as the

third Bishop of Cleveland, took place in the Cathedral. He pontificated, and Bishop Foley, of Detroit, preached the installation sermon. At the end of the Mass Bishop Horstmann feelingly addressed his clergy and the immense audience.

Following is the full text of his first sermon in Cleveland, and deserves to be called also his first Pastoral address. It gives the key-note of his administration, and an outline of his policy, as the head and ruler of the large and important diocese now committed to his care:

"'Glory to God on high and peace on earth to men of good will.' Such was the heavenly song of the angelic choir proclaiming to the earth the glad tidings that the God-made man was born in the stable at Bethlehem and ever since our Holy Mother the Church has made use of the same hymn at the celebration of every one of her joyous festivals. Glory to God! Peace to men of good will! What words more appropriate could I take for a text on this solemn occasion of my installation as Bishop of this diocese of Cleveland? Glory to God and peace to men of good will. Such is the message Jesus Christ sends to me today. The same message he sends also to you. All glory be to the Most High for your magnificent profession of faith, hope, and love of God, for this wonderful manifestation of the glorious unity of the Catholic Church you gave to the world last evening and which your presence here before the altar continues. I come to you as a stranger; perhaps even my very name was heretofore unknown to most of you. I come from another diocese far away. I did not belong even to your ecclesiastical province, and yet you welcome me with open arms, with your whole souls; you gave me your hearts. And why? Because I come to you as the choice of the Vicar of Jesus Christ, to whom the care of the whole Church has been intrusted; because he has designed to select me, unworthy as I am, and to give me authority and to place me here in this portion of his trust, to feed, rule and govern for him and in his name the souls of this vast diocese of Cleveland, redeemed by the most precious blood of Jesus Christ. Glorious unity of our holy faith! We are all one, believing the same truths, all one, obedient to the one supreme head of Christ's Church, all one in loyal child-like communion with him; and this, your enthusiastic reception of me, is a public profession of your Catholic Faith, of Catholic unity.

"Did I call myself a stranger to you, brethren? Let me recall the word. No good priest is a stranger to the children of the Faith. No bishop can ever be a stranger amongst Catholics; and when that bishop comes, delegated by the Vicar of Jesus Christ,

he comes as one placed by the Holy Ghost to rule the church committed to his care. He comes as a father to his family, as a shepherd to his flock, as a ruler to his subjects. No stranger, then, am I to you. 'I know Mine,' said Jesus Christ, 'and Mine know Me.' It is enough for you to know that I am your Bishop, and at once, with word and heart, as loyal Catholics, you cry out: 'We know you; we reverence you; we bless your coming; for you come to us in the name of the Lord.' Glory to God, then, for this noble profession of your Faith. Glory to God, for this sublime manifestation of the unity of the Catholic Church. I would not be human, however, were I not touched by these proofs of your Catholicity. I receive them not for myself, but for my office. 'Not to us, O Lord, not to us, but to Thy name be all the glory.' Personally I have no claim whatsoever, either to your esteem or your love; but as your Bishop I rejoice with you today that the widowed Church of Cleveland welcomes her new spouse and pastor. God grant that my mission amongst you may be for the edification of all, not only of those of the household of the Faith, but also of all who are outside of the fold of Jesus Christ. God grant that my work amongst you may be for the resurrection of many and for the ruin of none. O supreme blessing, if when I must sing my *Nunc dimittis*, I can say truthfully: 'Those whom Thou gavest me I have kept and none are lost, O Lord, through my negligence or fault.' Such, brethren, is my prayer at this solemn moment.

"And now what shall be my message to you? What other than that of our divine Lord Himself to His Apostles after His resurrection: *Pax vobis*; peace be to you. Peace! It is the only real good here on earth. All else is vanity. Peace! The peace of the Holy Ghost, which surpasses all human understanding. Peace through the truth—the whole truth, as it was made known by Jesus, preserved by His Church and as communicated by Her to us through her divinely appointed teaching authority, especially that of the Roman pontiffs. Peace through the grace of the Holy Spirit in-dwelling always in your souls. Peace to all who are of good will, who desire earnestly to do the will of God. Like St. Paul, I can say sincerely as your Bishop, I know neither Roman nor barbarian, I know no nationality and never shall. You are all my children, intrusted to my care, and I realize that the great Bishop of souls, the Prince of pastors, our Lord and Judge, will demand your souls at my hand. Awful responsibility! To be a priest would make the very angels tremble; but to be a Bishop, with the care of over 200 priests and over 200,000 souls, who can carry such a burden? Were it not for the divine assurance: 'You have not chosen me but I have chosen you and I have sent you, that you should go and bring forth fruit, and your fruit shall

remain'; were it not for the consoling words of St. Paul: 'I can do all things in Him Who strengtheneth me,' I would cry out: 'Spare me, O Lord; have mercy on me; take this chalice away from me.'

"Brethren of the clergy, I depend on you, on all of you, to support me in my sublime vocation. I can do nothing without you. I am simply your general. You are my officers and without your intelligent, obedient co-operation, your zealous, self-sacrificing ministry, all my efforts will be in vain and useless. I must ever be likes Moses on the Mount, praying with uplifted hands, while the children of Israel were engaged in battle. My hands must be supported, on the one side by my clergy, faithful, true, loyal, zealous; and on the other by you, dear children of the laity, seconding all their efforts for the glory of God, the spread of religion and the sanctification and salvation of souls. I depend on your material support, on your generosity, on your spirit of self-sacrifice and on your prayers. Give me only good, whole-souled priests and I know I shall have a faithful, God-fearing people; and with priests and people, all working together for God's glory, the future of this great diocese of Cleveland will be a joy to God and man.

"As a seminarian I met your first Bishop, Bishop Rappe; as a priest I knew your late revered Bishop, Bishop Gilmour. May their wishes inspire me and their prayers help me to follow faithfully in their footsteps; and whilst they pray for this Church of Cleveland, let us, dear brethren, pray also for the happy repose of their souls, and praise these men of renown, our fathers in their generation, whose godly deeds have not failed. They worked and suffered much to build up this diocese. Their bodies we buried in peace but their names shall live unto generation and generation. Let this Church of Cleveland always declare their praise.

"And now, dear brethren of the clergy and dear children of the laity, placing all my trust in the mercy and goodness of God, I begin my work among you. My life belongs to you. Servant of the servants of God, is the noblest of the titles of the Vicar of Jesus Christ on earth. Your servant is also the noblest title your Bishop can claim. The Master has said: 'The Son of Man hath come not to be ministered unto but to minister, and to give his life a redemption for many.' 'And the servant is not greater than his Lord.' My duty is to follow Him. 'I am thy servant; grant me understanding that I may know thy testimonies, O Lord!' My glory is to be His servant and yours. I place my vocation under the guardianship of the Sacred Heart of Jesus. He, the great Bishop of souls, must teach me the virtues required by my high office, to be meek and humble, true and loyal, firm and

courageous for the Faith and the good of souls. It is He who has imposed the burden on me. His will be also the duty of giving me the light and strength to fulfill its obligations.

"May the ever Blessed Virgin, Mother of God, guard me; she who has ever guarded my steps from childhood till now, whom I have ever loved and revered as my mother in every deed, whose protection has never failed me; she, I feel, will continue her motherly care in my regard. She shall ever remain my hope, my strength, my sweetest consolation amidst whatsoever trials and crosses may afflict me.

"And St. John, the beloved disciple, the favored apostle and model bishop, under whose patronage this cathedral church is placed, will watch over me and pray for me before the Throne of Grace that light and strength may be vouchsafed me in the discharge of my sublime ministry.

"And the angel protector of this church of Cleveland will, I am sure, watch over and defend me in every danger.

"O God, my sovereign Lord, what is it that I now ask of thee? With Solomon, I do not ask for riches or honors or length of days. I ask for nothing temporal or worldly. No, Lord; all these are vanity, but grant unto Thy servant, I beseech Thee, heavenly light and wisdom and prudence; grant me the sevenfold gifts of Thy holy spirit that I may rule this vast flock which Thou hast committed to my care, with justice and mercy; that I may answer the desires of Thy own Sacred Heart; that thus, when my life's work is over, they may be my crown and my glory forever in heaven.

"In your daily prayers, brethren, do not forget your Bishop, but beg of God that, like David, he may ever be a man after God's own heart; that all his thoughts and desires, all his words and actions may redound to the greater honor and glory of God and the salvation of souls. Amen."

Familiar as Bishop Horstmann was with the routine work of governing a diocese, whilst Chancellor of the Philadelphia diocese, he very soon familiarized himself also with his new surroundings, and took up the reins of administration, dropped in death by his predecessor. He adopted all the existing business methods and forms, and reappointed as his immediate official assistants those who had served in like position under Bishop Gilmour. Thus the affairs of the diocese received attention without any hitch or halt, that otherwise might have been expected under a new *regime*. Owing to Bishop Gilmour's long illness much work that could not be delegated had to remain undone. This work was now taken in

hand by the new bishop and kept him steadily occupied for many months after his installation. Churches were established, others dedicated, confirmation administered and the large and varied interests of the diocese, both spiritual and temporal, administered by him, with greatest zeal and self-sacrifice.

On his episcopal visits throughout the diocese he was rejoiced to find an excellent spirit among the clergy and laity, whom he soon easily won by his kindness and genial manner, and by whom also he was received with filial respect and warmest welcome. He also found the diocese in most orderly condition, with an array of churches, schools and institutions that greatly surprised and pleased him.

One of Bishop Horstmann's first important official acts was to approve of the founding of a Preparatory Seminary for boys desirous of studying for the priesthood, as intended by Bishop Gilmour, who had commissioned his vicar general, Mgr. F. M. Boff, to collect funds among the clergy for that purpose. The money thus raised was largely augmented from the Bishop's private means, and invested in a site for the proposed building. It is located on Carroll street, Cleveland, near the Jesuit College, which, according to the plan proposed, is to furnish the young aspirants to the holy ministry their collegiate training. The site cost $12,700, but owing to lack of means the erection of the necessary building had to be indefinitely postponed. It is to be hoped that this laudable project of Bishop Gilmour, seconded by his successor, may soon be realized, so that the diocese may not further be obliged to send its young levites elsewhere to pursue their collegiate studies.

On December 20, 1892, Bishop Horstmann published a circular in which he ordered that throughout the diocese the *De Profundis* bell be rung each evening, either immediately after the Angelus, or at 7 o'clock p. m., to remind the faithful to pray for the poor souls in purgatory. The devotion struck a popular chord and soon became a fixed custom.

In the same month and year Bishop Horstmann asked the pastors of congregations to send to the diocesan archives duplicate photographs of their respective churches. The same request was sent to the heads of all the religious and educational institutions.

In a short time a most valuable array of photographs was collected, one set of which was mounted in two large albums, properly engrossed and indexed. The other set was likewise mounted in a splendidly bound album and presented to His Holiness, Leo XIII, by Bishop Horstmann when he made his first official visit to Rome, in December, 1894.

In line with Bishop Gilmour's similar action some years previous, the diocese was again divided, in August, 1893, into five districts, each of which was assigned to one of the five orphan asylums located in the diocese. The sisterhoods were allowed to collect only in the district now assigned to their respective asylums, in order to make this annual call on the charity of the faithful as light a burden as possible.

At the suggestion of Bishop Horstmann, the Sisters of Charity, connected with St. Vincent's Orphan Asylum, Cleveland, commenced in 1894 the St. Vincent's Union, its membership being composed of the laity, who contribute as annual dues the sum of twenty-five cents towards the support of the Asylum. The sum total thus realized each year has proved of great assistance to the Sisters in their work of charity. The members of the Union share in many spiritual favors, and are also recipients of the well edited paper, published in December of each year for the benefit of the Asylum, under the name of "St. Vincent's Union."

As in 1892 St. Joseph's and St. John's cemeteries, in Cleveland, had become nearly filled with interments, it was of imperative necessity for Bishop Horstmann to secure a suitable tract of land for a cemetery which would serve the needs of all the Cleveland parishes. For six months he and a committee of city pastors made search for such land. Every available tract of land between Dover and Willoughby was visited and examined as to soil and accessibility. Finally the Leland Farm in Newburg township was considered the best possible site, because located equi-distant between East and West Cleveland, and easily reached by the Broadway electric cars from all parts of the city. There was also a fair prospect that an electric line, along the west line of the Leland Farm, would soon be built from the city limits, near Broadway, to Akron. These facts, as well as the soil and beautiful landscape of the fifty acre tract of land, induced the Bishop to make the purchase in

ST. MARY'S SCHOOLS, SANDUSKY.

April, 1893. At once, under the direction of a noted civil engineer, assisted by a large force of men, about twenty-five acres of the land were graded for burial lots and single graves, macadamized drives built, and drainage provided. The farm was so transformed by autumn that its original owners could not have recognized it. On November 26, 1893, the graded part was solemnly blessed by the Rev. Chancellor Houck, who had been delegated by the Rt. Rev. Bishop for that purpose. About ten priests took part in the ceremony which, in spite of the cold weather, was witnessed by a vast concourse of people. The new burial ground was given the name of Calvary Cemetery. At first considerable displeasure was manifested by many of the laity belonging to outlying parishes, but that feeling has nearly vanished, owing to the ease with which the cemetery can be reached, either by carriage or electric cars, the latter passing the main entrance to the cemetery. By the end of the year 1900, over 8,000 interments had been made in Calvary Cemetery. In 1900 Bishop Horstmann purchased an additional fifty acre tract of land, adjoining Calvary Cemetery on the east, thus making the entire cemetery site one hundred acres in extent. During the same year also an electric funeral car was introduced, which is rapidly growing in public favor.

Bishop Horstmann paid his first official, or *ad limina*, visit to Rome in 1894. He left Cleveland early in November of that year and returned on Christmas eve. He gave Pope Leo XIII a full account of the excellent condition of religion in his diocese. The Rt. Rev. Bishop was delighted with the long and interesting audience granted him by the Holy Father. On the same occasion he personally handed His Holiness the Peter Pence offering made that year by the Diocese of Cleveland.

Whilst Bishop Gilmour was ill in the Providence Hospital, at Washington, in November, 1889, he expressed to one of his priests, then visiting him, his ardent wish to inaugurate in his diocese the evangelization of non-Catholics, and hoped one or more of his priests, with taste for such work, would put into effect his long cherished plan. Owing however to long illness and constant press of duties in other directions, nothing was or could be done in the matter, so near and dear to his heart. It was reserved to his successor, Bishop Horstmann, to put it into effect.

As the celebrated Paulist missionary, Father Elliott, was engaged in similar work, and therefore had experience, perhaps such as no other priest in this country had, Bishop Horstmann invited him to come to Cleveland and train one or more priests for that purpose. This he readily did. He came in September, 1894, and associated with himself the Revs. William S. Kress, John H. Muehlenbeck, Edward P. Graham, and Ign. J. Wonderly, and gave missions to non-Catholics in various parts of the diocese, with much success. The missions consisted of a series of lectures in public halls, or in any other available places to which the desired audience could be attracted. A special feature of the missions was the "question box," which soon became very popular. The fairness and patience shown by the missionaries towards their often unsympathetic hearers won the good will and attention of those that first attended with misgiving or deep seated prejudice. The result was that many embraced the Faith. In September, 1895, the present Cleveland Apostolate was organized, and is continuing the work, so well begun by Father Elliott.

One of the few legacies of trouble that came to Bishop Horstmann from his predecessor, and which caused grave public scandal, was the case of the Rev. A. F. Kolaszewski. He had been ordained for the diocese of Cleveland, by Bishop Gilmour, in July, 1883, and was appointed pastor of St. Stanislas' (Polish) congregation, in Cleveland. Between 1886 and 1890, frequent charges were made against the Rev. Kolaszewski. The investigation of these charges, and the bitter partizanship for and against the Rev. Kolaszewski, among the people of St. Stanislas' parish, caused Bishop Gilmour and the Episcopal curia a great deal of trouble. Besides, the Fifth Provincial Council of Cincinnati, the Primeau trial, and the death of the Bishop, were in the way of reaching definite results in the case of the Rev. Kolaszewski. Within two months after Bishop Horstmann came to the diocese, another grave charge was made against Rev. Kolaszewski. He was unable to disprove it, and so, on May 28, 1892, offered his resignation. His resignation was accepted by the Bishop, on condition that he leave the diocese, which he did. He went to Syracuse, N. Y., where he passed under the name of "Father Colly." After he left Cleveland it was found that St. Stanislas' church had a debt of over

$90,000, about half of which was unauthorized by the Bishop and therefore unknown to him. The Rev. Kolaszewski remained at Syracuse until May, 1894, when, regardless of his promise to Bishop Horstmann, he returned to Cleveland, and at once organized a schismatic congregation, composed of a considerable number of Poles who had been his followers while he was pastor of St. Stanislas' church. He purchased a tract of land on Tremont street, not far from his former church and pastoral residence, and on it built a church. This schismatic church he had "dedicated" on August 18, 1894, by a so-called "archbishop," named Vilatte.

Bishop Horstmann referred the case of the Rev. Kolaszewski to the Apostolic Delegate, Monsignor Satolli, who sent him, on May 20, 1894, from Trenton, N. J., the following letter in reply. It was published in the *Catholic Universe* of May 26, 1894:

"Church of the Sacred Heart, Trenton, N. J., May 20, 1894.
"Rt. Rev. I. F. Horstmann, D. D., Bishop of Cleveland:

"Rt. Rev. and Dear Sir—With the deepest regret I have learned what has taken place recently in Cleveland on the part of the priest, Kolaszewski, and a certain number of Poles, who associated themselves with him. Father Kolaszewski's action, and all that he dared say in regard to forming a Polish congregation in Cleveland, deserves the greatest reproach; I reprobate and condemn it most energetically and with my full authority. Moreover, I protest most earnestly against his allegation that I have authorized him, or given him the least encouragement as regards his going to Cleveland. He has not my authority for any religious act which he has performed, or which he will perform in the future. He has not even permission for saying Mass. He is a disgrace to the priestly character, and is leading the poor people who confided in him, because he is a priest, away from the flock of Christ. Therefore, the only thing that remains for him to do is: to leave Cleveland immediately and to betake himself to some place, in order to do penance for his sins, and to atone for the great scandal he has caused to the faithful.

"It is my wish and order that all the Poles of Cleveland should be informed and enlightened as to the falsity of Father Kolaszewski's statements, and the sacrilegious character of his actions. They should no longer have any relations with him as a priest; they should be faithful and obedient to their Bishop, the only one who has the right of governing the Catholic Church in Cleveland;

no act of worship exercised against his will can be lawful, or in any sense Catholic.

"With my best regards, I remain, yours in Christ,

†Francis, Archbishop Satolli,
Delegate Apostolic."

I, the undersigned, a notary public in and for Cuyahoga County, Ohio, hereby certify the above to be a true copy of the original letter, read by me this 23d day of May, A. D. 1894.

(Seal) P. J. Brady,
Notary Public.

The Rev. Kolaszewski paid no heed to the Apostolic Delegate's letter, but continued in his course of disobedience. Bishop Horstmann also had sent him, on May 11, 1894, a letter of warning to desist from exercising any priestly functions in the diocese of Cleveland. This warning, with its embodied prohibition, also remained unheeded. The Bishop then published on June 20, 1894, the sentence of excommunication against the Rev. Kolaszewski and a warning to his misguided people. Both documents appeared in the *Catholic Universe*, on June 23, 1894. Following is their full text:

SENTENCE OF EXCOMMUNICATION PROMGULGATED AGAINST THE REV. A. F. KOLASZEWSKI.

Cleveland, O., June 20, 1894.

Considering that on the 11th day of last May we had a peremptory notice served on the Rev. A. F. Kolaszewski, forbidding him under penalty of excommunication, to be incurred *ipso facto*, to celebrate Mass, or to exercise any priestly functions in the diocese of Cleveland, or to do anything toward establishing an independent congregation; considering that in total disregard of this order he notoriously celebrated Mass in public, in the city of Cleveland, and established an independent congregation, under the title of the "Immaculate Heart of the Blessed Virgin Mary;" considering, moreover, that we sent him two letters inviting him to come and see us personally, that we might appeal to him and induce him to abandon his evil and scandalous course—both of which letters of invitation he disregarded; considering, finally, that we had a peremptory summons served on him to appear before us in court, in our Episcopal residence, on Wednesday, June 20th inst., at 10 o'clock a. m., ad audiendum sententiam declaratoriam excommunicationis, unless he would show cause why such sentence should not be pronounced, and that he failed to appear at the time and place appointed;

We therefore and hereby do declare and pronounce that the said Rev. A. F. Kolaszewski has incurred major excommunication, and we decree that his excommunication be published.

Given under our hand and seal, at our Episcopal residence, date and place as above. †IGNATIUS FREDERICK,
Bishop of Cleveland.

By order of the Rt. Rev. Bishop of Cleveland,
G. F. Houck, Notary.

To Whom it May Concern:

As the Rev. A. F. Kolaszewski has been publicly excommunicated by us, we hereby publicly and officially warn all the faithful under our jurisdiction, under penalty of grievous sin, not to disobey these our commands, viz.:—They must not become members of the schismatic congregation, established by the said Rev. A. F. Kolaszewski, and incorporated under the title of "The Immaculate Heart of the Blessed Virgin Mary," and those who are members thereof must cease to be such. They must not render aid or support to the said schismatic congregation. As for those who are acting as trustees or officers of said incorporated congregation of the Immaculate Heart of the Blessed Virgin Mary, we declare that unless they immediately resign their trust and positions, they will incur excommunication, *ipso facto*, and that reserved to ourselves.

All the faithful must know that the said Rev. A. F. Kolaszewski can not validly impart absolution in the sacred tribunal of penance, and is absolutely forbidden to administer the sacraments; also that they are strictly prohibited from applying to him for any sacrament or receiving from him any sacrament. Should they do so they commit mortal sin. They are also forbidden to attend services in the church of said congregation, or to receive any religious ministrations from, or hold any religious communication with, the said Rev. A. F. Kolaszewski.

We direct that this notice be publicly read at all the Masses in all the churches of our diocese on the Sunday after its receipt.

†IGNATIUS FREDERICK,
Bishop of Cleveland.

By order of the Rt. Rev. Bishop,
G. F. Houck,
Chancellor Diocese of Cleveland.

Cleveland, O., June 20, 1894.

The grave scandal given thus far by the action of the Rev. Kolaszewski did not, however, cease, but continued in even graver form. But as the excommunication placed the recalcitrant priest

outside of the pale of the Church, nothing further was or could be done in his case by the Church authorities. In December, 1897, the Rev. Kolaszewski became seriously ill, and asked to be received back into the Church. As Rome reserved his case the Bishop could do nothing for him, unless he accepted the conditions imposed upon him, viz., to retract, to submit, to do penance, and to promise that as soon as he was physically able to go to Rome, he would do so and there seek absolution. This he refused to do, and with his refusal the question of reconciliation ended. Up to the present writing, December, 1900, he has continued in his course, and with it the scandal to religion remains. The Rev. Kolaszewski secured, through a Canadian agency, a $25,000 mortgage loan from England, in 1897. This has enabled him to continue his schismatic congregation, which is constantly diminishing in size. It is to be hoped that the remainder of the misguided people will, with their misguiding leader, be brought to a realization of their hopeless condition, and return repentantly to Mother Church.

ST. JOHN'S CHURCH (INTERIOR), DELPHOS.

CHAPTER VII

BISHOP HORSTMANN'S ADMINISTRATION.

(CONTINUED).

BISHOP HORSTMANN PUBLISHES A PASTORAL LETTER IN REFERENCE TO THE GOLDEN JUBILEE OF THE DIOCESE OF CLEVELAND—CELEBRATION OF THE DIOCESAN GOLDEN JUBILEE AT TOLEDO AND CLEVELAND, IN OCTOBER, 1897—EXTRACTS FROM SERMONS PREACHED ON THE OCCASION—FULL TEXT OF BISHOP DE GOESBRIAND'S LETTER IN CONNECTION WITH THE JUBILEE —SUNDAY FUNERALS ABOLISHED—PHOTOGRAPHS OF PRIESTS COLLECTED FOR THE DIOCESAN ARCHIVES—RESUMÉ OF THE HISTORY OF THE DIOCESE—TABLE SHOWING NUMBER OF CHURCHES, INSTITUTIONS, ETC., ON DECEMBER 31, 1900.

THE year 1897 marks an epoch in the annals of the diocese of Cleveland—its Golden Jubilee as a diocese. On October 10, 1847, the missionary of the Maumee Valley, and first resident pastor of Toledo, the Rev. Amadeus Rappe, was consecrated the first Bishop of the newly erected diocese of Cleveland. It was therefore most fitting that the 50th anniversary of his consecration, as also of the completion of the first half-century of the Cleveland diocese, should be duly commemorated. With this in view the Rt. Rev. Bishop Horstmann published a letter on October 1, 1897, in which he ordered a solemn celebration of these two events, on Sunday, October 10, in every church having a resident pastor. A special public celebration was also arranged for Cleveland, to take place on October 13, 1897, in order to make it possible for the invited prelates and priests from outside of the diocese to attend. The Catholic societies of Cleveland and its neighborhood were also invited for this occasion.

The following is taken from Bishop Horstmann's letter, above mentioned, and gives in succinct form, and graphic language, the history of the diocese, and honorably mentions those who helped to make that splendid history:

Reverend Brethren of the Clergy and Dear Children of the Laity:

St. John in his sublime vision tells us that "All the angels stood round about the throne," and they fell before the throne

upon their faces and adored God, saying: "Amen. Benediction and glory and wisdom and thanksgiving, honor and power and strength to our God, forever and ever. Amen." Apoc. vii., 11-12. Such is the hymn of praise and thanksgiving in heaven to God and His Son Jesus Christ, the Lamb slain for our salvation. Such also is our hymn of praise and thanksgiving here on earth to our God and to His Son Jesus Christ, now that we commemorate the golden jubilee of the foundation of the diocese of Cleveland. On Sunday, October 10, 1847, the pastor of St. Francis' church, Toledo, the Rev. Amadeus Rappe, was consecrated the first Bishop of this diocese. It is an event which deserves special commemoration—an event which should fill the hearts of all our devoted children of the faith with joy, praise and thanksgiving to the Most High, for His manifold mercies and blessings, showered down upon this diocese during the last fifty years. Gratitude to God for His innumerable gifts to us is a solemn duty. The Lord exacted it of the Jews, commanding them to make an annual commemoration of His special favors to them. Our Holy Mother, the Church, does the same in her various festivals and holy days of obligation. God reminds us constantly, to be thankful to Him, for His graces bestowed on us. Of the few complaints that came from the Sacred Heart of Jesus during His life on earth, that of ingratitude to Him is the most prominent. "Were there not ten (lepers) made clean? and where are the nine? There is no one found to return and give glory to God but this stranger." Luke xvii., 17-18. And how many causes we have to rejoice and to give praise and thanks to God! When Bishop Rappe was consecrated, there were in the whole diocese only 42 humble churches, and of these only 13 had resident pastors. Now there are 246 churches with 172 resident pastors. Then there were 21 priests within the limits of the diocese. Now there are 244. The city of Cleveland had then one priest, the Rev. Maurice Howard, who had charge of the only church in the city, St. Mary's on the Flats. Now there are 34 churches in the city, many of them magnificent structures. In Toledo, St. Francis de Sales was the only church. Now Toledo has eleven. In 1847 the estimated Catholic population of the diocese was about 10,000. Now it is certainly 300,000. We have a diocese thoroughly equipped for its work, with parochial schools in almost every parish and mission, with hospitals and asylums for every suffering, with homes for the aged, with academies and a college, in a word, a great diocese. And what are all these grand churches, schools, homes, hospitals and asylums but public manifestations of the faith and self-sacrifice of the children of the faith! Let us then praise God, give Him honor and glory and thanksgiving, for all that He has done for us. No doubt during these

fifty years we have lost many souls through want of priests to attend the families scattered sparsely over two hundred miles of territory. Many have made shipwreck of the faith through indifference and worldliness; many through imperfect knowledge of their holy religion; many through ignorance of its eternal truths, of its sacraments and practices of devotion; but thank God, many, very many, remained steadfast and handed down the faith of our fathers to their children intact, and they to their children, even to our day. We have entered into the fruits of their labors. We can say of them, both priests and people, in the words of the Psalmist, "Going they went and wept, casting their seeds, but coming they shall come with joyfulness, carrying their sheaves," Ps. 125, 6-7; or in the words of our Divine Lord to His Apostles: "It is one man that soweth and it is another that reapeth. I have sent you to reap that in which you did not labor; others have labored and you have entered into their labors." John iv., 37-38. And who were these laborers? First of all that noble band of pioneer French missionaries, to mention only the names of Rappe, Machebeuf and De Goesbriand, who all became glorious bishops in the Church. One of them still survives, the venerable Bishop of Burlington, Bishop De Goesbriand, who, I am sure, rejoices with us today and who would certainly be present did his age and strength allow him to make the long journey. Then let us not forget that humble, zealous and devoted congregation of the Precious Blood, which for nearly sixty years has cared for the spiritual welfare, especially of the Germans, in the western and central portions of the diocese. The name of Father F. S. Brunner, their Provincial, should ever be held in benediction. I recall the names of the Rev. Peter McLaughlin, who purchased the lots on which the Cathedral now stands; of the Revs. J. H. Luhr and J. J. Doherty. And how much the diocese owes to the various religious communities of devoted Sisters who have cared for the Christian education of the young—foremost amongst whom must be mentioned the Ursulines. We thank God for their labors. We have entered into the fruits of those labors. It is our duty to praise them; for the Holy Spirit tells us it is good and praiseworthy to do so. "Let us now praise men of renown, our fathers in their generation. These were men of mercy whose godly deeds have not failed. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom and the Church declare their praise." Eccli. xliv. For twenty-three years Bishop Rappe labored incessantly in building up the Church of God entrusted to his care. His name will go down in history as that of the missionary Bishop of the diocese.

The special work of Bishop Gilmour was our parochial

schools. Thanks to his zeal and earnest watchful care almost every child in the diocese can enjoy the priceless benefit of a truly Christian education. We have a devoted body of clergy, apostolic men and true missionaries. To God be the praise and thanksgiving as well for the labors of those who sleep in the Lord as for those who are now bearing the heat of the day in His vineyard.

Our fathers in the faith did their work well. They handed that faith down as our most glorious inheritance. We in turn must do the same for our children. On us lies that dread responsibility. May we all realize the grandeur of our vocation. * * *

Toledo having been Bishop Rappe's first field of missionary labor, and St. Francis de Sales' his first parish, the Golden Jubilee services, ordered by Bishop Horstmann, had special significance there. The occasion was one of grand and inspiring solemnity. The Rt. Rev. Bishop Horstmann was celebrant of the Pontificial Mass, and the Rev. Dr. Loughlin, Chancellor of the Philadelphia diocese, and in boyhood days a parishioner of St. Francis de Sales' church, was chosen to preach the sermon. It was a masterly effort, and deeply impressed the vast audience. The eloquent speaker paid the following beautiful tribute to the memory of Bishop Rappe:

"No genuine Catholic Toledoan, my brethren, can mention the name of Amadeus Rappe without the profoundest reverence and the most ardent filial affection. His position in this church and in your hearts must ever remain unique and unrivaled; for though a merciful Providence has singularly blessed you with a succession of able bishops and exemplary pastors, though the number of your instructors in Christ has steadily increased from year to year, yet the labors and merits of later benefactors can in nowise overshadow your indebtedness to him who was your first father in Christ, and who with plenary right could repeat the words of St. Paul: 'In Christ Jesus by the gospel I have begotten you.'

"The revered image of that humble and saintly prelate, from whose consecrated hands I had the happiness to receive the sacrament of confirmation, is indelibly imprinted upon my soul, dimmed or obscured by the memory of none of the statelier and more exalted personages whom I have since beheld. The light of those kindly eyes, now closed in death, still shines within my spirit, and often do I recall the burning words, made all the more charming and effective from the effort it cost him to utter his thoughts in our sturdy English tongue, in which he preached to us the glad tidings of divine love and incited us to the practice of the Christian virtues. Our hearts gladly re-echo the terms in which the Holy See pro-

nounced its definitive and deliberate judgment upon his character; he was, in very deed, sanctus et apostolicus senex, a saintly and apostolic old man. To those who were privileged to look upon his gentle, manly countenance, and to know somewhat of his life and labors, he must ever remain the embodied ideal of an apostle of Jesus Christ, consumed with zeal for the salvation of souls and the propagation of the gospel, knowing nothing, caring for nothing, preaching nothing, but Christ crucified, and striving with every energy of his soul to bring his fellow men to the loving feet of his divine Master.

"His elevation to the episcopate had made no change in his personal habits; he simply continued, on a wider scale, as bishop, the humble routine of his missionary work; and I well remember what a source of edification it was to see him, upon frequent occasions of his episcopal visitations, enter the confessional and sit in that irksome tribunal hour after hour, accessible to the lowliest sinner who thirsted for reconciliation. * * *

"And surely if ever there existed a man whose self-sacrificing labors entitled him to the everlasting gratitude of a community, that man was Amadeus Rappe, whose name is indissolubly associated with the story of the early peopling of northern Ohio. It would scarcely be an exaggeration to say that every nook and corner of the northern portion of this State has been the scene of his indefatigable labors. He was ever on the alert, seeking out the poor, scattered, often fever-stricken workmen whose hard toil opened the way for your present marvellous development. He spoke to them words of cheer and consolation; kept them faithful to God and conscience; warned them against the perils that threatened them, especially against the grim demon of intemperance; and gathered their children around him to impart to them the rudiments of Christian doctrine. Only God's recording angel could worthily recount the details and the blessed fruits of a life so replete with arduous, unremittent, unassuming toil. O, let it not be said that the people of northern Ohio are so engrossed by material concerns as to take no account of the heroic men who labored to keep their spiritual interests at equal pace with their worldly advancement. Of what avail is material progress if humanity itself deteriorates? And to whom do you owe it that the descendants of those sturdy pioneers who felled your forests, drained your marshes, and ploughed the virgin soil, have retained the priceless heritage of Christian civilization, if not to men like your first pastor and bishop, and to that noble little band of co-laborers, men and women, whom he summoned to his aid from every distant land and animated with the zeal which consumed his own great soul? Thanks to the zealous efforts of Bishop Rappe

and of his fellow-workers, Catholicity has been co-eval with colonization in the territory covered by this diocese; nor has it happened here, as it has unfortunately happened in too many sections of our country, that large bodies have been lost to the faith through the lack of facilities for practicing their holy religion. In those primitive times we did not, it is true, possess the grand churches and magnificent institutions of learning and charity of which you are so justly proud; but we did possess all the essentials of religion; a zealous and edifying priesthood; consecrated virgins with stout and manly hearts; an honest, industrious, and God fearing population, trained and disciplined in the stern school of privation and toil; and, over all, a spiritual commander of untiring energy and keenly alive to all necessities of the hour. For it is worthy of remark, my brethren, that the foundations of the Catholic religion were laid so wisely and so broadly by the first bishop of this diocese that they have been able, without change or modification, to bear the weight of the mighty superstructure of later days. Bishop Rappe, though born in a foreign land, and never able thoroughly to master the English language, was nevertheless a genuine American at heart, a warm admirer of our democratic institutions, and a firm believer in the principle that a nation of self-governing voters must be a nation of intelligent and educated Christians. In the very beginning of his career, notwithstanding the prevailing distress and the utter hopelessness of the outlook, he inaugurated that system of Catholic parish schools which has expanded and flourished so vigorously throughout the diocese and has given you so enviable a reputation far and near. To his zealous and far-seeing efforts and persistent exhortations you are also indebted for the happy progress amongst you of the total abstinence movement, which has proved so powerful a lever in elevating the moral and social condition of our people. It was certainly a blessed and auspicious day when the good Bishop, beholding the ravages wrought in his flock by the demon of intemperance, boldly turned his back upon the traditions of vine-covered France, and proclaimed himself from henceforth forever a total abstainer.

"How can we account for it, my brethren, that a man who was not credited with extraordinary brilliancy of natural gifts, and whose laborious career gave him scant leisure for exhaustive studies, to say nothing of elegant accomplishments, should have builded and ruled the house of God with such unerring instinct and such transcendant skill that all his hopes have become realities, all his prophecies accomplished facts, and that for half a century this diocese has gone on developing and progressing along the lines traced out by the mind of its founder?" * * *

ST. JOSEPH'S SCHOOL, YOUNGSTOWN.

Splendid as was Toledo's tribute to Bishop Rappe, and its observance of the Golden Jubilee of the diocese, they were eclipsed by Cleveland, for twenty-two years the official home of the sainted prelate. Wednesday, October 13, 1897, will ever be a red-letter day in the Catholic annals of Cleveland, for on that day merited honor and due praise were given him, whose unselfish labors and apostolic zeal had made it possible for the diocese of Cleveland to take front rank with the dioceses of the country in point of Catholic life and vigor, in matters spiritual as well as temporal. The religious celebration of the Golden Jubilee took place in St. John's Cathedral, which was packed to overflowing. Besides the laity, there were present over one hundred and fifty priests, seated outside the sanctuary. The Rt. Rev. Bishop Horstmann pontificated, and the Rt. Rev. Mgr. T. P. Thorpe preached the sermon, which was eloquent and impressive. He paid due tribute to the founder of the diocese, and to his successor, the lamented Bishop Gilmour, and to the present Bishop, in the following beautiful language:

"Just fifty years last Sunday since the miter of the newly created diocese of Cleveland was placed upon the brow of an humble Frenchman. His remarkable zeal as a missionary along the canals and through the malarial marshes for many miles around Toledo had brought him into weekly contact with the people he was called to rule as a bishop, and won for him the apostolic staff he ever wielded as an apostle. He found the new-made diocese as we had found the field it covers before the beginning of our golden years. He had a brave heart and bravely did he enter on his work. In the pulpit, in the confessional, on the mission, wherever he went his rugged, burning eloquence touched the souls of men. There was an earnestness in his manner which filled our conception of Ezechiel who bore the message of God to the Israelites assembled on the banks of the Chobar. Temperance was his theme from morning till night, and temperance in eating and drinking was his daily practice. He hewed down the obstacles that stood in the way of church organization and, under his apostolic hand, priests were ordained, schools were established, hospitals were founded, churches were built and orphan asylums were organized. To him be the glory, our first missionary Bishop—to him the praise and honor as the example of a zealous priesthood; through him the Church of Cleveland began to put forth her branches of good works according to the measure of the cross of Christ. Advanced in years, and with the burden of a fast-growing diocese upon him,

he lay down his crozier at the feet of Pius IX in 1870, and while ministering to the poor on the banks of Lake Champlain, he yielded up his soul to God in the autumn of 1877. He laid the foundation deep and strong and on it now rests the glory of the Church of Cleveland. Peace to the ashes of Bishop Rappe; may his soul in heaven rejoice with us today. His mantle fell on the shoulders of Richard Gilmour who was consecrated at Cincinnati on Sunday, the 14th of April, 1872. Under the powerful hand of this truly great and fearless man, the spiritual and temporal growth of the diocese was without a parallel. He may be called the apostle of the parochial schools, and, in a broad sense, the patron of education. His well ordered mind left its impress on the diocese and won for it the proud distinction of being the freest from debt and among the best regulated dioceses in America. Schools arose everywhere, magnificent churches were begun and completed, hospitals and orphan asylums were increased in number, a weekly newspaper was established and a college for higher studies called into existence. With a fearless pen he defended the honor of the Church, and with the tongue of a patriot he defended the honor of the country. First shunned or received coldly by our non-Catholic brethren, he became before death the first citizen of Cleveland. His massive eloquence was always winged with burning thoughts, but tinged with an alloy of severity, yet no woman ever bore a heart more tender than his. He sunk to rest, the victim of insidious disease, among the orange groves of Florida, on the 13th of April, 1891, and over his honored grave the benediction of his people rests. The future will recognize his sterling worth and enshrine his name among the greatest prelates of the American Church. The work of Bishop Rappe received a new impulse at his hand. He was a man of action and a holy Bishop; may his glorified soul rejoice with us today.

"The third Bishop of Cleveland sits on his throne before us, clothed in his robes of office, and although it is not meet to praise a man while he liveth, nor yet before a presence so august as this; yet I am constrained to say 'behold an Israelite indeed in whom there is no guile.' He received episcopal consecration at the hands of our venerable metropolitan in the Cathedral of Philadelphia on the 24th of February, 1892. It was a happy day for us of the widowed see. A man of deep learning, and long experience in the priesthood, was invested with the crozier of our beloved diocese. We heard his character from the inspired lips of the Bossuet of the American Church and rejoiced that God had so blessed us. A residence of nearly six years amongst us has verified all that was said of him on that memorable day. Under his gentle rule, our faith has become more practical, works of piety have

increased and grown stronger, churches have been erected and charitable institutions enlarged. The grand works of Rappe and Gilmour have been greatly supplemented and everywhere we find the influence of his kind and manly heart. It is certain that under his episcopate the Church of Cleveland will put forth new vigor, and pushed on by this new impulse, will see in the field of her present jurisdiction at least two more episcopal cities before she celebrates the centenary of her existence. Being still among men, he cannot, like his predecessors, give thanks with glorified lips, but I am sure that down deep in the chambers of a devotional heart, he renders thanksgiving to God, hardly equalled by any, for the blessings we commemorate.

"From the diocese he so worthily rules I bear a message—an *ad multos annos*. Blessed be the three who have ruled over us, their names shall ever live in benediction."

Among the distinguished prelates present in the sanctuary were the Metropolitan of the Cincinnati Province, the Most Rev. Archbishop Elder, Archbishop Ryan, of Philadelphia, Bishop Foley, of Detroit, and Bishop Rademacher, of Fort Wayne, each with attendant chaplains. After Mass the prelates and priests were invited to a banquet in Cathedral Hall, at which were seated over two hundred guests. At the conclusion of the banquet a number of toasts was offered. After the Rt. Rev. Bishop Horstmann spoke eloquently to the toast assigned to him: "*The Day We Celebrate*," he read a letter which was sent him by Bishop De Goesbriand, of Burlington, who, as a priest, had labored in the diocese of Cleveland for nearly ten years—until 1853, when he was elevated to the Episcopacy; and who had also been Bishop Rappe's Vicar General for the first six years of his episcopate. Following is a full text of his interesting and reminiscent letter:

"Burlington, Vt., Sept. 28th, 1897.

"Rt. Rev. Bishop of Cleveland.

"My Dear Lord:—I am glad indeed that you are about to celebrate the fiftieth anniversary of the diocese of Cleveland. I remember quite well the day on which the Rt. Rev. A. Rappe received episcopal consecration at Cincinnati. When a few years before I met him in Ohio he enjoyed the reputation of a most zealous missionary; and this he well deserved. When Bishop Rappe in those days administered the Sacraments, he would begin by an explanation of the rites he was about to perform, and after performing them he would offer prayer, and resolutions for the future. This he did with much devotion, on his knees.

"When he was consecrated Bishop he started immediately for Cleveland and there he acted more like a missionary than a bishop. The principal difficulty in the way of success was the very small number of his clergy, the great difficulty in recruiting priests, acquainted with the English and German, together with his own imperfect knowledge of the language of the country; but the Catholics of Cleveland soon found out what kind of a pastor Providence had sent them. He was a father, and they understood it.

"As soon as he was able to leave the city, having secured a sufficient number of priests to attend the Cathedral, he went on a visit to the whole diocese, and in most every mission or settlement he would give, alone, a two or three days' retreat; hear confessions late in the night, after traveling a whole day previously. In this visitation he never forgot to teach the children and to give special attention to the direction of the operatives of the railroads and canals, and also to many others, who had no chance to practice their religion. He was, however, comforted by the affection and generosity of the Catholics of his diocese.

"It would be difficult to describe all his efforts to bring about the conversion of sinners. The priests who knew him were well aware of the zeal of their Bishop, and have, I think, followed his example. As I write these few lines, I fancy I see the venerable Bishop stepping out of his way to visit neglectful Catholics, or stopping them on the streets and after some severe remonstrances begging them to return to God. He was generally obeyed; they would make him a promise, and then he would address them as a kind father would his children. One was reminded of the language of St. Paul to the Galatians: 'My little children of whom I am in labor again, until Christ be formed in you;' or of the language of the Savior: 'How often would I have gathered you together.'

"Bishop Rappe would complete in the confessional the work that he had begun by his private or public instructions. For the space of six years he was my confessor, and I never knew a more practical adviser. I think that he was especially happy in selecting ground for the institutions of his diocese; and especially in the purchase he made of some of the ground on which stands the Cathedral. Providence also guided him in the religious communities which he established in Cleveland, whose labors have since continued amongst you.

"When Bishop Rappe removed from Cleveland to Vermont, after resigning his see, which was after an episcopate of twenty-three years, he might apply to himself the words of Archbishop Kenrick: 'Another might have done better than I did, and another might have done worse.'

"When he left Cleveland and came to Vermont, he was evidently guided by Providence. He was seventy years of age, and I thought that old age had slightly affected his mind. When Mgr. Roncetti came to bring the Cardinal's beretta to Archbishop McCloskey, of New York, he came to Burlington by order of the Secretary of State, and offered him another episcopal see, but Bishop Rappe refused and preferred to remain a missionary among the poor Canadians of Northern Vermont. Since 1853, when I was consecrated Bishop of Burlington, I saw very little of Bishop Rappe; but when I happened to meet him at home or in Baltimore, I could not but feel sentiments of the deepest veneration and affection towards a prelate of the Church of God, who had labored so long and so faithfully for his people. Divine Providence had made Bishop Rappe to be the friend and father of the poor. Such he was in Toledo, among the forsaken people engaged on the public works of the State, and to my own poor people in Northern Vermont.

"At this time I was much in need of priests speaking the French tongue; these people were very poor, unable to build churches or support priests in their settlements. A large book might be written about his works and labors among the Canadians whom he secretly loved, and who loved and venerated him in return. He helped them to build private chapels and in order to enable him to be with them, he constructed behind the chancel, a vestry with a school-room; and on the second story, he had a room for himself, where he slept and could pray, without being disturbed. This he did in six or seven settlements. His meals were brought to him; and in this way he laid the foundations of some small parishes.

"He would never disappoint, when his visit was announced. As soon as he arrived at some mission, the Catholics all came to the church, and he would have instructions, prayers and confessions. This practice continues since the day that death removed him from amongst us. Besides these visits in Vermont, he was frequently called to other states and to Canada.

"The Rt. Rev. Bishop was naturally quite eloquent. When in his Cathedral at Cleveland, crowds of non-Catholics were always present to hear him. His eloquence was that of the heart, and he would undoubtedly have been considered one of the best preachers if he had had an opportunity to practice his native tongue. His zeal and eloquence were known about and outside of Ohio and Vermont. The aministrator of Detroit would often invite him to preach in French in his city; and so did the clergy of Montreal, who invited him to speak in the great basilica of Notre Dame, one of the largest churches on this continent.

"Although he was not a great controversialist, he had had great success in bringing non-Catholics into the Church. I could quote many names in Cleveland, in Toledo and in Vermont. Bishop Rappe always forgot himself, never looked for the esteem of the world. He had chosen the better part, to devote himself for the glory of God and the salvation of souls. And indeed, what is all that the world esteems, in the presence of eternity? Eternity came for Bishop Rappe. I had the consolation to assist him and give him the last sacraments of religion. He died as he did all else: bravely, full of faith and hope. Had it been in my power to be present at the forthcoming jubilee of the Cleveland diocese, and address some of your people, I think I might have called upon them without presumption, to ask their first Bishop to pray for them and to bless them from heaven. As it is, my Lord, let them pray for him also, and may the goodness of God continue to provide you with zealous religious and priests; and a people worthy of the first Catholics of Cleveland, who so nobly helped in the building up of the Cleveland diocese.

†LOUIS DE GOESBRIAND,
Bishop of Burlington."

After the reading of Bishop De Goesbriand's letter Archbishop Ryan, of Philadelphia, followed in response to the toast: "The Hierarchy," with a magnificent outpouring of that eloquence which has won for him among other titles "the modern Chrysostom." His Grace paid the following tribute to the memory of Bishop Rappe: "Even the saints have been misunderstood by good, honest men; but when their characters have been vindicated, as in the case of the first Bishop of Cleveland, it becomes the duty of such men to make reparation by defending what before they assailed. To continue the attack would be but to act as a grave rat gnawing at the coffin of the dead."

All the toasts were gems and elicited the most cordial applause from the enraptured audience. In the evening Bishop Horstmann and his guests reviewed from the front entrance of his residence the great and splendid parade of the Catholic societies, which brought to a glorious close the joyful festivities of the Golden Jubilee of the diocese of Cleveland. It was the unanimous verdict of all who participated in the celebration that it was perfect in every detail and reflected great credit on those who had it in charge.

ST. JOSEPH'S ACADEMY GROUNDS, WEST PARK, CUYAHOGA CO.

For many years an abuse had existed in the diocese, with regard to Sunday funerals, although Bishops Rappe and Gilmour and their clergy had frequently protested against it. As the abuse continued unabated, Bishop Horstmann gave the subject considerable thought, and finally determined to use radical measures for its suppression, by publishing the following order, on December 23, 1897:

"To the Rev. Rectors and Pastors in the Diocese of Cleveland:

"From and after January 1, 1898, Sunday funerals will be prohibited in the diocese of Cleveland, except in case of extreme necessity, to which fact the priest issuing the burial permit will certify by letter to the sexton, or superintendent, of the cemetery in which interment is to be made. If by reason of death from contagious disease it is necessary to permit an interment on Sunday, only a hearse, or wagon, and not more than three carriages, or other vehicles, will be allowed to enter the cemetery.

"The reverend rectors and pastors, as also those having immediate charge of Catholic cemeteries, will be governed by the above regulation in regard to burial permits and funerals."

Since the publication of the order, Sunday funerals, except in cases of emergency, as above noted, are of the past. Their prohibition has found favor throughout the diocese, and is being introduced elsewhere.

As stated on page 169 of this volume, in December, 1892, Bishop Horstmann asked for photographs of churches, schools, institutions, etc., and within a few years a very large and valuable collection of these photographs was accumulated, and placed in the diocesan archives. To supplement this collection the Bishop published a notice in the *Catholic Universe*, in April, 1898, asking for photographs of living and deceased priests, now or formerly in the diocese. In September, of the same year, he sent to all the pastors in the diocese a circular letter containing the same request, as appears from the following:

"Rev. Dear Sir:

"As the Diocesan archives contain photographs of nearly all the churches, schools, etc., I think it but proper to have the photographs of the priests, who by their labors and self-sacrifice made it possible to have our diocese ranked by common consent among the foremost in the country, for its grand array of ecclesiastical buildings. I would therefore be thankful for a copy of your photograph, cabinet size, if possible. When all the photographs of the

reverend clergy are received, I shall have them arranged in proper albums, and placed in the Diocesan archives.

"I would also be glad to have photographs of deceased priests, who formerly labored in our diocese. Should you have such, and would care to part with them, you will oblige by sending the same to the Chancery, along with your own, by Nov. 1, prox.

"Yours very truly in Xt.,

†IGN. F. HORSTMANN,

Bishop of Cleveland."

These two calls resulted in a collection, thus far (December, 1900), of over 300 photographs of priests, with promises of more later on. This double array of photographs of ecclesiastical buildings and of priests, now filed and indexed, is perhaps not equalled, certainly not surpassed, by any diocese in the United States, and will be of incalculable value to the future historian of the diocese.

Between 1892 and 1900 a wonderful activity displayed itself in the diocese. Many new parishes were organized, numerous churches, some of them architectural gems, were built, institutions established or enlarged, and a great increase of Catholic population gained, especially in the larger cities. As this is not the place to enter into details on the subject, the reader is referred to the historical sketches of parishes and institutions, in this volume. But suffice it to say, that the diocese of Cleveland is second to none in Catholic growth, strength and vigor. It commands the respect of the country, and is looked upon as a model for order and discipline. This is due, under God, to its three bishops, and to the clergy and religious, who labored in season and out of season, in order to spread the Kingdom of God within the sphere assigned to them. They labored for God, and He has blessed their labors.

Few dioceses, if any, in the United States, have as many fine, costly and large churches, and none have as many and well equipped parochial schools, colleges and academies in proportion to Catholic population, as are located within the limits of the diocese of Cleveland. And wherever churches or schools are built to replace similar edifices, they are of beautiful proportions and tasteful design. There is a healthy emulation to erect churches worthy their sacred use, and schools at least equal to those which Catholic parents are forced by an unjust taxation to support, but which in conscience they cannot allow their children to attend.

The diocese of Cleveland is provided with generously supported charitable institutions, covering nearly all wants of suffering and neglected humanity. But there is great need of a reformatory for wayward and homeless boys. Lack of means, however, has thus far prevented the founding of such an institution, to take from the streets and shelter, educate and train in virtue and for future usefulness, boys who are now going to spiritual destruction. Who will erect such an imperishable monument to charity, outlasting tablets of brass, or shafts of granite or marble?

The seminary, "the heart of the diocese," is also greatly in need of enlargement for the accommodation of a sufficient number of young levites, who are not only to take the place of the laborers in the Lord's vineyard, called to their reward, but also to meet the wants of a rapidly growing diocese, with missions and congregations springing into existence on every side—and no priests to serve them.

Father Fenwick came for the first time to Northern Ohio, in 1817, to break the Bread of Life to the famishing children of God's Church, living in sparse numbers within the limits of the present flourishing diocese of Cleveland. He was the first priest to visit at regular intervals this part of Ohio, after the Jesuits were obliged to abandon their Indian missions on the southern shore of Lake Erie, and along the Vermillion, Sandusky and Portage rivers. Beyond a few Catholic settlers in Columbiana and Stark counties, Father Fenwick found no trace of Catholicity.

When the diocese of Cleveland was erected in 1847, Bishop Rappe found but one church and one priest in Cleveland, and forty-two churches in the entire diocese, attended by twenty-one priests.

Were Father Fenwick, the apostle of Catholicity in Ohio, Bishop Rappe, the *missionary bishop* of the diocese of Cleveland, and Bishop Gilmour, the zealous promoter of Catholic education, and valiant defender of Catholic civic rights, to return to the scene of their apostolic labors, their hearts would indeed be gladdened, as they are no doubt gladdened in heaven today, to see the vigorous growth of the Tree of Life they planted and fostered. They would find more than two hundred and sixty churches, many of them cathedral-like in size and beauty, studding the territory

formerly under their pastoral care and jurisdiction. Institutions of religion, education and charity would greet their eye; parochial schools, generously and willingly supported, would give them assurance that the children, the hope of the future, have every means placed within their reach to keep them in the Faith; they would also find a zealous clergy, devoted religious, and a generous laity.

The following table will show at a glance the marvelous growth of the Catholic Church in Northern Ohio and in the diocese of Cleveland, between 1817 and the end of the year 1900:

TABLE.

Year.		Churches.	Priests (Secular and Regular)	Female Religious Com.	Charitable Institutions.	Educational Institutions.	Parochial Schools.
In Northern Ohio.....	1817	.....	.....	.....	.....	.....	.....
	1827	2	1	.....	.....	.....	.....
	1837	14	7	.....	.....	.....	.....
In Diocese of Cleveland..	1847	42	21	3	.....	1	.....
	1857	78	54	7	3	4	7
	1867	150	90	9	5	5	70
	1877	190	158	17	10	7	110
	1887	225	187	18	16	8	126
	1900	268	275	18	18	13	144

Part III

Section I

PARISH AND MISSION CHURCHES

PREFATORY REMARKS.

UNFORTUNATELY for history and the historian, prior to 1878 there was no uniform method or system in the Diocese of Cleveland for the keeping of historical records of parishes, missions and institutions. Only in a few parishes were they kept at all. Hence, the early accounts of most parishes and missions depend largely on tradition, and are, consequently, in many instances deficient as to dates and facts. In the above mentioned year Bishop Gilmour introduced, among other annual blanks, to be filled in by pastors, and heads of institutions, one, containing a request for annual historical data. In the Synod of 1882 it was also made obligatory on all pastors to keep a record of events happening in their respective parishes each year. In 1878 Bishop Gilmour also sent out a blank form in which he asked for historical data, beginning with the organization of each parish, mission and institution. The result of the Bishop's efforts in this respect was, that a large amount of historical information was gathered, and is now on file in the Diocesan Archives. This required a great deal of research, and a sifting of facts from fiction. Later on, the pastors, as also the superiors of the religious, educational and charitable institutions, were asked to write, or cause to be written, historical sketches of their respective parishes, missions and institutions. This request received a prompt and kind response. Most of these sketches appeared in the *Catholic Universe* between 1880 and 1900. Recast, and brought down to December 31, 1900, by the writer, they form the subject matter of Sections I, II, III and IV of this part of the Diocesan History. The sketches of the older parishes will portray to the reader the struggles and trials endured, and the sacrifices made by the pioneer priests and laity in behalf of

religion; how, in poverty, they erected humble chapels and churches, of little or no architectural pretension; how they gave generously of their limited means to the support of the church and to charity; how they were not "fair weather Christians," but in spite of distance and inclement weather, would go many miles, in order to assist at divine services and receive the sacraments. From the following parish sketches the present generation of Catholics may learn salutary lessons in fidelity towards God, the Church and their fellowmen, as it is exemplified in their forefathers. There will also be found accounts of trouble and discord that marred the peace of parishes, and scandalized the faithful. But it is the historian's duty to chronicle the evil deeds, as well as the good—those, as a warning against evil doers "whose deeds live after them;" these, for the edification of all; and both, as necessary for a truthful history. The true historian can not, will not, create facts, but he must record them fearlessly, honestly and impartially, without personal bias. This has been the writer's endeavor, in giving a running account of the diocesan history, as contained in Parts I and II of this volume; as also in the sketches contained in Part III.

A certain sameness in the description of churches, development and history of congregations, or institutions, is unavoidable, but will be offset, in a measure, by the fact, that each sketch will be of special interest to those in any way connected with it.

A difficulty that presented itself to the writer was the order in which the sketches should appear—whether alphabetically, by places, or according to the date when parishes, missions or institutions were established; or whether to arrange the sketches of churches, etc., according to their location in counties, in alphabetical order, as has been done in some diocesan histories. The writer found objections to all of these methods, but the least to a strictly alphabetical order, according to places. This method he finally adopted, but thought it proper to give precedence to Cleveland, as the Episcopal city, beginning with St. Mary's Church, on the "Flats," which was Bishop Rappe's first Cathedral, serving as such until November, 1852. Its sketch is succeeded by that of St. John's Cathedral, and by those of the other city churches. These in turn are followed by the sketches of churches located outside of Cleveland, arranged alphabetically according to places.

ST. MARY'S CHURCH, "ON THE FLATS," CLEVELAND.
The first Catholic Church in that city (1838).

The same order is observed in places having more than one church. This arrangement of sketches will make it easy to find the sketch of any church in the diocese, without having to refer to the index of churches.

ST. MARY'S CHURCH, ON THE "FLATS," CLEVELAND.

When the Rt. Rev. Amadeus Rappe arrived in Cleveland, in October, 1847, as the first Bishop of the recently erected diocese of Cleveland, he found but one church in his episcopal city—St. Mary's, located on the Flats, at the corner of Columbus and Girard streets—of which the Rev. Maurice Howard was pastor since 1846. It had been in use since 1840, and served all the Catholics of Cleveland and the immediate vicinity during that time. For a more detailed account of its history, prior to 1847, the reader is referred to the sketch of "Early Catholicity in Cleveland," on pages 61 to 67, of this volume.

Soon after his arrival the Bishop saw the pressing need of better and more ample church facilities for the rapidly increasing number of Catholics in Cleveland, the church on the Flats having become much too small to accommodate them. Besides, the Germans were clamoring for sermons in their native tongue. He secured the aid of two Sanguinist Fathers from Thompson, Seneca county, the Revs. Matthias Kreusch and Jacob Ringele, to minister to the Germans, who now began to have separate services in old St. Mary's. The *Cleveland Herald* of March 16, 1848, has the following item, bearing on the above statement:

"The Catholic population of our city and immediate vicinity now numbers about 4,000, and the wants of the people require a much larger and more central place of worship than St. Mary's Church. An effort will be made to build a cathedral the present year, and for this purpose the well known liberality of our citizens will be appealed to. * * A site for the location of the cathedral at the head of Superior, and the corner of Erie and Meadow streets, has been purchased, and we have seen a drawing of the proposed edifice, which will add very much to the good taste and inviting appearance of our beautiful young city."

On October 23, 1848, the Bishop purchased from Thomas May, five lots adjoining those secured in 1845 by the Rev. Peter

McLaughlin. On one of these lots, immediately east of the present Cathedral, and on the site now occupied by the episcopal residence, he had a temporary frame structure erected, known as the Church of the Nativity. Mass was celebrated in it for the first time on Christmas, 1848. The building served as a "chapel of ease" to St. Mary's on the Flats, till the completion of St. John's Cathedral, in November, 1852.

In January, 1848, the Rev. Louis De Goesbriand succeeded Father Howard in the pastorate of St. Mary's, and was also appointed Vicar General to Bishop Rappe, retaining the latter position till his consecration as Bishop of Burlington, in October, 1853. Father De Goesbriand was assisted during the time of his pastorate of Cleveland's first and only congregation by the Rev. James Conlan, and occasionally by the above named Sanguinist Fathers.

As stated in the above prefatory remarks, St. Mary's Church on the Flats, at the time the only church in Cleveland, served also as the first Cathedral, from October, 1847, until November 7, 1852. On the last mentioned date the present Cathedral, at the northeast corner of Superior and Erie streets, was finished and consecrated. St. Mary's was then assigned to the Germans who were placed under the pastoral care of the above mentioned Sanguinist Fathers and the Rev. Nicholas Roupp, till the advent of the Rev. John H. Luhr, February, 1853. He was appointed their first resident pastor. As the Catholic Germans lived too widely separated to make St. Mary's a convenient place of worship for all, Father Luhr's proposition, to have those living east of the river organize as a distinct congregation, was approved by Bishop Rappe, who authorized them to purchase a site for church purposes at the corner of Superior and Dodge streets. This was the beginning of St. Peter's congregation.

The Germans living west of the river were formed in November, 1854, as a congregation under the title of St. Mary's of the Assumption, and were given the use of the church on the Flats, till the dedication of their present church, on Jersey street, in 1865. The Revs. J. J. Kramer, F. X. Obermueller, and James Hamene had successive charge of St. Mary's congregation, till the last mentioned year. From 1865 to 1879 old St. Mary's was the cradle of the following congregations: St. Malachy's, 1865; St. Wenceslas',

(Bohemian), 1867; Annunciation, (French), 1870. The Catholic Poles of Cleveland were the last to occupy the venerable proto-church of Cleveland, viz.: from 1872 to 1879, when they organized as St. Stanislas' congregation. In 1879 the old church was practically abandoned, as the Catholics residing in its neighborhood were not sufficient in number to warrant the organization or maintenance of a congregation. On the Feast of Epiphany, January 6, 1886, Bishop Gilmour directed his Vicar General, the Rt. Rev. Mgr. Boff, to celebrate High Mass in it—the last divine service within its hallowed walls. It was a typical winter's day, with plenty of snow and ice covering the interior of the building, open for long to wind and weather. Two years previous a ruthless storm had blown down its much decayed spire, and the cold blasts had full sway in the church through broken roof and almost paneless windows. The forlorn looking edifice was packed to overflowing with an interested audience, composed largely of the old Catholic settlers of Cleveland, who had worshipped within its sacred walls in earlier years, when they were in the prime of life and the church attractive in appearance. The old mother church of Cleveland's Catholics then looked tattered and torn, while her daughters, decked in splendor, were carrying on high in every part of the city, the Sign of Redemption on lofty tower or graceful spire.

After Mass a general desire was expressed to have the church repaired and put in as good condition as it was when first built—thus to be preserved as a relic for future generations of Catholics in Cleveland. An opportunity was offered to put into execution this laudable sentiment, by contributing the money necessary for the proposed expenditure, estimated at about $2,000; but the project failed. Hence, the tooth of time was allowed to still further gnaw at the venerable church. Meanwhile the heirs of the original grantors of the lots, on which the church had so long stood, sued for reversal of title to said lots, owing to non-fulfillment of conditions, mentioned in the deed of transfer. They based their suit on this fact, that now and for some years past the church had not been used and that there was no Catholic church in use in the part of the city known formerly as Cleveland centre. The suit was heard in the Court of Common Pleas at its session in the spring of 1888. A compromise decree was issued ordering the sale of the lots, the proceeds to be divided equally between the diocese of

Cleveland and the heirs of the original grantors. To clear the lots preparatory to their sale Bishop Gilmour had the church torn down in September, 1888.

Thus passed out of existence the first landmark of Catholicity in Cleveland. Among the laymen, who by their zeal and generosity aided in organizing the first Catholic parish and in building the first church in Cleveland, the following deserve special mention: Messrs. Detmer, Golden, Wegmann, Feeley, Lawler, Toole, J. Wamelink, Duffy, Allwell, W. J. Runcie, Henry Kramer, Schwind, Byrne, Hanlon, J. Smith, McCarthy, Fitzpatrick, H. Wolke, Kelley, Kenny, Keenan, McNally, Cahill, Gibbons, Crosby, Rogers, McCaffrey and Mathews. Mr. J. T. Wamelink, for many years the efficient organist of St. John's Cathedral, when a boy of fourteen was the first organist of old St. Mary's Church.

And who will recount the many happy recollections centered around the church on the Flats—now no more! Many a joyful scene was witnessed within its hallowed enclosure; many a tear of sorrow and sadness dried by the consoling words of confessor or preacher. In it marriage vows were pronounced, baptismal waters poured, and the last sad rites of burial performed for thousands of Cleveland Catholics. Although old St. Mary's Church is of the past, its sacred memories will remain enshrined in the hearts of the Catholic pioneers of Cleveland and their immediate descendants, till the last of them shall have passed from mortality to immortality.

ST. JOHN'S CATHEDRAL,

CLEVELAND.

As stated in the preceding sketch of St. Mary's Church, on the Flats, Bishop Rappe, soon after his arrival in Cleveland, found it of imperative necessity to provide church facilities for the rapidly growing Catholic population of his episcopal city. He also felt it necessary to take measures for the erection of a Cathedral that should be a credit to the diocese which he had been called to rule as bishop. Hence in the early part of 1848, he determined that the lots bought by the Rev. Peter McLaughlin, in the face of severe adverse criticism, in 1845, at the head of Superior street, on Erie, then the eastern boundary of the city, should be the site for the prospective

ST. JOHN'S CATHEDRAL (and first Bishop's House), CLEVELAND.

Cathedral. On October 23, 1848, he bought five lots adjoining to the east those already secured. The purchase price was $1,250. On one of these lots, immediately east of the present Cathedral, and on the site of the Bishop's residence, a temporary frame structure, 30 by 60 feet, was erected. It was known as the Church of the Nativity. In it Mass was celebrated for the first time on Christmas Day, 1848. On week days the sanctuary of this chapel was closed from view by folding-doors and the nave was used as a school—the first parochial school in the city of Cleveland. Bishop Rappe knew full well the necessity of a Christian education for the young. The grain of mustard seed sown in the old chapel was destined to a marvelous growth. The people of the Cathedral parish were taught from the beginning, as they are taught today, that a Catholic school building is as necessary for their spiritual welfare as is a Catholic place of worship. The blessings which have marked the history of the parish, humanly speaking, had their origin in that humble little school room. The noble building, which of late years their generosity erected, is the last striking monument of the constant fidelity of the people to the vital cause of Catholic instruction for their children.

Before the opening of the Chapel of the Nativity work had been begun upon the new Cathedral. On Sunday, October 22, 1848, the corner-stone was laid. It was a day of great rejoicing, and of disgraceful scenes. The venerable Bishop Le Fevre, of Detroit, preached at St. Mary's in the morning. In the afternoon a large procession started from St. Mary's, on the Flats, to the site of the new Cathedral. Whilst passing up Superior street, those in the ranks were insulted and derided by non-Catholics. The disgraceful scene of bigotry was repeated after the impressive ceremony had begun. Bishop Timon, of Buffalo, preached on the occasion. Hardly had he announced his text when he learned that prejudice and intolerance, which a few years before seemed dead, still lived in their savage ferocity in a city, in whose prosperity and advancement Protestants and Catholics were equally interested. But, in spite of the rude interruptions on the part of the rabble, the corner-stone was laid and the sermon was preached. To their honor be it recorded, that there were many Protestants present whose indignation towards the offenders was as great as that of the insulted Catholics. The foundation of the Cathedral was completed in the

fall of 1848, and the superstructure was commenced in the spring of 1849. To meet the great outlay, Bishop Rappe had to appeal to the charity of more prosperous congregations elsewhere, in the United States, as well as in Europe, as his own faithful people, though numerous, had for the most part only poverty to their credit. For this purpose he went to Europe in 1849, and secured considerable financial aid in his native France. He also visited Cincinnati and other cities in this country in 1851, for the same object. The Very Rev. Vicar General, Louis De Goesbriand, also assisted the Bishop in raising funds for the new church. Meanwhile the building slowly and steadily progressed. The brick work and the roof of the building were finished before the winter of 1850. All the slates for the roof were imported from Wales and were put on with copper nails. The drawings for the finishing of the interior were made by the well-known architect, P. C. Keily, recently deceased, who had just finished St. Patrick's Church in Newark, N. J., and was then beginning his brilliant career as a designer of church buildings. St. John's Cathedral was consecrated November 7, 1852.

The *Cleveland Herald*, of November 8, 1852, gives the following account of the consecration of the Cathedral:

"* * The consecration services were witnessed Sunday forenoon [November 7th], by a very large audience. Owing to the rough weather on the lake, the Bishops of Boston, Buffalo and Detroit were not present. The Cathedral was consecrated by the Most Rev. Archbishop Purcell of Cincinnati. * * The Rt. Rev. M. J. Spaulding, Bishop of Louisville, delivered a brief and appropriate discourse, and High Mass was celebrated by the Rt. Rev. Bishop Rappe, of Cleveland; in the afternoon Vespers, and a sermon in German, by the Rev. Mr. Luhr, of Canton.

"In the evening Archbishop Purcell delivered an able and eloquent discourse on the progress of the Catholic Church, particularly in the United States and in the west. He referred to the time when the Babe of Bethlehem had not even a stable wherein to lay His head in a village now grown to be the beautiful Forest City; to the first meetings of a feeble band of Catholics in Shakespeare Hall. He made mention of the donation, by liberal citizens, of the site for St. Mary's Church, and of the progress of that church to the splendid sanctuary this day consecrated. The eloquent prelate paid a warm tribute to the self-sacrificing labors of Bishop Rappe; to his devotion in leaving his pleasant home in sunny France on a mission of mercy among the sons of toil on the

then sickly Maumee; spoke of his sharing the humblest cabin with the poorest of his flock, and of the high reward which has attended his faithful ministration."

The Cathedral is a plain, substantial brick edifice, facing on Erie street. It is 170 feet long by 75 feet wide, and has a seating capacity for about 1,500 persons. The interior is of Gothic finish, and few churches in this country equal it in its interior beauty. Its acoustic properties are excellent. The grand organ, after almost a half century of service, has a fullness and depth of tone surpassed by few, if any, in Cleveland.

In 1853 the Cathedral's first pastor, the Very Rev. Louis De Goesbriand, V. G., was consecrated Bishop of Burlington. After that time Bishop Rappe himself assumed the immediate pastorship of the Cathedral, and retained it until his resignation, as Bishop of Cleveland, in 1870. The Very Rev. Edward Hannin was then appointed Administrator of the diocese, and took charge of the pastoral affairs till the advent of Bishop Gilmour. Father Hannin established St. Columbkille's parish in 1871, by detaching that part of the Cathedral parish east of Perry street. Bishop Gilmour, however, for reasons that were given him, thought it best to discontinue St. Columbkille's as a parish, and made the church a chapel of ease to the Cathedral, which it continued to be until 1900.

Owing to the heavy burden of administering a vast diocese, Bishop Gilmour did not wish to assume the immediate pastorship of the Cathedral, as Bishop Rappe had done. He therefore determined to give it a pastor whose position would be similar to that of other pastors in the diocese. In October, 1872, the Very Rev. Felix M. Boff was appointed pastor, and in May, 1873, he was also made the Bishop's Vicar General. Father Boff was most faithful in the discharge of his pastoral duties, as he was also successful in forwarding the temporal interests of the parish, in spite of the financial depression which followed the panic of 1873. The principal event of his pastorate was the building of the Bishop's residence, adjoining the Cathedral, on the east, facing Superior street. It serves the double purpose of pastoral residence and diocesan headquarters, and is a handsome, imposing structure of brick, three stories high. Father Boff's pastorate lasted four years. Owing to ill health he resigned in the summer of 1876, and later, in 1879, accepted the chaplaincy of Villa Angela, at Notting-

ham, where he has since resided. In appreciation of his faithful services to religion, the Holy Father, Pope Leo XIII, raised him, in 1885, to the dignity of Domestic Prelate, with the title of Rt. Rev. Monsignor.

The Rev. Thomas P. Thorpe was appointed Father Boff's successor in the pastorate of the Cathedral, in June, 1876. The improvements and the great works completed under his inspiration and direction during his administration of seventeen years are a lasting monument to his energy and success. Shortly after he took charge of the parish he began to inaugurate many improvements. In the autumn of 1876 the renovation of the chapel and the Cathedral Hall (for many years known as "Father Mathew Temperance Hall"), was accomplished. Many congregations had gone out from the Cathedral, some of which had built costly churches and spacious schools, and yet the old mother-church remained unfinished. Dingy, and dimmed by the wear and weather of over twenty-five years, it was thought highly decorous that the old church should be brought at least on a par with the less pretentious of her children. In the autumn of 1878 the work of renovation was begun. The front was entirely remodeled, and richly ornamented with heavy, carved, sandstone trimmings. In 1879 the spire was completed. Its graceful outlines attract the eye of the observer. Surmounted by a burnished cross, it shoots up two hundred and forty feet from the pavement. The Cathedral grounds were also enclosed with a neat iron fence.

In 1884 the interior of the church was thoroughly renovated and most artistically frescoed in oil. The main altar was regilded and a massive episcopal throne erected with sanctuary seats opposite. Two side chapels were constructed and ornamented with exceedingly good taste. The side altars, the episcopal throne, sanctuary seats, altar railing, station frames, etc., are all in black walnut. The two porphyry vases, nearly ten feet high, which grace the high altar, were imported from Italy and presented to the Cathedral by Bishop Gilmour.

The first parochial school in the Cathedral parish was held in the Chapel of the Nativity, as already mentioned. St. John's school for boys was erected in 1857; and in 1867 the old Cathedral Hall, the chapel and the school for girls were completed. Before the erection of these buildings, the boys of the parish were taught by

lay teachers, principally seminarists, in a building in the rear of the episcopal residence on Bond street; and the girls by the Ursuline Sisters in a range of one-story buildings skirting Euclid avenue, in front of the old Ursuline Convent.

In 1888 the new school building was begun. The old school and the Temperance Hall were torn down. Many dear and cherished memories were connected with these buildings. Our young men, now fighting the battle of life nobly and well, look back to the days of Brother Thomas and Brother Michael, and speak with enthusiasm of these able educators and of the old Cathedral school. The new building is a magnificent structure. There are accommodations for about a thousand pupils. In the middle of the ground floor is the chapel dedicated to the Blessed Virgin, and beautifully frescoed and furnished. A large hall for assembly purposes, concerts, etc., occupies the most of the upper story. There are also rooms for societies and sodalities. The cost of the building was about $55,000. By the energy of the pastor and his able assistants, and through the generosity of the congregation, this large sum was paid within the space of three years.

At the request of Bishop Gilmour a distinguished honor was conferred on Father Thorpe, in March, 1891. The Holy Father granted him the title of Monsignor, with the rank of Cameriere, a dignity which, on petition of Bishop Horstmann, was raised in 1895 to that of Domestic Prelate to His Holiness.

On November 13, 1893, Monsignor Thorpe resigned the pastorate of the Cathedral, and at his own request was transferred to the Immaculate Conception parish, Cleveland, whence he had come, seventeen years before, to begin a most successful career as pastor of St. John's. The Rev. George J. Vahey, who had been a curate at the Cathedral since 1888, was appointed acting pastor, on Monsignor Thorpe's departure, and in December, 1895, was given full pastoral charge of St. John's. This he held until November, 1900, when he was transferred to St. Columbkille's, Cleveland, now made a regular parish. Father Vahey's administration of the Cathedral parish was eminently successful.

The Rev. Patrick Farrell, D. D., was appointed acting pastor immediately after the transfer of Father Vahey, and holds that position at present. With the experience he gained as curate, since December, 1891, and the excellent work he did during that time,

the spiritual and temporal interests of the parish, it need hardly be said, will receive the same careful, conscientious attention, as was given them by his predecessors.

Financially, the Cathedral parish is in excellent condition—without a dollar of debt, thanks to the energy of the clergy and the unvarying generosity of the people. They can now truthfully say that, after long years of struggle and generous giving, no one but God has a claim on the magnificent property dedicated to His glory and their use.

The parish schools, ever first in the hearts of the clergy, and in the self-sacrificing devotion of the people, are second to none in Cleveland. At an annual expense of about $5,000, nearly seven hundred children are here given a thoroughly Christian and secular education. Ten efficient teachers are employed—five Brothers of Mary and five Ursuline Sisters. Not only is the elementary training excellent, but a higher course of studies, including typewriting and stenography, has also been added.

The spiritual condition of the parish has always kept pace with its temporal condition. Societies for both sexes, and covering all needs, are organized and flourishing. The public services are edifyingly attended and the Sacraments frequented, and evidences of a living faith are seen on all sides. May the future history of the Cathedral parish be as bright, as honorable, as its past.

In this sketch has been recorded the successful administration of St. John's Cathedral parish, under the various pastors. But, this success could not have been achieved by them, unaided. Each had faithful co-laborers, who shared with them the trials, difficulties, and strain of pastoral work. Hence, their names also deserve to be here recorded. However, in so doing, it would be impossible to give in each instance, the exact length of time of service, without error as to dates. The list, beginning with 1852, will therefore simply give their names, in the order of time each of the priests was appointed curate. Following is the list of their names, as far as they could be gathered from the parish and diocesan records:

The Reverends James Conlan, Alexis Caron, Z. Druon, J. B. Marechal, B. Carraher, Thomas Walsh, Edward Hannin, John B. O'Connor, Eugene M. O'Callaghan, Thomas P. Thorpe, John P. Carroll, Timothy M. Mahony, Thomas Carroll, Joseph F.

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Gallagher, James O'Reilly, Francis Berthelet, Edward Mears, Thomas J. Conlan, Michael Ivers, Cornelius J. O'Callaghan, William McMahon, Thomas F. Mahar, D. D., Charles V. Chevraux, James Treacy, John O'Connor, George J. Vahey, Denis J. Stafford, James J. Quinn, William J. Smith, John Walsh, Thomas F. Mahon, James H. Halligan, Patrick Farrell, D. D., George F. Murphy, D. D., James F. Donohue, Patrick C. N. Dwyer, Hugh Rafferty, Thomas Keelan, Raymond Mylott, Jeremiah P. O'Connor, John J. Boyle, John Berthelot, John J. Dacy, J. C. Herr, Charles A. Martin, and the present curates, the Reverends Thomas C. O'Reilly, D. D., and Patrick J. O'Connell.

ANNUNCIATION CHURCH,

CLEVELAND.

The Catholic French of Cleveland, unlike the Catholics of other nationalities in this city, were never of sufficient strength, nor so closely grouped, as to be able to form themselves into a congregation exclusively of their own tongue, but living scattered throughout the city they attended the church nearest to them. Thus they were deprived of the advantages of sermons and instructions in their own language. Bishop Rappe, full of zeal for the spiritual welfare of all his flock, resolved to organize a French congregation and thus bring the scattered elements together as best he could. To this end he directed the purchase of a lot at the corner of Hurd and Moore streets, on August 7, 1868. It was paid for, about 1870, through the exertions of the Rev. Augustine Grandmougin, pastor of St. Augustine's church, Cleveland. Two years after the purchase of the lot the Rev. Andrew Sauvadet was appointed pastor of all the French of Cleveland, and under his direction a plain but neat and commodious frame church was built, which was opened for divine service for the first time on the third Sunday of October, 1870, and placed under the patronage of St. Mary of the Annunciation. The upper portion of the building was used as a church, and the lower story was divided into two school rooms.

As the number of French families identifying themselves with Annunciation Church was not, as it never has been, sufficient to

meet the expenses connected with the support of church and school, a portion of St. Patrick's congregation was added, thus making Annunciation Church about two-thirds English and one-third French.

From the beginning—for nearly eighteen years, Annunciation Church had been burdened with a heavy debt, incurred in building the church, and for the purchase of several additional lots and residences for the pastor, and for the Sisters of the Humility of Mary, who have had charge of the parish school since it was opened, in 1872.

The present pastor, Rev. Augustine Gerardin, received his appointment in April, 1878. He set to work at once to pay off the debt, at that time about $10,000. This was by no means an easy task, as with the financial depression, then still existing, and the poverty of many of his people, he had hard work to meet even the current expenses of the parish. However, the debt was gradually diminished, and fully paid in 1888. By this time the need of a more substantial church, to replace the frame edifice, became almost imperative. Father Gerardin succeeded in putting aside from the annual parish income a fair sum to serve as the nucleus for a building fund. As the site for the proposed new church had to be located next to the old edifice, and on the lot covered by the pastoral residence, Father Gerardin purchased, on March 19, 1892, a lot in the rear of the frame church, fronting on Moore street. The brick house on the lot he had fitted up as a pastoral residence, his former residence having been given in exchange for the excavation made for the new church. In May, 1896, with $11,000 in the parish treasury, work was begun on the new brick church. The corner-stone was laid by Bishop Horstmann on Sunday, July 12, 1896. The church, which is of French Gothic architecture, was brought under roof the same year. In order not to overtax his people, and to reduce the debt already incurred, Father Gerardin postponed the completion of the church until 1898. At an expense of nearly $11,000 he then had the entire church finished, including frescoing, pews, three beautiful altars, stained glass windows, making it one of the neatest and most attractive churches in the diocese. On Sunday, September 25, 1898, this new temple was solemnly dedicated to Almighty God by the Rt. Rev. Bishop Horstmann. The

impressive ceremony was witnessed by many priests and a very large concourse of people. It was a day of great joy for the pastor, and for his people, whose generosity made it possible to build the beautiful church. The debt ($8,000) as compared with the property owned by the congregation, is insignificant, and will be cancelled in a very few years. In fact, most of the debt would have been paid by the end of the year 1900, had not the pastor been obliged to relinquish all duty for nearly one year, owing to serious illness, consequent on his arduous labors in connection with the new church. During Father Gerardin's absence in Europe, for the benefit of his impaired health, the Rev. L. J. Wickart, of the Detroit diocese, had charge of the parish, from September, 1899, till May 1, 1900. An excellent spirit prevails in the parish, and the parochial school is in a very satisfactory condition.

HOLY NAME CHURCH,

CLEVELAND.

The first Catholics to settle in the south part of Cleveland, formerly known as Newburg, were John Cahill, Michael Keegan, Denis Sexton and Daniel Gorman. They settled there with their families between 1850 and 1852. This small number of pioneer Catholics was soon increased by the arrival of others. For some years they attended Mass, either at St. Mary's on the Flats, or in the Cathedral basement. In April, 1854, Bishop Rappe himself said the first Mass in the village of Newburg, in Thomas Byrne's house. Later on the Revs. Michael O'Neill, Thomas Walsh, Edward Hannin, J. Salaun, A. Martin and E. M. O'Callaghan did the same in the house of Patrick Potts. In October, 1861, Father O'Callaghan (who attended Newburg from the Cathedral as a station, 1860-61), purchased two lots at the corner of Miles Park and Woodland Hills avenues. The purchase was made through Patrick Potts, in spite of bigoted opposition on the part of land owners who refused to sell lots for a Catholic church. The Rev. Francis Sullivan succeeded Father O'Callaghan in November, 1861. For a short time he said Mass in the house of Patrick Potts, and later in the old town hall on Miles avenue. The corner-stone of the first church (a stone structure), to be known as the Holy

Rosary Church, was laid in June, 1862, by Vicar General Caron, who also attended Newburg for a short time from the seminary. The first High Mass was celebrated in the new town hall on Miles avenue, in June, 1862, by Father Sullivan. The hall was used for divine services until the church basement was finished. In July, 1863, the Rev. Jacob Kuhn was appointed the first resident pastor of Newburg. Under his direction, the church walls and roof were finished. The basement was fitted up for church and school purposes, and was used for the first time in the spring of 1864. On December 14, 1863, Father Kuhn purchased for $600 the house and lot adjoining the church. The house was enlarged and fitted up for the pastoral residence. In 1867, Father Kuhn was succeeded by the Rev. John Daudet, during whose pastorate the church was plastered and put into proper condition for divine service. He also purchased for $1,000 an additional parcel of land to the rear of the church. The abandoned factory located on it he had converted into a school, which shortly after was put in charge of the Sisters of the Humility of Mary. About this time also several large rolling mills were established in Newburg and soon attracted many skilled laborers, thus greatly enhancing the Catholic population of the town. On January 1, 1871, the Rev. Joseph F. Gallagher began his pastorate of Holy Rosary parish, which had greatly outgrown the church. This he had enlarged at once by adding a frame sanctuary. He also made many necessary improvements in and about the church property.

As both Cleveland and Newburg were rapidly growing cities, it became a certainty that the gap between them would very soon be filled and both united. Father Gallagher acted on this certainty, by securing, on November 21, 1872, another large and more eligible school site on Broadway, the principal street in Newburg. On the property stood a frame house, which he had fitted up for a pastoral residence. It served as such until the completion, in 1893, of the present splendid residence, at a cost of $18,000. Father Gallagher, ever a staunch supporter of the parochial school system, at once had plans prepared for a fine school building to excel, in size (seventy by eighty feet) and cost, any thus far erected in the Diocese of Cleveland. Bishop Gilmour laid its corner-stone in the early spring of 1873. The building was ready for occupancy in

the fall of the same year. It cost about $35,000, and even now it ranks with the many large and fine school buildings in the diocese. In 1872, Father Gallagher engaged the Ladies of the Sacred Heart of Mary to take charge of the parish schools, and they have ever since conducted it to the entire satisfaction of the pastors and people. For about ten years, from 1881, the Brothers of Mary, of Dayton, O., had charge of the boys' department. The schools are in a flourishing condition. On September 23, 1879, Father Gallagher secured additional property for the prospective and much needed church, immediately adjoining the school lot on Broadway. The purchase price was $6,800. In the early spring of 1881, ground was broken and the foundation begun for the new church. Bishop Gilmour laid the corner-stone on Sunday, May 8, 1881. The work of building was rapidly pushed till the roof was in place and the belfry completed. The erection of the spire was indefinitely postponed. Provision was made for a well-lighted basement, twelve feet high, and making an audience room nearly the full length and width of the church. The basement was blessed by Vicar General Boff, on September 3, 1882, and was then regularly used till the completion of the church proper, Mass being said occasionally in the old (Holy Rosary) church, until a mission given in January, 1883. At that time a Holy Name Society was organized. Its salutary effect among the men in Newburg, many of whom were addicted to the use of profane language, induced Father Gallagher to have the new church dedicated to the Most Holy Name of Jesus.

The great strike of 1882 injured to a large extent the business interests of Newburg, and was especially felt by the parishioners of Holy Name, as very many of them lost work and many in good positions were displaced. In spite of the years of depression following, Father Gallagher succeeded in considerably reducing the parish debt, besides meeting the heavy current expenses. The year 1886 promising a revival to some extent, Father Gallagher accordingly made preparation, in the fall of 1885, for the completion of the church in the following year. God had, however, ordained otherwise. He called Father Gallagher, after a very short illness (pneumonia), from his intended work, on January 30, 1886. His almost sudden demise was a great shock to his parishioners

and to all the people of Newburg, irrespective of creed. He was a man of affairs, and as such had great influence, both as a citizen and as a priest. He left a memory that will not soon be effaced.

The Rev. John T. Carroll, the present pastor, succeeded the lamented Father Gallagher in February, 1886. He had the unfinished interior of the church brought to completion in excellent taste. The dedication of the church took place on Sunday, May 22, 1887, Bishop Gilmour performing the ceremony. The church is of Gothic architecture, has no pillars, and is built of brick. Its length is one hundred and sixty feet, its width sixty-five feet, and the apse of the ceiling is sixty-five feet from the floor. The church is furnished with beautiful altars and neat pews of oakwood, and it has also artistic stained-glass windows, a profusion of statuary and oil paintings—mostly gifts from parishioners and societies; also a splendid $5,000 pipe organ. The Church of the Holy Name is justly ranked among the largest and, interiorly, finest churches in the Diocese of Cleveland.

In 1890, the original lots occupied by Holy Rosary Church, school and parochial residence, were sold for $6,500. Proceeds of the sale were applied on the purchase price of lots secured by Father Carroll the year previous, and intended for a pastoral residence site, built in 1893, as above stated. This purchase, with an additional strip of land, has made the property of Holy Name one of the most valuable in Cleveland.

In 1898, the east portion of Holy Name parish was cut off and organized under the name and patronage of St. Catharine. The handsome frame church, located on Woodland Hills avenue, served as a "chapel of ease" to Holy Name Church, until the appointment of the first resident pastor of St. Catharine's—the Rev. James J. Quinn, in 1899.

In 1899, an addition was made to the teachers' residence, which, besides affording more room for the Sisters, gave them a neat chapel, well furnished, and large enough to seat fifty persons. During the same year the large basement of the church was divided. One part of it was arranged and furnished for use as a hall, seating one thousand persons. The other portion serves as a chapel, seating three hundred persons. All the parish buildings are heated by steam. In the year 1900 was begun the work of

building a steeple and of renovating the interior of the church and furnishing it with electric lights. The parish is to be congratulated on having very little debt to meet.

The following priests filled the position of curate in Holy Name parish: Revs. James Monahan, from 1877 to July, 1880; F. J. O'Neill, July, 1880, to June, 1881; J. C. Desmond, July, 1881, to May, 1882; J. B. McGlone, May, 1882, to February, 1883; J. J. Clarke, November, 1883, to November, 1884; James P. Myler, January, 1885, to the time of his death, August, 1887; E. F. Rohan, January to February, 1888; F. B. Doherty, July, 1888, to December, 1889; J. J. Powers, January, 1890, to December, 1892; F. A. Malloy, December, 1892, to December, 1899; and the Rev. K. P. Banks, the present (1900) curate, since January, 1899.

HOLY ROSARY (ITALIAN) CHURCH, CLEVELAND.

In order to accommodate the increasing number of Italians in Cleveland (estimated in 1890 at about 3,000) a second congregation* was organized in January, 1892, composed of those Italian families living east of Willson avenue and in the neighborhood of Lake View Cemetery. They purchased a lot in April of the same year at the corner of Mayfield and East End avenues, and erected thereon the present neat, frame church at a cost of $6,500. This building was begun in April and dedicated on the 20th of the November following, by the late Rev. F. Westerholt, delegated by the Rt. Rev. Bishop Horstmann.

Until the church was ready for use Mass was celebrated in a private house, from October, 1891, by the Rev. Joseph Stromia, who was appointed the first resident pastor of the new congregation. He was succeeded in October, 1893, by the Rev. Peter Riva, who, however, remained only until February, 1894, owing to difficulties that had been caused by a few refractory and un-Catholic members of the parish. He was an excellent, zealous priest and deserved better treatment at the hands of his people and countrymen than they accorded him.

Father Riva's successor is the present energetic pastor, the

(*) St. Anthony's Italian congregation, Cleveland, was the first to be organized.

Rev. Anthony Gibelli, who received his appointment in February, 1894. Under his prudent and firm direction, Holy Rosary has been steadily progressing in spirituals as well as temporals. An excellent spirit pervades the parish. Pastor and flock are one in sentiment; they work harmoniously for God and the best interests of the parish.

In 1896 a small but neat pastoral residence was erected for about $900. It adjoins the church to the rear. In December, 1894, the Ursuline Sisters opened a Sunday School under the most trying difficulties; but one short year told what might be done with this highly gifted people, had they a parish school at their disposal. Over two hundred children are in attendance.

In 1896, a Sodality of the Blessed Virgin Mary was canonically established, and the meetings are well attended. The same year a sewing school was opened, and is conducted by the Sisters on Saturdays. Between sixty and seventy children, from the little tot of five years to the young lady, learned to do not only plain sewing, but to make their own dresses.

To the Sunday School department is attached a small library, the result of the children's work. It is hoped that its volumes will steadily increase in numbers.

Thus far the congregation has not been financially able to support a parish school.

HOLY TRINITY CHURCH,

CLEVELAND.

Holy Trinity congregation, composed of Germans formerly identified with the Holy Family parish—later and at present known as St. Edward's—was organized by its present pastor, the Rev. Peter Becker, in August, 1880. The separation of the German families from the Holy Family parish, of which Father Becker was then pastor, had been approved by Bishop Gilmour, in December, 1879. Bishop Gilmour authorized Father Becker to secure lots for a church site, on Woodland avenue, between Giddings avenue and Brown street. Two lots were secured on May 27, 1880, for $3,300. On one of these lots a neat two-storied frame

HOLY TRINITY CHURCH AND SCHOOLS, CLEVELAND.

school house was built and fitted up in the summer of 1880, at a cost of about $3,000, and placed in charge of the Ladies of the Sacred Heart of Mary as teachers. On the second lot a frame church (the present edifice) was begun in the spring of 1881. During the process of its erection the congregation had services in the Chapel of St. Joseph's Asylum. On August 28, 1881, the new church was solemnly dedicated to the Most Holy Trinity by Bishop Gilmour. The church is a very neat edifice, 45 feet wide by 108 feet in length. It has an ornate spire, 120 feet high, and three fine bells. They were blessed on October 9, 1881. The interior is tastily frescoed, and is furnished with three handsome altars. The complete edifice cost $6,000.

Two lots located at the corner of Woodland avenue and Brown street, to serve as a site for the permanent pastoral residence, were bought in 1882 for $6,500, and on January 19, 1889, an additional lot, situate between Woodland avenue and Brown street, was secured at a cost of $4,500. A fine pipe organ, costing $1,400, was bought in 1886. In September, 1890, a neat frame building, of one story, was erected to serve as a parish hall. Two years later the church was re-frescoed and both church and school were repainted, at an expense of $1,000. In May, 1893, the present handsome pastoral residence, built of stone, was commenced, and finished a year later. It cost $14,000, and is considered one of the best appointed buildings of its kind in the diocese. In 1898 the frame parish buildings were again renovated, stone flagging sidewalks laid, and a neat iron fence along the Woodland avenue front of the elegant church property erected, at a cost of over $2,000. The congregation of Holy Trinity is entirely out of debt, although it received not a dollar from the mother parish, when the separation took place.

In September, 1899, the Ursuline Sisters took charge of the schools, and have since kept them up to the high standard which they attained during the time they were in charge of the Ladies of the Sacred Heart of Mary.

Spiritually and temporally the parish is in a very flourishing condition. Later on, when means will permit, a permanent church and school will be erected to replace the present temporary structures.

IMMACULATE CONCEPTION CHURCH,

CLEVELAND.

The parish of the Immaculate Conception in Cleveland was established by Bishop Rappe in 1865. For ten years before that time Mass had been said every Sunday for the few Catholics in the neighborhood in a very modest little frame building, known at one time as the Church of the Nativity. Away back in the early fifties this little structure had been moved from the rear of the Cathedral to the site of the future parish church. In its new position it lost its former name, and became known as the Church of the Immaculate Conception. In this low-roofed, narrow, ill-lighted building, with a capacity to seat about two hundred people, the pioneers of the Immaculate Conception parish worshipped God for fifteen years. They were few, but earnest. Their rugged faith did not stop to consider the inconvenience of unpaved streets and unflagged sidewalks in their thankfulness for having a roof, though humble, under which to worship God. Their names should ever be held in benediction. Among them, James Watson, Owen Doran, Henry McGann, Daniel Mulcahy, Thomas O'Reilly, Patrick Fennell, Thomas Mahar, Denis Mulcahy, Thomas Maher, Donald McDonald, Andrew McNally, Myles Gibbons, Timothy Dineen, Denis Sheridan, and a few others, nearly all of whom have gone to their rest, deserve special remembrance. Nor did the church stand long alone. With that zeal for Christian education which marked his whole career, Bishop Rappe erected under the same roof two school rooms, into which the children of the vicinity were gathered and taught by the Ursuline Sisters, as they are now, from the very inception of the future parish. For ten years the church was attended by the priests of the Cathedral and the Seminary.

Under the watchful care of the good, old missionary Bishop, Dr. Rappe, the little congregation grew steadily. In 1865 it was given a resident pastor in the person of the Rev. Andrew Sauvadet, who had just arrived in Cleveland from Canada. He worked zealously in the formation of the parish, built a comfortable brick residence, also a school building, which still stands. In September, 1870, Father Sauvadet was transferred to the Church of the Annunciation on Hurd street, and was suc-

IMMACULATE CONCEPTION CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

ceeded by the Rev. T. P. Thorpe, who in the early part of October, 1870, became the second resident pastor of the church.

In the struggle of its first five years, the new congregation had accumulated a debt of $14,000. It had a schoolhouse and a pastoral residence, but no church, and little wealth to build one. The first work of the new pastor was to pay the debt. His next move was to build a temporary frame structure, capable of seating nine hundred people. Meanwhile the idea of erecting a magnificent stone church was conceived and matured. Within the following three years the parish sustained the loss of about eighty faithful families and all the territory between Sterling avenue and Lawrence street. Before leaving for Rome, in the fall of 1869, Bishop Rappe had expressed a purpose of building a school and chapel for young children and very old people in the neighborhood of Minnesota or Oliver street. This resolve the Very Rev. Administrator Hannin pushed further, in 1871, by the formation of a new parish (St. Columbkille's), including all the territory between North Perry and Lawrence streets. The proposed parish failed for the time being, but the Immaculate Conception continued to be the loser. But there still remained in the parish one hundred and seventy-five families—poor, but united and enthusiastic. Accordingly, on the Feast of the Assumption, 1873, the corner-stone of the grand structure was solemnly blessed and laid by Bishop Gilmour, in the presence of a vast multitude, composed of all races and denominations. The building—one hundred and seventy-six by seventy-three feet in the main and eighty-five feet in the transept, a clere-story with apex of nave eighty-three feet from the floor and two flanking spires, respectively two hundred and fifty feet and two hundred feet in height—promised to be worthy of the faith to be preached within it. Another duty, besides that owed to the parish, was enjoined on the pastor by the Bishop before leaving for Europe. It was the editorship of the *Catholic Universe*, the discharge of whose onerous and exacting duties detracted somewhat from the progress of the building. Nevertheless, the work went steadily on until the side walls, the apse and the towers arose seventeen feet above the water table.

The congregation, now increased to two hundred and twenty-five families, had collected and expended in payment of its debts,

on the new building, in the erection of the temporary church, in current expenses and in incidental improvements, over $66,000 in six years. In June, 1876, there was a change of pastors. Father Thorpe was called to the pastorship of the Cathedral, much to his regret, and the Rev. A. R. Sidley was brought from Lima to continue the work he had begun. The change was not pleasing to the congregation, and it manifested its displeasure by becoming less generous than it had been. The whole debt of the congregation, when the change of pastors occurred, was only a few hundred dollars, and yet, for various reasons, the new pastor deemed it prudent to partially suspend the work for nearly four years, and then only resumed it at the loss of the clere-story, the massive columns, the heavy cut-stone arches and the magnificent proportions of the interior.

But time demanded energy. The temporary building, erected in 1872, needed repairs. The congregation was rapidly growing in numbers, and better church accommodations was the cry. Accordingly, in the autumn of 1880, a public meeting of the congregation was held, and both pastor and people resolved that a loan be made and work, according to the changed plans, be resumed the following spring. Two years later found the old structure demolished, the new church enclosed and the basement used as a temporary chapel. Meanwhile another loan was effected, and with it the church was plastered, and provided with temporary altar and stained glass windows. The anxiously-awaited day had come, and on Sunday, the 31st of May, 1885, the Immaculate Conception Church was solemnly dedicated to Almighty God by Mgr. F. M. Boff, administrator of the diocese in the absence of the Rt. Rev. Bishop Gilmour, then in Europe.

During those years the congregation had grown apace. Iron mills had been multiplied and factories of various kinds spread themselves along the lake shore. Good wages rewarded labor and money became plentiful. The debt on the church was reduced by several thousand dollars, but yet $24,000 remained as a lien. The old pastoral residence had become damp and unhealthy. To provide a new one, the debt and the completion of the edifice were put aside. The house was built at a cost of $16,000. Father Sidley took possession in March, 1892. He had just recovered from a

severe attack of typhoid fever and had lost much of his energy. He was entirely relieved from all parochial work and care by his faithful assistants, the Revs. George F. Murphy, D. D., and Patrick Shea. Medical aid was always at hand, but his hour had come, and he peacefully sank to rest on Saturday, the 14th of October, 1893. He was buried with honor, and blessed by the tears of his people, on the 18th day of the same month, and immediately found a successor in the person of his predecessor, Mgr. T. P. Thorpe, who, after serving the Cathedral as pastor for eighteen years, was, at his own request, kindly sent back to his old charge by the Rt. Rev. Bishop Horstmann, on the 11th of November, 1893.

Looking around the new pastor found that the features of the congregation had entirely changed. The old mills had disappeared and given place to others far greater and more varied in their productions. But at that time the busy hum of industry was silent. Hundreds of willing workmen walked the streets in idleness. Hard times had set in. A debt of $32,000 rested on the congregation, the church was unfinished and many necessary repairs and improvements pressed for attention. The people were apathetic, heartless and slow to be moved. Nothing daunted, the pastor went earnestly and immediately to work. The old school building was condemned as unsafe and unfit for use. This condemnation was removed by rebuilding the sustaining walls and arranging the interior, so that the rooms and halls could be emptied in a few minutes. New altars were placed in the chancel of the church. The interior was frescoed and entirely renovated. Massive oak-framed Stations were put in position and rich statuary added to the grace of the sanctuary. All this was the work of the dull years between 1893 and 1896. The intention of building two flanking, tapering spires was changed, and in 1898 a massive campanile of cut stone and rock-faced work, 149 feet 8 inches high was built. In 1899 a chime of eleven bells found place in that tower. In 1900 the clock tower, of the same material and architecture, was erected. The whole cost of the improvements, including the interior ornamentation of the church, was $31,000, together with which over $27,000 have been paid on the church debt, within the past seven years. Looking back to 1865, we find the Immaculate Conception starting on its road of progress with

a hundred families, poor, but generous, and blessed with a strong faith. In 1871 it lost a large territory, now an important part of the recently resuscitated parish of St. Columbkille, and with it almost as many families as it had gained in the first five years of its existence. In 1893, St. Agnes' parish was organized, and the Immaculate Conception was again called on to relinquish to the new congregation a large strip of territory, not thickly populated, it is true, but nearly a mile wide and two and a half miles in length. In 1898, St. Thomas Aquinas' parish came into existence and was entirely composed, both territory and people, of what belonged to the Immaculate Conception before its formation. The people of Glenville, receiving little benefit from the new church, demanded a pastor of their own.

The mission of St. Aloysius, to be taken off St. Thomas Aquinas' parish, will be formed on territory formerly belonging to this church. In the formation of these new parishes and the recalled activity of the old ones, the Immaculate Conception is now well circumscribed. But she has still the spirit of life strong within her.

Among the priests who served the parish as assistants, the name of Father James Quinn deserves special mention. He was appointed in November, 1893, and was a faithful, hard-working coadjutor to the present pastor for five years. Before him in a part of 1891 and 1892, the Revs. John Hannan and James H. Halligan were the earnest, painstaking assistants of Father Sidley. At a later date, the Rev. G. F. Murphy, D. D., and the Rev. Patrick Shea were the efficient assistants of Father Sidley at the time of his death. After Father Quinn, the Rev. R. B. Doyle served the parish for a year. The Revs. Thomas A. Quinn and John McInerney are now the assistants. Nor can the Fathers of the Society of Jesus be forgotten. They, brave sons of Loyola, always ready to lend their assistance, aided the present pastor for seven years.

CHURCH OF OUR LADY OF LOURDES, CLEVELAND.

OUR LADY OF LOURDES' (BOHEMIAN) CHURCH, CLEVELAND.

The congregation of Our Lady of Lourdes' was organized by dividing St. Wenceslas' congregation in the year 1883. The Rev. Stephen Furdek was appointed its first pastor, and had charge until July 4, 1883, when he was assigned to St. Prokop's Church, Cleveland. His successor was the Rev. Thomas Schneider, O. F. M., until February 10, 1884, when Father Furdek again took charge of the parish. The first church was built in the year 1883. It was a frame building, 100 x 40 feet, and by direction of Bishop Gilmour was arranged for church and school purposes. The building cost about $4,000. On the 15th of April, 1883, it was completed. On May 27th following it was dedicated by Bishop Gilmour. The parochial school was opened at the same time, with an attendance of 200 pupils, the number of which grew within one month to 400. Since its opening the school has been conducted by the Notre Dame Sisters, of Cleveland. Soon it was apparent that another building had to be provided for school purposes, as the existing school rooms were overcrowded. In October, 1884, the new building was ready for use, and at once 200 children took possession of it. A part of the building was fitted up for the residence of the Sisters connected with the schools. In 1886 another frame school building, containing four rooms, was erected in the rear of the pastoral residence. In addition to these rooms others had to be rented, to accommodate the increasing number of the school children.

In 1890 it was determined by the pastor and congregation to erect a brick church, as the frame structure had become much too small. Three lots, fronting on Randolph street, were bought during that year, for the site of the proposed new church. It was commenced in 1891, the Rt. Rev. Mgr. Boff, the Administrator of the diocese, laying the corner-stone on July 19. The church, a handsome Gothic edifice, 84 x 178 feet, with two spires, was brought under roof, and used for the first time on Christmas, 1891. It continued to be used in its interiorly unfinished condition for two years, when it was plastered, frescoed, adorned with stained glass windows, and furnished with beautiful altars, statues, etc. It

cost $50,000, and ranks with the largest and best appointed churches of the diocese.

In 1897 the frame pastoral residence was considerably enlarged and thus made to serve its purpose admirably.

Father Furdek finding the work connected with his large parish, of over 800 families, beyond his strength, asked for an assistant. Bishop Horstmann granted his request by sending him, in January, 1899, as a co-laborer, the Rev. John W. Becka. Although the parish debt is considerable, there is a splendid church property to show for it, and as it is within easy grasp, it will be cancelled in a very few years.

A sad event is to be recorded, which happened in the beginning of the congregation and which almost dispersed its members:

In July, 1883, the pastor, Rev. S. Furdek, was removed to St. Prokop's Church, Cleveland. To Our Lady of Lourdes' Church was assigned, as his successor, the Rev. J. M. Koudelka. The congregation, excited by a few malcontents, refused to acknowledge Father Koudelka's appointment, and prevented him from entering the church and saying Mass. They insisted on the return of their former pastor, the Rev. S. Furdek. The congregation continuing its disobedience, Bishop Gilmour ordered the church closed. Fortunately the people soon acknowledged their error and the Rt. Rev. Bishop sent the Rev. Thomas Schneider, O. F. M., to the penitent congregation. As stated above, Father Furdek, the present pastor, was sent back on February 10, 1884. Since then peace, harmony and good will have continued undisturbed.

SACRED HEART OF JESUS' (POLISH) CHURCH, CLEVELAND.

Between 1885 and 1889 a large number of Poles settled in South Cleveland, in the neighborhood of Brecksville road and Harvard street. They lived at too great distance from St. Stanislas' Church to make it convenient for them to attend Mass there, as also for their children to attend the parish school. They therefore petitioned Bishop Gilmour for permission to form a new parish and build a church for their own use. The petition was granted, and

the pastor of St. Stanislas' was authorized to secure a church site, which he did in the summer of 1889, although the deed was given a few months later—October 15, 1889. The property (315 by 259 feet) was secured at a cost of $2,500. It is located at the corner of Krakau street and Brecksville road. Shortly after the property was secured, a combination frame church and school was begun, the corner-stone for which was laid on Sunday, September 29, 1889, by Mgr. F. M. Boff, V. G. In December of the same year the church was used for the first time. It was dedicated on Sunday, June 2, 1890, by Mgr. Boff, who also blessed the church bell on the same day. The church, with pews, altars, etc., cost about $15,000. The upper story is used for divine worship and the lower story serves as a school, divided into three rooms. The school is attended by two hundred pupils, taught by Felician Sisters, of Detroit, who have had charge since its opening, in the spring of 1890. The church was attended from St. Stanislas' as a mission until the appointment of the Rev. M. F. Orzechowski as first resident pastor, August 6, 1891. During this year a neat pastoral residence was built at a cost of about $2,000, and in 1892 a substantial fence was put around the entire church property. Father Orzechowski left in July, 1893, and was succeeded by the Rev. James Kula, December 22, 1893, the parish having been attended meanwhile from St. Stanislas' Church. He became discouraged, owing to the parish debt, and a want of correspondence with his well-intended efforts on the part of some of his parishioners. He left July 10, 1895, and was immediately succeeded by the Rev. Paul Cwiakala, who in a very short time gained the love and confidence of his people. During 1896 a fine organ and an elegant baptismal font were secured—the former the gift of a church society, the latter donated by a parishioner. The pews were also repainted and a good supply of church vestments, etc., was bought. As Father Cwiakala's health was failing, Bishop Horstmann permitted him to go to Europe for three months—July to September, 1896, during which time his place was supplied by the Rev. L. Kisielewiecz, a professor in the Polish seminary at Detroit. On his return from Europe, Father Cwiakala reassumed pastoral charge of the parish. For nearly three years—till July, 1899—he labored faithfully and zealously for the best interests of the people, and in consequence overtaxed his strength. Again he was obliged

to ask for a period of rest, to recuperate. He was granted a leave of absence, and left for Europe and Rome in July, 1899, where he is at present (December, 1900). The Rev. Francis Wegrsznowski was given temporary charge of the parish, and in July, 1900, was succeeded by the present incumbent, the Rev. Victor Szyrocki. The parish is in excellent condition. Although its members are entirely of the laboring class, they contribute generously of their earnings to the support of church and school.

ST. ADALBERT'S (BOHEMIAN) CHURCH.

CLEVELAND.

The large number of Catholic Bohemians in the eastern section of the city made it necessary to form another (the fourth) congregation of that nationality. The first step in that direction was to secure a proper church site. This was done June 5, 1882, by the Rev. Anthony Hynek, pastor of St. Wenceslas' Church, to which these people belonged. He bought one lot, 50 by 185 feet, fronting on Lincoln avenue, the purchase price being $750. In the following year a frame combination church and school, 30 by 60 feet, was built thereon, at a cost of $1,900. The parish school was opened in February, 1884. In January, 1885, another lot adjoining the first was purchased for $800, although the deed was given in 1886. At the close of the year the debt of the mission church was but $1,350. The steadily increasing attendance at school necessitated an enlargement of the building. This was done in 1887, by adding a tower, and a gallery for the choir, thus affording at the same time more room in that part of the edifice, which served as a temporary church, and making the dimensions 30 by 78 feet. A six hundred pound church bell was also bought, besides a good supply of altar and church furnishings for divine service, some of which were donated by St. Wenceslas' congregation. July 14, 1888, a third lot, with a frame building on it, was purchased for $1,880, to serve as the future pastoral residence.

On September 16, 1888, services were held for the first time in the considerably enlarged edifice, which was also blessed by Bishop Gilmour on Sunday, October 14, of the same year.

In 1889 a very neat set of stations was secured, and the interior of the building and the surrounding grounds were much improved.

The fourth lot, with two frame buildings on it, was bought February 27, 1890, for $2,200. One of the buildings was fitted up as a residence for the Notre Dame Sisters, who took charge of the parish school.

The Rev. John W. Malecha, now in charge of the parish, was appointed as the first resident pastor June, 1891, although, as assistant at St. Wenceslas' Church, he had regularly attended St. Adalbert's since September, 1888. Shortly after taking charge of the parish, Father Malecha had the other building transformed into an additional school, to accommodate the increasing number of pupils.

In October, 1891, the Sisters' house and the last mentioned school were moved to the rear of the lot, to make room for the contemplated new school building. This was accomplished in 1892, at a cost of $6,000. The building is a handsome two-story frame structure, 35 by 100 feet, and contains six airy, bright school rooms, cloak rooms and all the modern appliances for ventilation, heating, etc.

The new and attractive looking school house was solemnly blessed on Sunday, August 21, 1892, by Mgr. Boff, V. G. It was a gala day for the members of St. Adalbert's congregation, whose generosity made it possible to erect the handsome building that was now to replace the temporary structure of the past few years.

Owing to the hard times and consequent lack of funds nothing material was done during the following four years beyond painting the interior of the church, and paying off some of the parish debt. In 1897 the interior of the church was again painted and brightened up, as it had become begrimed owing to the soot-laden atmosphere of Cleveland. During the same year also other necessary improvements were made, so that at present all the church property is in excellent condition. The debt is also considerably reduced, and with improved times it will be wiped out in a year or two. Then steps will be taken to replace the present frame church with a brick structure, that will be an ornament to the city and Diocese of Cleveland.

ST. AGNES' CHURCH,

CLEVELAND.

Prior to the year 1893, the scattered Catholics living in the part of Cleveland called the East End, belonged to the parishes of the Immaculate Conception and St. Edward. The great distance to these churches forced many, who wished to attend Mass, to go to one of the "down town" churches, which they could more easily reach by street cars, than the churches to which they belonged. This fact soon taught them the necessity of establishing a parish of their own.

The work of finding out the number of Catholics and bringing the matter to the attention of Bishop Gilmour, was inaugurated by the women of the parish, and whatever honor is due to the zeal and courage necessary to undertake and prosecute a work so dear to God and so beneficial to souls, belongs largely to them. Subsequently some of the men held meetings at their homes, to which they invited all who were interested in the work. Towards the close of the year 1888, some meetings were held, by the courtesy of the Rev. John W. Malecha, in the school house of St. Adalbert's Church, on Lincoln avenue. The meetings resulted in the appointment of a delegation to wait on Bishop Gilmour. The Bishop received them kindly, but recommended a thorough canvass of the territory, to learn the number of Catholics and the amount of material support that might be relied upon. Before the work was completed, the long illness of the Bishop, that culminated in his death, made it impossible to submit the result of their investigation, and the Bishop's untimely death cut off all consideration of it. Shortly after the installation of the present Bishop, the Rt. Rev. Ignatius F. Horstmann, D. D., he was asked to give the project favorable consideration. The ladies again took the initiative and three of their number indited a petition, setting forth the pressing needs of the East End, and praying for a priest and parish of their own. This letter, dated May 17, 1892, was answered May 30, the Rt. Rev. Bishop heartily approving the project, but insisting on some positive data with regard to the number of Catholics living within the territory in question, and their willingness to contribute towards the work in contemplation. Meetings were again resumed at St. Adalbert's school, on Lincoln avenue, this time

ST. AGNES' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

under the zealous and able management of the Rev. Wm. McMahon, pastor of St. Bridget's Church. A large number attended these meetings. The East End was again canvassed and subscriptions secured. Father McMahon, at the head of a committee of gentlemen, called on the Rt. Rev. Bishop in October, 1892, gave him the required pledges, and received the promise of a pastor. Nothing further was heard of the matter until the public press announcement that a lot had been purchased February 1, 1893, on the southwest corner of Euclid and Hillburn avenues, one of the most beautiful spots in the city. On the 29th of April, of the same year, the Rev. Gilbert P. Jennings, for nine years pastor of Conneaut and Jefferson, was appointed to organize the new parish.

The plans of the temporary church and school were submitted and accepted. On May 17, contracts were signed and the work begun and vigorously prosecuted. The frame building, consisting of a neat church, with school forming transept in the rear, was near enough completion to have Mass in it on Sunday, September 3, 1893. Father Jennings was celebrant of the Mass. The church, completely equipped with neat altars, pews, carpets, etc., was dedicated by Bishop Horstmann, on Sunday, September 24, 1893.

The new parish was placed under the patronage of the glorious virgin and martyr, Saint Agnes. The question of parish lines excited no little interest; but after a meeting of the Bishop and his council, at which the parishes interested were duly represented, the lines were officially defined on July 17, 1893, as follows: "Beginning at a point on the east line of the city limits, which is touched by an air line extension of Central avenue; thence along said air line to Central avenue; thence along Central avenue to Clarkwood, north on an air line to Dunham avenue; thence along Dunham avenue to Wade Park avenue; thence along Wade Park avenue to the city limits."

In August, 1893, work was begun on a neat and commodious priest's house, which was ready for occupancy November 12, 1893.

The lots on Euclid avenue, 176 by 250 feet, were purchased for $27,400. The church and school and priest's house, including furniture, cost $13,000. The parish schools were opened September 4, 1894, under the charge of the Sisters of St. Joseph.

One year after the church was dedicated, it was found to be too small to accommodate the growing condition of the parish,

and permission was obtained to enlarge it. Contracts were signed November 13, 1894, and although the work was carried on into the winter, the building was enclosed, plastered, and woodwork completed for Christmas. The church was enlarged by cutting it in two and moving the rear back forty feet, and building a transept, 40 by 64 feet, thus increasing the seating capacity from 450 to nearly 900.

In August, 1895, the lot, 80 by 250 feet, adjoining St. Agnes' on the west, was purchased for $10,000. If the future needs of the parish require it, this is also to become part of the parish property.

Contracts were signed May 26, 1898, for a substantial power house. The building, with steam plant for heating the church, school and house, was completed about November 1, 1898. This brick structure is the first of the permanent buildings to mark the growth and importance of this young parish.

Among many active and generous supporters of St. Agnes' since its organization, the councilmen of the parish, Messrs. Joseph W. Mason, William A. Byrne, William A. Banks and Jeremiah T. Murphy, are worthy of special mention.

The first resident assistant, the Rev. Charles H. Gardner, was appointed February 15, 1900. On June 15, of the same year, he was given pastoral charge of Harrisburg and mission, where the appointment of a pastor who could speak French was imperative. On June 24, 1900, the Rev. Patrick J. Quinn succeeded Father Gardner as assistant. Bishop Horstmann purchased a lot, fronting 80 feet on Euclid Avenue, by 250 feet on East Madison avenue, also a lot (50 feet) on East Madison, for $18,500. This gives a frontage to the church property of 336 feet on Euclid avenue, with an average depth of nearly 300. At the time of this purchase, in February, 1900, the parish bought a lot of 100 feet on East Madison, to be used for the school building, of stone, and to be started about July 1, 1901.

From the beginning the people of St. Agnes' parish were taught to give their means, or to withhold them, as they thought God worthy of them, or not. As a consequence, no name of any donor, however generous, has been taken down at collections, or publicly read out. The pastor has not been required to go from

house to house for subscriptions, but in answer to an annual written appeal his parishioners bring their offerings to him.

Whenever the rubrics permit it, the altars of St. Agnes' are beautiful and fragrant with fresh flowers, the offerings of generous lovers of the Eucharistic Christ. No artificial flowers have ever found place within its sanctuary. The policy that has directed and fostered this generosity, is a matter of pride for both pastor and people.

ST. ALOYSIUS' MISSION (GLENVILLE),

CLEVELAND.

The population of Glenville, located in the immediate suburbs of Cleveland, and practically a part of the city, has been largely affected of late by the rapid growth of the eastern section of Cleveland. Bordering on the beautiful Boulevard, and but a short distance south of the lake, its charming surroundings and pure atmosphere offer every inducement to home-seekers.

Until the organization of St. Thomas Aquinas' parish, in 1898, the English-speaking Catholic families of this section, few and scattered, attended Mass at the Church of the Immaculate Conception, about three miles distant.

The church site originally selected for St. Thomas' parish was on Ansel avenue, near St. Clair street, overlooking the large ravine which separates the city from Glenville. It was intended that a church located there would answer for both sections. The prospective parish, however, remained without a pastor for about two years. In the meantime the trend of population towards Superior street, and the rapid growth of the neighboring village, suggested the advisability of changing the original plan with regard to the location of St. Thomas', and seemed to call for a separate church for the people of Glenville.

As soon, therefore, as St. Thomas' was fully established on Superior street, with the Rev. Thomas F. Mahon as pastor, he, with the consent of Bishop Horstmann, yielded to the urgent request of the Catholics beyond the Boulevard, and took the first steps towards the organization of the mission of St. Aloysius.

An abandoned Methodist meeting-house, near the corner of St. Clair and Doan streets, was rented in January, 1898, and a

Catechism class of 60 children was formed. On November 20, of the following year, arrangements were made for the purchase of a piece of ground, 110 x 230 feet, at the intersection of St. Clair street and Lake View avenue, about a block from the center of Glenville, and midway between the building section of the prospective parish. This property, purchased for $5,500, included a two-story brick building, formerly a public school. At once the first story was fitted up for temporary service; an altar and pews were purchased, and on the first Sunday of Advent, 1900, Mass was said for the first time in the presence of about two hundred people. Since then the mission has had regular Sunday and week day service, and the children have also been receiving catechetical instruction on week days.

The Rev. Albert Zemp, whom the Rt. Rev. Bishop assigned, in November, 1900, to aid Father Mahon in this new work, until the appointment, in the near future, of a resident pastor, has been doing everything that earnest labor and zeal can effect, to give definite shape to the new parish. A close canvass of the territory to be assigned to the mission shows a Catholic population of a little over one hundred families. There is every indication that this number will be largely increased in a short time.

ST. ANTHONY'S (ITALIAN) CHURCH,
CLEVELAND.

Prior to 1886 the large number of Italians in Cleveland had no separate service, or sermons and instructions in their native tongue, for the reason that no Italian priest was available. Those who had not entirely neglected the practice of their religion attended Mass in the church most convenient for them. Many whose faith had become affected with dry-rot cared not whether they attended Mass or frequented the Sacraments and to them Sunday or holyday was the same as a week day.

Even though Bishop Gilmour petitioned several Italian bishops for a priest to look after the spiritual interests of their countrymen in the Diocese of Cleveland, he was as often disappointed. Finally, in July, 1886, he was gratified to receive into his diocese the Rev. Pacifico Capitani, who was very willing and glad to be of service to his Italian brethren who had settled in Cleveland.

His countrymen welcomed him, even those who through neglect and indifference had become estranged from Church and Sacraments. He gathered them (over two hundred families) in the chapel of the old Cathedral school Sunday after Sunday, and on holydays, preaching to and catechizing them. Meanwhile Bishop Gilmour quietly looked about for a suitable church site for the Italians. This he secured by purchasing the so-called "Turner Hall" property, on Ohio street, now Central avenue, between Erie and Brownell streets. The purchase price for the lot (44 x 124 feet) was $3,960, and the Turner Hall itself, a frame building, was remodeled to serve as a church, at a cost of nearly $1,000. The church was dedicated to St. Anthony of Padua, by Bishop Gilmour, on Sunday, May 8, 1887.

The interior of the church was made quite attractive, and those who knew the Turner Hall building of old failed to recognize it in any manner, so radically was it changed by the skillful architect and builder. The auditorium seats about five hundred; the sanctuary, with its three neat altars, is artistic.

As the people of St. Anthony's belong to the poorest of Cleveland's population they were unable to pay for their church. But the Catholic people of the diocese generously came to their rescue on appeal of their pastor, so that the debt incurred for the purchase and renovation has been wiped out. Several improvements, among them the re-roofing and painting of the church, were made during the last few years, but were paid for by the parish.

St. Anthony's has the distinction of being the first Italian parish established in Ohio, and Father Capitani the first regularly appointed pastor of an Italian congregation in the State. For nearly ten years he attended to the spiritual wants of the Italians, located at Youngstown, Lowellville and other places in the Mahoning valley, until relieved by the Rev. A. Petillo, now stationed at Youngstown. At frequent intervals he also did like missionary work at Ashtabula Harbor during these years.

In 1896 the Ursuline Sisters kindly accepted the difficult task of establishing a Sunday School in St. Anthony's Church. Their earnest work has met with most gratifying results. They started their work of charity with an attendance of twelve children; at the present time about two hundred children regularly attend the Sunday catechetical instructions, given in English. The kind

Sisters have done incalculable good in St. Anthony's Sunday School. Thus far the poverty of the people of St. Anthony's has not made it possible to establish and maintain a parochial school.

The Rev. P. Capitani's health failing, he obtained permission to return to his native Italy, in April, 1899. He was succeeded at St. Anthony's in the same month by the present pastor, the Rev. Vincent Migliore, who had the front part of the building, containing a number of rooms, very neatly remodeled, so as to serve as a cozy pastoral residence. He also had many much needed repairs made in the church, so that it has now an attractive appearance. Under the zealous pastorate of Father Migliore, St. Anthony's parish, comprising about 250 families, has become much improved in the spiritual order.

ST. AUGUSTINE'S CHURCH,

CLEVELAND.

St. Augustine's parish is in the southern portion of Cleveland, and lies principally between Pearl street and the Cuyahoga river. Before 1860 the Catholics in that part of the city belonged to St. Patrick's, on Bridge street. In 1860 Bishop Rappe purchased a large lot at the corner of Tremont and Jefferson streets, and built a small frame church thereon. During the years following it was attended from the Cathedral as a mission by the Revs. J. P. Carroll, J. F. Gallagher and T. M. Mahony. In 1867 the first resident pastor, the Rev. A. Grandmougin, was appointed. Aided by the zeal and generosity of the few families then composing the parish, he succeeded in building a commodious brick pastoral residence at a cost of about $4,000. In November, 1871, while attending a case of smallpox, he contracted the disease and died a few days afterwards. A neat tablet to his memory is preserved in the old church, now used as a chapel.

In the following month the Rev. T. W. Higgins took charge of the congregation; but, after remaining about six months, he was obliged to retire on account of ill health. In July, 1872, the Rev. J. P. Carroll was appointed pastor. On his removal to Ravenna, in September, 1874, he was succeeded by the Rev. W. J. Gibbons. In July, 1875, Father Gibbons, whose health was failing, retired

ST. AUGUSTINE'S CHURCH, CLEVELAND.

for a short time. His place was filled by the Rev. E. Mears, who remained about a year and a half, during which time a large and comfortable frame school house was built, which has since been occupied by the two higher schools.

In February, 1877, Father Gibbons had recovered his health sufficiently to resume his former charge. During that year he had the church enlarged and a convenient chapel attached thereto. Both additions were dedicated by Bishop Gilmour, on Sunday, December 9, 1877.

On July 5, 1879, the Rev. Michael J. Murphy was appointed pastor. In 1886 the two lots and the house thereon, adjacent to the church property on the east, were purchased for $3,000. It was deemed advisable to acquire this property to prevent its purchase by outsiders and to add materially to the church property for future use. This gave a frontage of two hundred and sixty-four feet on Jefferson street and a depth of one hundred and thirty-two feet. In July, 1888, Father Murphy, owing to ill health, was relieved of pastoral duty and was appointed to a professorship in the Diocesan Seminary, a position which he still holds. He was succeeded by the present pastor, the Rev. John O'Connor, who took charge of the congregation on August 19, 1888. He found the church inadequate to the needs of the rapidly increasing congregation. During the years following much thought was given to the building of a new church and the selection of a site. It was seen that it would be desirable to secure a church property which would be centrally located. The earlier members of the parish were settled in the vicinity of the church, but in later years a great residence district had developed to the south and west, within the limits of the parish, and many members of the congregation lived a considerable distance away. All who were interested in the matter desired very much to secure a church site on Jennings avenue—a most beautiful thoroughfare, running through a fine residence district. The Pilgrim Congregationalists had built a large new church, leaving vacant a smaller, but a beautiful and substantial brick structure, a few blocks away. After thorough examination it was found that this building would be well adapted to the needs of St. Augustine's congregation, and negotiations were opened for its purchase. Every effort which

bigotry could dictate, however, was made to prevent the acquisition of this property by a Catholic parish. It was only after it was clearly seen that the new church would be located on Jennings avenue, in any event, that the parish was able to purchase the property. The cost was $20,000, and the church could hardly have been more suited to the requirements of a Catholic congregation if it had been built especially for them. It was very fortunate that the property was for sale at this time, as to purchase the necessary land and to erect a suitable building would have cost almost double the purchase price. The church property has a frontage of eighty feet on Jennings avenue and a depth of two hundred feet on Howard street. The site is ideal in every respect. On the opposite side of Jennings avenue, and extending for a block on either side of the church, is Lincoln Park, consisting of ten acres of land, beautifully shaded and well laid out. The church itself is in the form of a cross, is large and commodious, and has spire and bell complete. The purchase price included a good pipe organ, cushioned pews, furnaces and equipment of like character which was found to be particularly useful. A large basement extends beneath the church, in which meetings and entertainments for the benefit of the church are held; and there is every convenience in the way of sacristies, society rooms, etc. Very little remodelling was necessary to prepare the church for the use of the congregation. This work and the incidental improvements, however, cost about $2,500. The altars, the statuary, consisting of six life-size images, and the furnishings of the sanctuary were generously donated by individual members of the parish and the various societies. The beautiful stations of the cross, the large holy water font in the entrance and other articles of like nature were also presented to the church. The dedication took place on Sunday, April 26, 1896, Bishop Horstmann officiating. It was a day of great rejoicing for pastor and people.

The school was established in 1868, and for some time was held in the church. There are at present several rooms, with about three hundred pupils in daily attendance, and all in charge of the Sisters of St. Joseph.

The old church, adjacent to the school, is now used as a chapel, and the pastoral residence is still in the old location. The

ST. BRIDGET'S CHURCH (Showing parts of School and Convent), CLEVELAND.

new church is about four blocks away, Lincoln Park covering most of the distance.

There are at present about three hundred and twenty-five families in the parish, and the congregation is both spiritually and financially strong. The new church, although having a large seating capacity, is always crowded on Sundays and at the special devotions throughout the year. The pastor and people work together hand in hand, and it is a great satisfaction to them to be able to say that the purchase price of the new church property and all incidental expenses and improvements have been paid, leaving the congregation without a debt and with a substantial balance in the treasury—the beginning of a fund for the purchase of additional property in future years, as needed, all thus far having been accomplished without financial strain or inconvenience. There is every reason, therefore, to believe that the future work and plans of the parish will result in giving to it a church and school property and pastoral residence which will reflect added credit, not only on St. Augustine's congregation, but on the entire Catholic community.

ST. BRIDGET'S CHURCH,

CLEVELAND.

For some years prior to 1857 the Catholic people living in the vicinity of Perry street and Woodland avenue found the need of a place of worship more conveniently located than the Cathedral which they had been attending. Hence about twenty of them met in May, 1857, at St. Mary's Asylum, on Harmon street, and formed an organization with a view to establishing a parish, for which they had Bishop Rappe's consent. Shortly after this meeting they purchased a lot having a frontage of 75 feet on Perry street, between Woodland and Scovill avenues, and on it they built a small brick church at a cost of $700. The first Mass was celebrated within the humble structure on Christmas morning, 1857. The small band of zealous Catholics had no resident pastor. They were attended from the Cathedral and St. Mary's Seminary by the Reverends J. B. O'Connor, A. Martin and John Quinn.

In September, 1864, the Rev. Denis Tighe was appointed the

first resident pastor. His residence was a small house in the rear of the lot where Charity Hospital now stands. Shortly after his appointment to St. Bridget's he purchased a frame butcher shop and had it moved from its location at the corner of Perry and Prospect to the parish lot, there to serve as a school-house. What a transformation! Father Tighe soon won the good will and confidence of his parishioners by his earnestness of purpose, as well as by his genial disposition. His pastorate of St. Bridget's was, however, of short duration—less than two years, when God called him to his reward. He died on June 19, 1866, and was buried from the Cathedral. He was succeeded by the Rev. James Monahan, who shortly after his appointment purchased a house and lot adjoining the church property, for $6,000; the house was made the pastoral residence. In the early spring of 1871 Father Monahan broke ground for a new church. Owing to a difference of views between himself and the Very Rev. E. Hannin, then administrator of the diocese, as to the cost of the proposed building, Father Monahan was transferred to South Thompson in June, 1871. For the particulars as to this "difference of views," which led to a suit in the civil Court and was the cause of grave scandal, the reader is referred to pages 95-100 in this volume. The Rev. Bernard B. Kelley was appointed Father Monahan's successor in June, 1871. He built a frame school house and also began the foundation for the new church. Bishop Gilmour laid its corner-stone on December 8, 1872. For the purpose of raising funds Father Kelley induced the celebrated Dominican, Father Tom Burke, to come to Cleveland, and lecture. The eloquent Irish orator had an immense audience in the Cleveland Rink, now used by Sterling, Welch & Co. as a display room for carpets. This was the only public appearance of Father Burke in the Diocese of Cleveland. The Rev. Patrick J. McGuire succeeded Father Kelley in September, 1874. During his stay he paid off a considerable portion of the debt.

The Rev. William McMahon was Father McGuire's successor. He took pastoral charge of St. Bridget's on February 10, 1876. During that year the congregation paid the balance of the debt, amounting to about $4,000. The people then went to work with a will to erect the new church. They turned out at night and by

the light of a locomotive head light wheeled out the dirt from the basement. Many changes had to be made in the original plans and much of the work of the basement walls had to be reconstructed. The first brick was laid on May 1, 1877. When the masons began their work the school children began the Rosary for the divine blessing. "Unless the Lord build the house they labor in vain that build it."

The church was roofed in November of the same year, and the first Mass was celebrated on Christmas morning, 1877, just twenty years to the day from the time that the first Mass had been celebrated in the old church. The farewell services in the old church, on the Sunday preceding, were affecting and pathetic. The basement of the church was finished and services were held there for nearly two years—until the completion of the church. A mission by the Paulist Fathers, Elliott and Weyman, was held, however, in the unfinished church, in April, 1878. Work was soon resumed on the new church, which was completed in 1879. Bishop Gilmour dedicated the structure on November 7 of the same year. The church is Gothic in style, built of brick and richly trimmed with stone. It is 150 ft. long, 50 ft. wide, and 48 ft. high to apex of ceiling. The gilded cross on the top of the steeple is one hundred and seventy-five feet above the street. The interior of the church is finished in light wood, while the walls and ceiling are pure white, relieved with light lavender. Two solid gold bronze candelabra are suspended from the ceiling and emit light from fifty-six jets each. The marble altar is one of the finest in the Diocese of Cleveland. The front of the main altar is a solid block of marble, out of which is carved in bas relief "The Last Supper," from the noted painting of Leonardo Da Vinci. The altar was the gift of a pious and most generous servant, Catharine Loftus, who died a few years ago. It was consecrated by Mgr. Boff, V. G., on January 17, 1886. The church has very artistic stained glass windows; also a splendid array of oil paintings, some of them of high merit, most of which having been donated by members of the parish. A fine and handsomely framed set of Stations, painted especially for the church, was donated by Mr. C. A. Grasselli. In 1892 the church was beautifully frescoed in oil, thus making its interior very attractive.

St. Bridget's has one of the largest and finest pipe organs in the city. It is a three manual organ and has over 2,100 pipes. The power is furnished by electricity. Mr. C. A. Grasselli paid one-half of the cost of the fine instrument. It was inaugurated on November 28, 1888, by a grand sacred concert. The celebrated organist, Mr. Clarence Eddy, of Chicago, presided and was assisted by the best instrumental and vocal artists of the city. Mr. F. X. Byerly, the veteran organist of Cleveland, arranged the musical program.

At a meeting of the members of the congregation, held on October 9, 1881, it was unanimously decided to purchase more ground. An effort was therefore made to get possession of the adjoining house and lot. But the price demanded ($6,500) being considered too high, the property next to that was purchased. It was transferred to Bishop Gilmour, for the congregation, on April 1, 1882, for the sum of $5,000. Some time after this purchase, the owners of the intervening property made overtures to sell. They finally accepted $4,000. This property came into possession of St. Bridget's parish on June 8, 1883. The land now owned by the congregation has a frontage of 200 feet on Perry street, by 176 feet deep, to a 16 foot alley.

On Easter Sunday morning, 1884, the congregation was called to divine worship by a fine, large new bell—the one now in the belfry. On Sunday, June 13, 1884, the Rev. William F. Murphy, who was born and reared in St. Bridget's parish, celebrated his first Mass. The present handsome pulpit was used on this occasion for the first time. In June, 1884, a member of the congregation had made to order and presented to the church a fine life-size statue of the Sacred Heart.

At a meeting of the congregation, on June 21, 1885, it was unanimously resolved to erect a new school building. Architect B. F. Van Develde submitted plans which were adopted. The plans called for a building of stone and brick, 80 x 55 feet, three stories and a basement; the top story to be a hall, the other stories to contain ten rooms, each 30 x 25 feet, and 13 feet to the ceiling. In addition to the rooms above, there were to be three rooms, 12 x 12 feet, and two rooms 30 x 25 feet. Previous to breaking ground the old school house had to be torn down, and the pastor's

dwelling, as also that of the teachers, had to be moved back. The corner-stone of the new building was laid on Sunday afternoon, September 13, 1885, in the presence of a large concourse of people, the Rev. Chancellor Houck officiating. The old church in which the people had worshipped since 1857 was torn down during the second week of October, 1885, and the available material used in the construction of the new school. Many of the people paid an affectionate visit to the old church on the Sunday previous to its destruction.

School was taught for a time in the basement of the church. The work on the new school building was so rapidly pushed that the children were brought out of the gas light from the church basement to the new school during Easter week, April, 1886. The first story—four rooms—was finished by that time. The school-rooms have the latest and best furniture, and all the modern improvements in the way of heating and ventilation. Half the rooms are furnished with slate blackboards. The school building ranks, in point of size, convenience and architectural beauty, with the best in Cleveland.

On February 2, 1858, before St. Bridget's had a resident pastor, the Ursuline Sisters organized and took charge of the parish school—at the request of Bishop Rappe. For thirty-one years they faithfully discharged their onerous duties as teachers —for twenty years of the entire school, and from September, 1878, of the girls alone. In last mentioned month and year the Brothers of Mary, of Dayton, O., were given charge of the boys. They and the Ursulines withdrew from St. Bridget's parish school on July 1, 1889, when they were succeeded by the Sisters of Charity, of Cincinnati. Father McMahon gave up his residence to them, and made a part of the new school his temporary abode, until the completion of the present fine pastoral residence, which was built in 1893, and first occupied in August of that year. The school has been brought to a high degree of perfection, and is the just pride of the pastor and congregation.

On July 1, 1897, the congregation celebrated the silver jubilee of the ordination of the pastor, Father McMahon. The Rt. Rev. Bishop Horstmann was present, and with him were over sixty priests of the diocese. On the evening previous there was a

mass meeting of the people of the parish and a large number of non-Catholics. A generous purse was presented, and with it also the permission of the Rt. Rev. Bishop to the jubilarian for a six months' leave of absence, to enable him to make a tour "around the Globe." The pastor started on his long journey on January 16, 1898. He went westward and continued thus until he arrived home on August 16, 1898. He wrote an account of the journey, which in book form is entitled "A journey with the Sun around the World." The Rev. D. B. Kirby had charge of the parish during the pastor's absence.

On All Saints' day, 1899, the Rev. Andrew A. Crehan was appointed assistant, and still holds that position. The parish and school are in a very flourishing condition and an excellent spirit prevails.

ST. CASIMIR'S (POLISH) CHURCH,

CLEVELAND.

To provide properly for the large and steadily increasing number of Poles in the northeastern part of Cleveland it was found necessary to organize them into a parish, separate from St. Stanislas', with which they had been affiliated, thus forming the third Polish congregation within the limits of the city. In December, 1891, the Rt. Rev. Mgr. F. M. Boff, administrator of the diocese, granted the required permission, and appointed the Rev. Benedict Rosinski, pastor of St. Adalbert's, Berea, to take charge of the mission. The first step in that direction was to secure a suitable site for church, school and pastoral residence. January 7, 1892, Mr. Joseph Hoffman, a Catholic, and a large property owner in that part of Cleveland, donated for church purposes a parcel of land, 200 by 244 feet, bounded by Pulaski, Kossuth and Sowinski streets. At the intersection of the first two named streets the foundation for a combination brick church and school was begun in April, 1892, and on May 15 following, Mgr. Boff, V. G., was delegated by the Rt. Rev. Bishop Horstmann to lay the corner-stone. The ceremony was attended by a large multitude, who braved the very inclement weather on that day. Mgr. Boff preached the English sermon and the Rev. B.

Rosinski addressed his countrymen in their native tongue. In a few months the handsome exterior of the building was completed. Its dimensions are: Length, 50 feet; width, 125 feet; height, 41 feet; the upper story to serve as a church, and the lower divided into four commodious school rooms. The cost of building, exclusive of interior finish, was $16,000. As soon as the edifice was enclosed, a temporary altar was erected and plain chairs, in lieu of pews, were provided in one of the large rooms in the unplastered upper story, and divine service was held for the first time on Christmas, 1892. The parish school was opened in February, 1893, with a good attendance. Father Rosinski continued to attend St. Casimir's as a mission church until the appointment of the Rev. P. M. Cerveny as first resident pastor, July 17, 1893. Under his direction, in November, 1893, only the ceilings were plastered, when part of the scaffolding broke down, resulting in injury to some of the workmen; the work was then stopped for a time.

Father Cerveny labored faithfully whilst in charge, even in the face of financial difficulties and a somewhat unruly element. At his request he was transferred to St. Ladislas' Church, Cleveland, and was succeeded on September 16, 1894, by the Rev. Sigmund Wozny, who had just then come to the diocese. During 1895 Father Wozny had the church property enclosed by a substantially built fence, and replaced the rude chairs by neat pews, besides making other necessary improvements. Like his immediate predecessor, he found an unruly element to deal with, which, with the comparatively large parish debt, about $17,000, discouraged him, and hence he asked to be relieved from his unpleasant pastoral charge. His wish was granted, and he left the diocese in February, 1896, and was at once succeeded by the Rev. Francis X. Fremel, who set courageously to work to put men and things to rights. He too met with opposition at the start, but with prudence and firmness he soon succeeded in surmounting the difficulties that beset him. Under his direction, seconded by the generosity of the people, the interior of the church was ornamented quite neatly, and all the requisites for divine service procured. At the same time he did not lose sight of the funded debt, but strained every nerve to have it reduced. The finished church now awaited its

solemn dedication. This ceremony was performed by the Rt. Rev. Bishop Horstmann on May 30, 1897, the Rev. B. Rosinski, founder of the parish, being the celebrant of the Solemn High Mass. It was indeed a day of rejoicing for the people, whose hard earned money had been freely given towards the erection of another temple to God.

For some years the pastor lived in a rented house. But during the summer of 1898 a frame pastoral residence was built on the church property, facing Sowinski street. It cost about $2,200, and is a neat and commodious house.

Because of ill health (tuberculosis of the throat), Father Fremel was obliged to resign his pastorate and seek the milder climate of California. He left in April, 1899, after a faithful service of a little over three years. On May 10, 1899, he was succeeded by the present pastor, the Rev. Casimir Lazinski, who at once made many necessary improvements in and around the church property, at an outlay of about $2,000.

Owing to lack of a sewer the basement of St. Casimir's Church became filled with surface water, which remained there stagnant. This obliged the Board of Health, in 1896, to order the school closed, so as to check sickness among the children. The school remained closed for fully two years, until the sewer was built by the city.

The school is in charge of three Felician Sisters, of Detroit, and has an attendance of over 200 children. The parish is in excellent condition; peace and harmony prevail. In a few years it is hoped and believed that the present debt of about $18,000 will be cancelled.

ST. CATHARINE'S CHURCH,

CLEVELAND.

A considerable number of families, identified with the Holy Name parish, settled in and around that part, or district, of Cleveland, known as the "crossing," where the Erie and Pennsylvania railways intersect as they enter the city. These families petitioned for church and school facilities more convenient to their respective homes than those of the Holy Name parish. Their pastor, the

ST. CATHARINE'S CHURCH (EXTERIOR AND INTERIOR), CLEVELAND

Rev. John T. Carroll, felt the justice of their petition and presented it to the Rt. Rev. Bishop Horstmann, who at once granted the request. To this end Father Carroll secured a tract of land located at the corner of Woodland Hills and Heath avenues. The purchase of the property was effected on June 15, 1898. A very neat frame church, costing about $6,000, and intended for the time as a "chapel of ease" to the Holy Name Church, was erected on the elegant site. On December 18, 1899, it was dedicated to St. Catharine, by the Rt. Rev. Mgr. Boff, V. G., as the Bishop's delegate. Services were held regularly in the new church by Father Carroll, or by his assistant, the Rev. F. A. Malloy, until it was almost entirely destroyed by fire on the night of March 16, 1899. The Royal Insurance Company promptly adjusted and settled the loss, thus making it possible to rebuild the church. This was done without delay, and phœnix-like the new church arose from the ashes of the former structure, now even more attractive than before as to the interior. The architecture of the exterior, however, was duplicated almost exactly. The church, as rebuilt, has a seating capacity for 500 persons. It was solemnly dedicated by Bishop Horstmann, in the presence of a very large and interested concourse of people, on Sunday, November 26, 1899. The beautiful statue of St. Catharine, which graces the sanctuary, was donated by Bishop Horstmann, in memory of his mother, whose patron saint she was. Mr. Thomas Agnew and family presented the Holy Rosary altar and statue of the Blessed Virgin. On dedication day the interior of the new church was almost complete in furnishings and looked most attractive.

The time had now come to change St. Catharine's from a "chapel of ease" to a parish church. This was done when the Rev. James J. Quinn was appointed resident pastor, on January 7, 1900. He had the little brick house, located on the property at the time of its purchase, remodeled and neatly fitted up as a pastoral residence. He also purchased a fine bell, which was blessed by Bishop Horstmann; a beautiful set of Stations, and a commodious confessional. The present handsome sanctuary lamp was donated by a parishioner.

On May 8, 1900, a frontage of almost 100 feet on Haddock street was added to the church property, which comprises nearly

seven acres, exclusive of the lots actually used as a site for the church, school and residence. This property was bought for the purpose of allotting it, and with the proceeds from the sale of lots to help pay for the church, etc. This idea has been in part realized, and in time, as that part of Cleveland becomes settled, it is hoped to dispose of the other lots for a like purpose.

Through the efforts of the pastor the city sewer system was extended to the front of the church property, so that the parish buildings are now provided with all the necessary sanitary equipments. A stone sidewalk has been laid, and a handsome fence erected around the church lots, which have been suitably graded. The lawn is acknowledged to be the most beautiful on Woodland Hills avenue.

For over thirty years the Catholics living in that district made many sacrifices for the cause of Christian education. They sent their children long distances to school over bad roads and across many railroads tracks and switches, to the serious danger of their children's lives and health. Since his coming to the parish, Father Quinn, realizing those sacrifices, determined that the little ones of his flock should be relieved. The approval of Bishop Horstmann was readily granted, and St. Catharine's school was opened on September 3, 1900, with three Ursuline Sisters in charge.

In May, 1899, a temporary building for church and parish hall purposes was erected at a cost of about $1,800. Since the rebuilding of the present church it has been used for the latter purpose. In the rear of the hall a frame school was erected during the summer of 1900, at a cost of about $6,000. There are three large well lighted rooms in the building, suitably furnished, and provided with the most recent system of ventilation. A large basement provides a recreation room during inclement weather, and a furnace heats all the rooms. Nearly 200 children now (December, 1900) attend the school.

A number of parish organizations, both of a devotional and a social character, have been formed, and are in a flourishing condition. The outlook for St. Catharine's is bright and promising, and it may be safely said that ere long the parish will rank, in point of numbers, with many of the older parishes of the Forest City.

ST. COLMAN'S CHURCH AND SCHOOL, CLEVELAND.

ST. COLMAN'S CHURCH,

CLEVELAND.

Until the summer of 1880, St. Patrick's parish, Cleveland, extended westward beyond the city limits. Long prior even to 1870 English speaking Catholics began to reside in the western suburbs, and thus situated found it difficult to assist at Mass and other religious offices at St. Patrick's, because those who attended an early Mass could not return in time that the other members of the family might attend the later one. In this way want of opportunity begot indifference. As years passed and Catholics became more numerous in this locality, it became more necessary to provide for their spiritual wants. Hence, even before 1870, a site for a future church was purchased on the corner of Gordon avenue and Bayne street, but was sold five or six years afterwards for the benefit of St. Patrick's, the mother church. This transaction naturally displeased those Catholics for whose benefit the lot was supposed to have been originally procured, and did not tend to increase their zeal or their generosity.

In the summer of 1880, however, it was determined to establish a new parish in this district, and the Rev. E. M. O'Callaghan volunteered to resign St. Patrick's (of which he was then pastor) and begin the new undertaking.

A small house of one room, about 20 by 40 feet, was rented on Pear street, and there for the first time in the embryo parish the Holy Sacrifice was offered, on Sunday, July 25, 1880. The people having now learned that the establishment of a parish was no longer a matter of discussion but of action earnestly co-operated with their pastor, and on the next Sunday the work of organization was commenced.

The house in which the altar was erected could accommodate only a few persons, but a dozen of apple trees growing close together near by formed a grateful shade, and under their spreading branches the people for two months assisted at Mass, and, no doubt, prayed as fervently as if under the groined roof of some majestic cathedral.

Whilst thus obliged to assist at Mass in the open air the weather was most propitious, for though it often rained on week

days, the Sundays were always dry and balmy. But a long continuance of such weather could not be hoped for, and it therefore became necessary to select a site and begin the erection of a church without delay. Accordingly, a lot, 66 by 130 feet, fronting on the east side of Gordon avenue, between W. Madison avenue and Lawn street, was purchased. Early in August materials were on the ground for the erection thereon of a frame building 36 by 80 feet. Completed, it cost nearly $1,800.

The little church was dedicated to the service of God under the invocation of St. Colman, Bishop and Confessor, and the first Mass was offered therein on Sunday, September 26, 1880. The apathy of two years ago had passed away and the little congregation was as proud of St. Colman's as if built of porphyry and pearl.

September 29, 1880, another lot of 66 by 130 feet, near but not immediately adjoining that on which the church stood, was purchased for $1,700. On this stood a small dwelling which, till November, 1885, served as a pastor's residence. On the 18th of March, 1881, another lot, 66 by 130 feet, adjoining and between the two lots, above mentioned, was purchased for $1,100.

One of the first measures on organizing the congregation was to establish a school, which was opened September, 1880—even before there was a church. In July, 1881, a school of two rooms was erected in the rear of, and attached to the church. It cost about $1,200.

In the summer of 1883 it was foreseen that the little church would soon become too small, so in anticipation of the contingency the building was raised 11 feet, the sides removed, the roof sustained by graceful columns, and an addition of 12 feet on each side was made to the width of the building. It was also lengthened, and three school rooms attached to the rear. Under the church proper a cellar was excavated in which were placed two furnaces. This building, thus increased in every dimension, made a most commodious church, 61 by 125 feet, 25 feet high, curved at angles of ceiling; ceiling molded and stuccoed, and all finely frescoed—with medallions of saints in water colors, and scripture events in oil. The total expense of this remodeling was about $5,600, and

has provided a substantially built frame church, capable of seating nearly 900 persons.

In April, 1881, a second school was opened, and in September, 1883, a third school. Until July, 1886, the schools were in charge of secular teachers, since which time they have been taught by the Sisters of St. Joseph, who also reside in the parish. In September, 1885, a two-story frame building, 30 by 80 feet, for school purposes, was erected. The lower story was completed to accommodate three schools, but not being then needed for that purpose, it was arranged as a dwelling with temporary partitions, and occupied as a residence by the pastor, until 1889. The upper story, completed with curved ceiling, 17 feet high in centre, and used as a hall, having a stage with becoming scenery, etc., has proved to be not only a convenient but an almost indispensable adjunct to the church.

In August, 1886, another lot, 33 feet front, was purchased for $900. Four more lots, fronting on Gordon avenue, were purchased between 1892 and 1897, giving St. Colman's Church property at present a frontage on Gordon avenue of 385 feet, and all now inclosed by a wrought-iron fence. Additional lots were purchased during the latter period, fronting on West Madison avenue and Beverley street.

In 1889 a comfortable brick residence for the pastor was erected at a cost of $7,000.

The number of families in 1880, when the parish was established, was 133. In January, 1900, St. Colman's numbered a little over 500 families. The parish is without debt and has a considerable amount in the treasury, to serve as a nucleus for the building of a permanent church to replace the present frame structure. As a matter of record it may be here stated that St. Colman's received no financial aid from its parent church—St. Patrick's.

The following priests assisted Father O'Callaghan in the parish work: The Revs. James J. Hennessy, 1887-1889; John Hannan (who died on November 28, 1896), and the present curates, Revs. Matthew O'Brien, since December, 1896, and John J. Banks, since December, 1900.

ST. COLUMBKILLE'S CHURCH,

CLEVELAND.

Until January, 1871, the history of St. John's Cathedral was that of St. Columbkille's parish. It was then that the Very Rev. Edward Hannin, Administrator of the Diocese of Cleveland, during the interim (1870-72) between the resignation of Bishop Rappe, and the installation of Bishop Gilmour, appointed the Rev. James O'Reilly pastor of that portion of the Cathedral parish, east of Perry street. A frame church was built on the northwest corner of Superior and Alabama streets, and in due time dedicated to St. Columbkille. The new church was conveniently situated in a district well settled with good Catholic families. Its people were noted then, as they have been ever since, for their strong Catholic faith, their reverence and love for their priests, and for their generosity—often with scanty means, in building up the House of God.

For reasons given to Bishop Gilmour, shortly after his arrival at Cleveland in 1872, he directed that St. Columbkille's be discontinued as a parish and that the church be made a chapel of ease to the Cathedral. It served as such till November 18, 1900, when St. Columbkille's was again made a parish.

During St. Columbkille's existence as a chapel of ease, the Rev. T. P. Thorpe, pastor of the Cathedral, purchased, in 1887, the property on the northeast corner of Superior and Alabama streets. It consisted of three lots, on which were located a small brick church and a frame house. He moved the original St. Columbkille's Church from its first site to that secured in 1887, as above stated, and attached it to the brick structure that had served as a place of worship for a small and struggling Episcopalian congregation.

In 1893 Monsignor Thorpe sold the church lot at the northwest corner of Superior and Alabama streets, he having also sold in 1888 the pastoral residence lot, fronting on Superior street.

In October, 1899, the Rev. George J. Vahey, successor to the Rt. Rev. Mgr. T. P. Thorpe, as pastor of the Cathedral, purchased three lots, 133 by 150 feet, on the southeast corner of Superior and Alabama streets.

ST. COLUMBKILLE'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CLEVELAND.

On November 18, 1900, after a lapse of twenty-nine years from the time of its discontinuance as a parish, the Rt. Rev. Bishop Horstmann appointed the Rev. George J. Vahey to take pastoral charge of St. Columbkille's, and gave him the Rev. Raymond Mylott as his assistant. Amidst rejoicing and gratitude, they welcomed those who were commissioned to take up the duties and burdens of the now large and flourishing parish. The estimate of one who knew these people in the past can be justly repeated today: "No priest who has ever officiated at their altar would ever need other inspiration in his preaching than the eager faces of that crowded church. No priest who has ever visited them in their homes could ever fail to recognize the sincere and cordial hospitality of these good, faithful people." Since September, 1900, many improvements have been made; the interior of the church has been beautifully frescoed, the pews renovated, the altars ornamented with statues and paintings, and now (December, 1900) St. Columbkille's is in a flourishing condition, without a dollar of debt, and it bids fair for a brilliant and prosperous future.

ST. EDWARD'S CHURCH,

CLEVELAND.

In July, 1863, the Holy Sacrifice was first offered up for the people living within the present limits of St. Edward's parish, by the Rev. Anthony J. Abel, in the chapel of St. Joseph's Orphan Asylum, on Woodland avenue. For eight years the Catholics living east of Woodland avenue received spiritual attendance, successively, from the Cathedral and the Seminary, and finally, in 1869, from the Franciscan Monastery, the Ladies of the Sacred Heart kindly granting them the use of their Asylum chapel. In 1870 the Rev. Raynerius Dickneite, O.F.M., conducted the first mission for the Catholics of the territory above described, which resulted in a petition to the Very Rev. Administrator Hannin for the establishment of a regular parish in that part of Cleveland. The petition was granted in August, 1871, by the appointment of a resident pastor in the person of the Rev. Jacob Kuhn, who was commissioned to organize the long desired parish. Until proper church facilities could be provided for his people he arranged for

the use of the Asylum chapel, in which he gathered his polyglot congregation, composed of Irish, Germans, Bohemians and a few Poles. The Catholics of the two first-mentioned nationalities had been identified with St. Bridget's and St. Joseph's churches. With Father Kuhn's appointment begins the history proper of St. Edward's, which then, and until 1885, was known as the Holy Family parish. Its boundaries were, on the west, Kennard street; on the north, Euclid avenue; on the south, Broadway; and on the east, Warrensville township.

But while the new parish had ample territory, it had no property. Hence the pastor's first endeavor was to remedy this defect, which he did on September 6, 1871, by the purchase of two lots fronting on Woodland avenue, just east of Geneva street. He also had plans made for a brick building, the upper story to serve as a church, the lower as a school, with a few rooms in the rear for a pastoral residence. On October 19, 1871, Bishop Toebbe, of Covington, laid the cornerstone of the building, which however was not completed and dedicated until August, 1873. In the following month the parish school was opened, and put in charge of the Ladies of the Sacred Heart, who conducted it until June, 1891.

Father Kuhn labored with great energy among and for his congregation, made up of various nationalities, as above stated, a large majority of whom had to contend with poverty. In spite however of these drawbacks to the growth of the congregation, Father Kuhn did not lose courage, but steadily pushed his work towards success. He left the Holy Family parish in a prosperous condition, in April, 1879, when he was transferred to Massillon, to take charge of St. Mary's congregation, which was very large, and at the same time deeply in debt.

On May 15, 1879, the Rev. Peter Becker succeeded Father Kuhn as pastor of the Holy Family parish. During his administration, and even some time before, the greater number of the German members of the parish desired to separate, and to organize as a distinctly German congregation. They offered either to take the parish property and assume its debt—then about $14,000—or to leave empty-handed and build a church for themselves. The latter proposition, having been approved by Bishop Gilmour, was

ST. EDWARD'S CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

accepted by the members who wished to remain affiliated with the Holy Family parish, quite a number of them being either Germans or of German descent. The separation took place on August 1, 1880, Father Becker having been appointed to organize the new parish, under the title of the Most Holy Trinity. The Rev. Matthew A. Scanlon was at the same time appointed to take pastoral charge of the Holy Family parish. At the end of four years he paid off the debt, and then had plans drawn for a stone church, to cost about $50,000. The cornerstone was laid by Bishop Gilmour on Sunday, April 26, 1885, in the presence of an immense assembly. On Sunday, January 31, 1886, the same prelate dedicated the new church, which was placed under the patronage of St. Edward, by which name the parish was henceforth to be known. The architecture of the edifice is Roman throughout. Its interior is finished in white and gold, in very good taste. The windows are pronounced by experts to be of most artistic pattern, their vivid hues being chastened by the modest ceiling, thus producing a singularly beautiful effect.

In 1891 plans were submitted and accepted for altering the school building and transforming the front part of it into a pastoral residence. The change, so planned, was effected in 1892, at a cost of $11,500. The present handsome building, with a court wall, massive iron gate and imposing facade of the church, forms a continuous and lofty pile of solid masonry, fronting on Woodland avenue. The former temporary church was also changed into a spacious and well appointed parish hall, and the basement was fitted up as a gymnasium and society rooms for the use of the young people of the parish.

After a brief illness Father Scanlon died on February 22, 1899. He was succeeded a few weeks later, in the pastorate of St. Edward's, by the Rev. William S. Kress, Superior of the Cleveland Apostolate. From April to June of the same year he had as his assistant in the work of the parish the Rev. Patrick J. Hendrick. In June, 1899, the Revs. John P. Brennan and John P. Michaelis became members of the Apostolate, to which, with the advent of Father Kress, the parish house of St. Edward's was assigned as its official home in the diocese.

In June, 1891, the Ladies of the Sacred Heart of Mary with-

drew from the parish school. In September following it was entrusted to the Sisters of St. Joseph, but they remained only one year, when they were succeeded by the Sisters of the Humility of Mary, who have had charge since that time.

The increasing school attendance necessitated more room for the children. This was secured in March, 1900, by the purchase of a lot on Geneva street, with two houses thereon, for $2,000. The houses were remodeled and now contain four school rooms. About 400 children attend the parish school, which is taught by seven Sisters of the Humility of Mary, and is of more than ordinary merit. In addition to the usual branches, special attention is also given to English composition and literature, besides typewriting and stenography.

At present there are numerous religious and beneficial societies connected with the parish, and they are all in a flourishing condition.

ST. ELIZABETH'S (MAGYAR) CHURCH,

CLEVELAND.

Between 1880 and 1890 many Catholic Hungarians established homes in Cleveland, especially east of Willson avenue. These people, commonly known as Magyars, form a large portion of the population of Hungary. Previous to 1892 the Magyars of Cleveland had no priest of their own nationality, and hence were obliged to attend Mass in churches located near their homes, though unable to understand the sermons preached therein. At that time they numbered over one hundred families, residing for the most part east of Willson avenue.

In 1888 they joined the Slovaks in erecting St. Ladislas' Church, on Corwin avenue, but as the two elements failed to amalgamate, and the Magyars being in the minority, the latter became dissatisfied and resolved to build their own church as soon as Bishop Horstmann could provide them with a priest that knew their language. St. Ladislas' congregation gave $1,000 to their Magyar brethren in the faith towards the erection of the contemplated church, as a partial return for what they had contributed while members of said congregation.

ST. ELIZABETH'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CLEVELAND.

After much correspondence with bishops in Hungary, Bishop Horstmann finally succeeded in securing the priestly services of the Rev. Charles Boehm, a Magyar priest. He arrived in Cleveland on December 3, 1892, and was at once appointed to take charge of the spiritual interests of his countrymen. As no church of convenient location was to be had in which to hold services for his embryo congregation he arranged with the Sisters of St. Joseph's Asylum, on Woodland avenue, for the use of their chapel. There he assembled his people for Mass for the first time on the third Sunday of Advent, December 11, 1892.

Having secured a temporary place of worship for his people Father Boehm, under direction of the Rt. Rev. Bishop, looked about for a church site. This he secured on January 31, 1893, by purchasing two lots on South Woodland avenue, near Bismarck street. A few days after, February 2, he bought a third lot, adjoining the other two, the purchase price being $1,200, and on March 22, of the same year, he secured a fourth lot, fronting on Bismarck street, for $600.

After much discussion, the congregation agreed to the proposition to build a brick church. Plans were accordingly drawn, and received the Rt. Rev. Bishop's approval. He also delegated his Vicar General, Mgr. Boff, to lay the cornerstone on Sunday, June 4, 1893. So rapidly was the edifice pushed to completion that it was ready for divine service the following September.

The solemn dedication of the church to St. Elizabeth of Hungary was performed by Bishop Horstmann on Sunday, February 15, 1896. The church is a slate covered structure, 48 x 100 feet, of mixed Gothic architecture, of quite attractive appearance, and cost, exclusive of altars and pews, about $10,000. The interior is very neat and the frescoing shows excellent taste.

Fully realizing the importance of a parish school, Father Boehm considered it his duty to provide for it as soon as possible. To this end he purchased, on March 22, 1893, a lot, fronting on Bismarck street. In November of the same year he had a modest two-story frame building erected thereon, containing one school room for the accommodation of children between nine and twelve years of age. The little school was then put in charge of a

lay teacher. Additional school facilities were soon imperatively needed. To fill this need and to provide at the same time for a temporary residence for himself, Father Boehm purchased, in December, 1895, a two-story frame building, which had been used as a public school. He had it moved to the lot adjoining the church, on South Woodland avenue. The upper story was divided into rooms, to serve as his residence. The lower story was fitted up as a second school room which, with the one on Bismarck street, was placed in charge of two Ursuline Sisters as teachers. This arrangement satisfied but for a short time. Very soon more school room was needed, so rapidly did the attendance increase. Father Boehm felt the need more than his people. Hence, in spite of the financial strain upon them, he determined to erect a school building that would be a credit to the Catholic Magyars of Cleveland, and to Cleveland itself. In this he had the cordial approval of his Bishop, seconded by that of his people, who were willing, even eager, to shoulder this additional burden. Plans were therefore submitted and adopted for a brick school, to cost, complete in every detail, about $25,000. Work was begun in the early spring of 1900, and the cornerstone laid on April 22, of that year, by Mgr. Thorpe, in the presence of a vast multitude. The handsome and imposing building was dedicated by the Rev. Chancellor Houck, as the Bishop's delegate, on Sunday afternoon, August 19, 1900. It was a day of rejoicing for Father Boehm and his faithful people, who now had a school edifice as well appointed as any in the Diocese of Cleveland. On September 2, of the same year, the school was opened with an attendance of over 300 children, in charge of five Ursuline Sisters as teachers.

The fine property now owned by St. Elizabeth's parish has a frontage of 175 feet on South Woodland avenue, and 262 feet on Bismarck street, and is enclosed by a neat iron fence. The parish debt, though considerable, is within easy grasp of the always generous congregation and will soon be cancelled.

From November, 1897, to September, 1898, Father Boehm had as an assistant the Rev. R. Paulovits to enable him to attend to the spiritual interests of the Maygars in Toledo and in many places outside of the diocese. This he had done himself for some time, having been obliged to deprive his congregation in part of his

priestly services. The Rev. J. Brunkala has been assistant to Father Boehm since July, 1899, meanwhile also attending the Magyars at Fairport and Lorain.

ST. FRANCIS' CHURCH,

CLEVELAND.

The congregation of St. Francis of Assisi is an outgrowth of St. Peter's, and was organized in 1887 by the Rev. Francis Westerholt. He had been repeatedly urged by those of his parishioners living in the far east of Cleveland to obtain from Bishop Gilmour permission to erect a church and school nearer to their homes than St. Peter's. Bishop Gilmour readily consented, and authorized Father Westerholt to secure a church site. This he did on March 3, 1887, by purchasing two lots on Superior street, near Becker avenue, at a cost of $5,000. In a very short time a modest two-story frame building, 30 x 80 feet, was erected on the lots. The cost of lots and building was soon covered by the liberal subscriptions of the people and by the proceeds of a fair. The lower story was divided into two school rooms and the upper story was fitted up to serve as a temporary place of worship. The generosity of some German city parishes, and of a few private individuals, provided the necessary church outfit. The neatly decorated edifice was blessed by Bishop Gilmour on Sunday, September 11, 1887, and on the following day the parish school was opened and put in charge of two Sisters of Notre Dame. Until the appointment of a resident pastor the church was attended from St. Peter's. On Passion Sunday, March 15, 1888, the Rev. Nicholas Kirch was given pastoral charge of the new congregation. As no pastoral residence had been provided for him he had to make his abode for some months in a rented house, over a mile distant from the church.

On February 27, 1888, two lots, at the corner of Superior street and Becker avenue were purchased for $5,300. In the rear of these lots the pastoral residence was erected at a cost of $1,500. Within the same year an assembly hall was built east of the church at an expense of nearly $2,000. The parish had at this time a membership of about one hundred families, but the church being

the only one then in that section of the city, was attended not only by the Germans, but also by people of other nationalities living in that neighborhood. The modest structure was often overcrowded to the danger limit. The Germans, knowing that these members of the congregation had not the means to erect a church of their own, kindly provided for them by enlarging their building, (36 x 56 feet), by which addition another school room was gained in the lower story, as also a dwelling for the teaching sisters. Soon after a third school room was opened.

In 1891 a stone sidewalk and an iron fence along the front of the property improved the surroundings of the church. The school demanding more rooms, the assembly hall which had been erected two years previous was enlarged by adding a second story. The lower floor was partitioned into three class rooms, while the new story served as a hall.

On January 29, 1893, the Rev. N. Kirch, after five years of hard and energetic labor, was transferred to Navarre. On the following Sunday the Rev. Francis Metternich succeeded Father Kirch as pastor of St. Francis' Church.

February 28, 1893, the congregation purchased the beautiful house located on a lot, 50 x 150 feet, opposite the church on Superior street, for a pastoral residence at a cost of $7,000. The former residence on Becker avenue has since then been occupied by the sisters teaching the parish schools.

The church again proving too small, another addition was built in 1894, thus bridging over for a time the necessity of building a larger and finer church, which has been contemplated for some years. In fact a considerable sum is already on hand for that purpose, which Father Metternich and his people hope to see realized in the near future.

The preliminary steps for building the new church were taken in 1898. The site selected for the edifice is the present play ground of the school children. On this account it became necessary to enlarge the church property. This was done on January 24, 1899, by the purchase of two adjoining lots, 100 x 80 feet, located east of the parish hall building, at a cost of $1,320. This building, containing four school rooms in the lower story, will soon be removed to these lots, to make room for the proposed church.

The financial and spiritual condition of the congregation is excellent, and St. Francis' bids fair to become one of the largest German-speaking parishes in Cleveland.

ST. GEORGE'S (LITHUANIAN) MISSION, CLEVELAND.

Among the polyglot Catholic population of Cleveland are about one hundred families who came here since 1890 from Lithuania, a Russian province, to escape the religious and civil oppression to which they were subjected in their native country. They are a hardworking and thrifty people, full of faith and simple piety. Not having a priest of their own language they attended Mass in the churches nearest to their homes. At irregular intervals Lithuanian priests came from the dioceses of Pittsburg and Detroit to attend to their spiritual wants. Finally, in August, 1895, they were organized as a congregation, under the direction of a priest of their own country, the Rev. Joseph Delinikaitis. He assembled his people for worship in the chapel of St. Peter's Church, the use of which was granted them by the rector, Father Westerholt. St. George was chosen as the patron of the congregation. In a short time they had all the requirements for divine service, which was regularly held in their temporary place of worship, until Father Delinikaitis left, in September, 1896. Lithuanian priests being very few in number in this country, St. George's congregation was without a pastor until the advent of the Rev. Joseph Maszotas, who received temporary charge of the congregation in March, 1898. This he retained until June, 1899, when he left the diocese. Since then they have been without a pastor. The Lithuanians purchased three lots on North Perry street on which to erect their own church, school and pastoral residence. The purchase price of the lots was $4,700, about half of which they have already paid out of their meagre earnings, most of them being poor, and gaining their livelihood by performing the most common labor. In the near future, as soon as they have their own pastor, who is expected in January, 1901, they will realize their fond hope, to have their own "roof-tree" as a congregation, and thus be in line with their fellow Catholics in Cleveland.

ST. JOHN BAPTIST'S (UNITED GREEK) CHURCH, CLEVELAND.

The first United Greek congregation in the Diocese of Cleveland, and in Ohio for that matter, was organized at Cleveland in January, 1893, the Rev. John Csurgovich being the first pastor thereof. He came directly from Hungary to Cleveland at that time. For over a year its members worshipped in St. Ladislas' Church, having separate services according to the Greek rite, the Slovak language being used instead of Latin. Father Csurgovich found located in Cleveland about one hundred families of his countrymen who belonged to the United Greek branch of the Catholic Church, and nearly all of the poorest class, financially. Under direction of Bishop Horstmann he purchased on January 22, 1894, a lot, 44 x 134 feet, on Rawlings avenue, for $600, and on it built a frame church of humble design. It was ready for use in April of the same year, and dedicated to St. John the Baptist. It cost about $1,000. Father Csurgovich left the diocese on September 10, 1896, and was succeeded by the Rev. Simon Szabo a few days later. He had the interior of the church remodeled and a sanctuary added to the edifice, thus increasing its seating capacity somewhat. During his pastorate he also held separate service for the Slovak Greek Catholics in the chapel of the Franciscan monastery. He left in April, 1898, and was succeeded by the present priest in charge, the Rev. Irenaeus Matyaczko, who (in 1900) built a frame school, with pastoral residence adjoining, at a cost of nearly $4,000.

ST. JOHN CANTIUS' (POLISH) CHURCH, CLEVELAND.

The rapidly increasing number of Catholic Poles in Cleveland necessitated the formation of a fourth Polish congregation, to give church and school facilities to the people of that nationality living in the "down town" district, and too far distant from the other Polish churches. The arrival of the Rev. Hippolit Orlowski, in April, 1898, enabled Bishop Horstmann to effect the organization of the much needed parish. Father Orlowski obtained the

ST. JOSEPH'S CHURCH, AND FRANCISCAN MONASTERY, CLEVELAND.

use of the Cathedral Chapel for services on Sundays and holydays, and in a short time had the satisfaction of seeing upwards of one hundred families in regular attendance. Meanwhile he made search for a suitable location on which to erect a church, school and pastoral residence.

Some friction arose while selecting a site pleasing to at least a majority of the congregation. Finally an ideal place was found at the corner of Professor and College streets. The property, consisting of two large lots, 132 by 132 feet, had on it a large frame building, in excellent condition. It was formerly the car barn of the South Side street railway. The property was secured at a cost of $4,000, and was deeded to Bishop Horstmann in February, 1899. Immediately the work of transformation was begun and in a few weeks what was once a barn had now the appearance of a neat and cozy church, amply large, at least for some years, to accommodate the people identified with the new parish. Mass was celebrated in the transformed building for the first time on Palm Sunday, March 26, 1899.

That part of the two-story building along the rear end of the two lots was fitted up for a pastoral residence, school and sisters' house. In three months all these necessary adjuncts to a properly organized parish were ready for occupancy. The school was opened on September 11, 1899.

The attractive church was dedicated to St. John Cantius, by Bishop Horstmann, on Sunday, October 22, 1899, a vast multitude assisting at the ceremony. The congregation was obliged to go into debt for nearly all the property and outfit, but the well-known generosity of the Catholic Poles will cancel the debt, of about $6,000, in a very short time.

ST. JOSEPH'S CHURCH,

CLEVELAND.

The Rev. John H. Luhr, founder of St. Peter's parish, felt the necessity of starting another school, besides St. Peter's, for the convenience of children living in the southerly part of the city. He foresaw that his parishioners there resident would be unwilling to send their children to the school adjoining the parish church,

because of the great distance to be traveled, and that these would find their way to the public school, and perhaps to apostasy. To prevent this evil, the zealous priest opened a school in a private house, rented for the purpose, on Irving street, in September, 1855. Through the energy and ability of its teacher, Miss M. Hengge, the school prospered to such a degree that the number of children at the close of the second year exceeded one hundred. This success gave encouragement to the people, and in 1857 they erected a school house of their own, at the corner of Orange and Irving streets. But a church was also badly needed, as many adults remained away from their religious duties altogether, owing partly to the long distance to St. Peter's Church. To remove all excuse for neglecting Mass, Father Luhr, with the consent of Bishop Rappe, placed an altar in one of the school apartments, where his assistant, the Rev. William Bally, celebrated Mass on Sundays and holydays from July to November, 1857. The good results of this arrangement soon became manifest. In spite of the inconvenience and poverty of the place, the number of people present at the Holy Sacrifice steadily increased. When Father Bally was transferred, Bishop Rappe was asked for permission to form a new congregation. His consent was readily given. Thereupon, in May, 1858, the families living in the southern part of St. Peter's parish separated, and under the patronage of St. Joseph, organized as a distinct congregation. The Rev. Anthony Krasney attended it from St. Peter's as a mission until 1862, when he was appointed its first pastor. Under his direction a lot (100 by 170 feet), situated at the northeast corner of Woodland avenue and Chapel street, was bought of Philo Scoville, and a frame church built thereon. Bishop Rappe blessed the foundation on November 2, 1862. In the following year a new school house of brick was erected, a lot of thirty-six feet having previously been added to the church property for that purpose. The priest's house, also of brick, was built in 1864.

About this time an important change took place. The Rev. A. Krasney not being able, under existing circumstances, to satisfy the wants of the congregation, Bishop Rappe asked the Franciscan Fathers of Teutopolis, Ill., to take charge of St. Joseph's Church. After considerable correspondence and consequent delay Bishop

Rappe's repeated offer was accepted in 1867, when two Franciscan Fathers, the Revs. Capistran Zwinge, O. F. M., and Dominic Droessler, O. F. M., took charge of St. Joseph's. They labored zealously in their new field, and though having to overcome many obstacles, their efforts for the souls entrusted to them were blessed abundantly.

Soon the old frame church and priest's house became too small. A monastery and chapel were built in 1868, at the corner of Chapel and Hazen streets. On October 12, 1869, the cornerstone of the chapel was laid by Bishop Rappe, and in the following year, November 13, it was consecrated by Bishop Toebbe, of Covington, Ky. Plans were now drawn by architects Cudell and Richardson for a brick church to replace the frame structure. But owing to his many and arduous labors in his former capacity as missionary priest, the health of the pastor, Rev. P. Capistran, was unequal to the task of building a church. His declining health caused him to return, in 1871, to Teutopolis, Ill. He died at Chicago, Ill., on July 24, 1874. Father Capistran was replaced in the pastorate of St. Joseph's by the Rev. Kilian Schloesser, O. F. M., who soon commenced the new church according to the above mentioned plans. On invitation of the Very Rev. Edward Hannin, the administrator of the diocese, Bishop Toebbe, of Covington, laid the cornerstone of the new edifice, October 26, 1871. Two years later, October 5, 1873, the present grand church was dedicated by Bishop Gilmour. It is built in pure Gothic, with clere-story. It has a frontage of ninety feet on Woodland avenue, and extends on Chapel street one hundred and sixty feet.

Father Kilian Schloesser now made every effort to reduce the large debt, contracted in the erection of the church. He succeeded, by prudent economy and careful management, in diminishing it considerably each year. In this he was greatly assisted by the St. Agatha's Insurance Society, which lent its earnings to the church without interest.

In July, 1885, Father Kilian was succeeded in the pastorate of St. Joseph's by his assistant, the Rev. Alardus Andreschek, O. F. M. During the same year the beautiful high altar, designed by Brother Louis, O. F. M., and executed under his direction, was blessed by Mgr. F. M. Boff, V. G. In 1888, the Rev. Theodore

Arentz, O. F. M., succeeded Father Alardus, and the Rev. Boniface Depmann, O. F. M., was appointed his assistant. Two years later the church was artistically frescoed and furnished with a steam heating apparatus. In 1892, the outfit of the sanctuary was completed by the addition of two fine side altars, also designed by Brother Louis, O. F. M. In August, 1897, the Rev. Benignus Schuetz, O. F. M., was given pastoral charge of St. Joseph's, Father Theodore having at that time been elected Provincial of the Franciscans belonging to the Province of the Sacred Heart. Father Boniface was relieved by the Rev. Matthew Schmitz, O. F. M., in the duties of assistant, in January, 1899.

As early as 1893 the completion of the church spire had been discussed. But, owing to the financial depression then and for some years following, its completion had to be postponed to a more favorable time. This came at last in the spring of 1899. The same architects who drew the plans for the church drew them also for the spire, which was completed in the fall of the same year. It ranks among the tallest and most beautiful spires in Cleveland. On Sunday, October 22, 1899, Bishop Horstmann blessed three fine bells for this church, the largest weighing four thousand pounds. On the same day the splendid organ, which practically had been rebuilt, was blessed and used for the first time.

St. Joseph's Church is now complete in every respect, and is justly classed with the best and most costly churches in the city and Diocese of Cleveland. As stated in the beginning of the sketch, the school was opened before the parish was organized. At all times the best interests of the parochial schools were kept in view. Until 1875 they were taught by lay teachers. From 1875 until 1889 the Ladies of the Sacred Heart of Mary had charge of the girls. From 1875 to 1885 two Franciscan Brothers taught the boys. In the latter year, the present teacher and organist, Mr. Aloysius Pfeilschifter, was given charge of the large boys' school, and in 1889 the Ursuline Sisters were entrusted with the girls and the smaller boys. At present (December, 1900), the school is attended by three hundred and forty pupils. For a number of years prior to 1885, the two school buildings were found inadequate. In fact, the building used by the boys was condemned as unsafe. It stood to the rear of the church and lacked modern

equipments. The Franciscan Fathers proposed to Bishop Gilmour to sell to St. Joseph's parish their monastery property, located at the corner of Chapel and Hazen streets, and to take in exchange, as part of the purchase price, the lots on which stood the school buildings. The object of this offer was to enable the parish to fit up as a parochial school the monastery, and so secure, at a comparatively small cost for the necessary transformation, an excellent building, with ample grounds, comprising half a block. At the same time also the Fathers could thus put into effect a long cherished plan—to have their monastery immediately adjoining the parish church. Bishop Gilmour and the parish councilmen considered the proposition with favor, but he died before anything definite was or could be done in the matter. Within a short time after Bishop Horstmann came to Cleveland, the proposition was revived, and at once accepted by him. The exchange of the two properties in question was effected in June, 1892, the parish agreeing to pay $12,500 for the monastery and grounds. The former was remodeled into a very commodious school during the early part of the following year, and in 1894 the monastery chapel was transformed into a fine parish hall, all at a cost of about $4,000. At the same time the present monastery, immediately north of and adjoining the church, was built. With the above mentioned changes, St. Joseph's came into possession of excellent school facilities, and now has all its parish wants supplied, with but a trifling debt remaining. The Rev. Bernard Wewer, O. F. M., the present pastor, has been in charge since September, 1900.

ST. LADISLAS' (SLOVAK) CHURCH,

CLEVELAND.

Prior to 1885, the Slovak Hungarians in Cleveland had no separate church organization, owing to lack of numbers. In that year it was found advisable to organize them as a mission congregation, as now they had increased considerably in numerical strength. To the Rev. Stephen Furdek was entrusted the work of forming the new congregation, to be composed of two elements—Slovaks and Magyars, both of Hungarian origin. From June,

1885, to December, 1888, they had a regular Sunday service at 6.30 a. m. in the chapel of the Franciscan monastery, one of the Franciscan Fathers saying the Mass, and Father Furdek preaching the sermon. In June, 1888, Bishop Gilmour authorized Father Furdek to purchase a lot, for church purposes, at the corner of Corwin and Holton avenues. An additional lot was bought in November of the same year, both costing nearly $3,000. On the first lot a frame church, 40 x 70 feet, was erected. It was dedicated to St. Ladislas by Bishop Gilmour, on Sunday, December 2, 1888. Till the completion of the school proper, in 1891, a part of the church was used for school purposes. Thus, from the very beginning of the congregation the school was an integral part of the parish. The Rev. John Martvon was given the pastoral charge of St. Ladislas' in July, 1890, thus relieving Father Furdek, who during all this time was also pastor of the large Bohemian congregation of Our Lady of Lourdes.

Owing to dissensions in the parish, Father Martvon left his charge and the diocese in September, 1892. The Rev. Wenceslas A. Panuska was appointed his successor on September 27, following. Father Panuska had a number of necessary improvements made in and outside the church, shortly after he took charge of the parish. The Slovak-Hungarians living near the center of the city asked permission, in 1893, to organize as a separate congregation, as they found St. Ladislas' Church too far distant from their homes. The petition was granted and the organization of St. Martin's Church, on Henry street, was the result. This separation diminished the numerical strength of St. Ladislas' considerably, and in consequence much dissatisfaction arose, as those remaining felt they could hardly carry the church debt and meet the running expenses of the parish. But in a short time this feeling was allayed. In February, 1894, Father Panuska was appointed pastor of St. Martin's Church. The Rev. Francis Jiranek succeeded him as pastor of St. Ladislas', but he remained only until August of the same year. The parish was then attended from St. Martin's as a mission, by Father Panuska about four weeks, when, on September 15, the Rev. Peter M. Cerveny was appointed resident pastor, and has since then remained in charge. He inaugurated and brought to completion a number of improvements in and

around the church, and a fine pipe organ was bought shortly after his arrival. Later on the altars were repainted and ornamented in good taste.

In 1898 the school house was removed from its location, fronting on Corwin avenue, to the rear of the church, and the few rooms in the same building, that served as a temporary residence of the pastor, were remodeled for school purposes by taking out the partitions. Thus two additional and commodious school rooms were gained—four rooms in all being now occupied. The school is in charge of three Ursuline Sisters.

On the plat of ground now vacated by the school building a much needed pastoral residence was built at a cost of about $3,500. It is a handsome frame structure and has all the modern conveniences. It was completed in December, 1898.

The people of St. Ladislas' parish having generously responded to every call on their limited means, now have the satisfaction of possessing a neat, well-appointed church, a well-equipped school, attended by one hundred and fifty children, a handsome pastoral residence, and a fine plot of land, with a debt of only about $3,000.

ST. MALACHY'S CHURCH,

CLEVELAND.

St. Malachy's congregation was organized in November, 1865. It was formed out of the eastern section of St. Patrick's parish. The present rector of the parish, the Rev. James P. Molony, was appointed its first pastor. Until December, 1868, the congregation had services in St. Mary's on the Flats.

On Pentecost Sunday, June 10, 1867, the cornerstone of the present church, located on the south side of Washington street, was laid by the Very Rev. Vicar General Caron. On Sunday, March 5, 1871, Archbishop Purcell dedicated the church, although Mass had been celebrated in it since Christmas, 1868. The church had then just been enclosed. During 1870 the interior of the brick edifice was completed. St. Malachy's Church, when completed, was surmounted by an electric cross on the pinnacle of the spire. This cross was the first and last object in Cleveland visible

to approaching or receding sailors on Lake Erie. In December, 1876, the spire was blown down and has never been rebuilt.

Between 1896 and 1897 the church was thoroughly renovated. The original stained glass windows being very dark and having served their purpose for over twenty years were replaced in 1896, and the church as a consequence was much brightened. The church seats about 900, and contains a number of beautiful statues, notably a very fine Pieta.

In 1867 St. Malachy's built its first school, a rented building having served the purpose prior to that time. In 1871 the present boys' school (formerly a public school) was purchased at a cost of $10,000. The boys were taught by lay teachers and Ursuline Sisters until November, 1893, when the Christian Brothers took charge of the school. They have conducted it since then with great success.

The girls' school was from the beginning in charge of the Ursulines, and has been remarkably successful, no less than fifty-one of its pupils having taken public school teachers' certificates. Many of them also passed at once into the public schools of Cleveland and proved most efficient teachers. The present girls' school building was erected in 1885 at a cost of $20,000.

The following priests have been curates at St. Malachy's: The Revs. T. M. Smyth, M. P. Kinkead, W. J. Fitzgerald, F. M. Scullin, J. Hannan, E. M. Ryan, A. R. Waldron. The present curates are the Revs. John MacHale (since October, 1889) and John Kelly.

The following self-explanatory statement, published recently, shows the amount expended by St. Malachy's for its parish property and buildings:

"Cost of St. Malachy's property on which the church is built, and lots east and west adjoining	$ 15,000.00
Pearl street boys' school property	10,000.00
Rectory	17,000.00
COST OF BUILDINGS.	
Church and requirements, protection wall, steps and outside expenses	70,000.00
Girls' school, with outside expenses	20,000.00
House and lot, with addition and improvements—residence of the Brothers	5,800.00
Total	$137,000.00"

ST. MARY'S SCHOOL CLEVELAND

ST. MARTIN'S (SLOVAK) CHURCH,

CLEVELAND.

In 1893 a considerable number of Slovaks living west of Willson avenue and in the northern part of Cleveland, asked Bishop Horstmann for permission to leave St. Ladislas' congregation, and form a separate congregation. They gave as a reason, in support of their petition, that they lived too far distant from the church with which they were then affiliated. Their petition was granted, and under the direction of the Rev. Wenceslas A. Panuska they purchased the German Evangelical meeting house, a frame structure, on Henry street. The purchase also included two lots, with frame residence thereon. The property was bought on June 15, 1893, for $6,000. The meeting house was soon transformed into a church, at considerable expense, and was dedicated to St. Martin by Bishop Horstmann. In September of the same year a parish school was opened and soon filled with the children of the parish. St. Martin's was attended as a mission, from St. Ladislas' Church, by the Rev. Wenceslas A. Panuska till January, 1894, when he was appointed its resident pastor. In June, 1896, he was succeeded by the Rev. Aloysius Kolar, under whose direction another frame school was opened to meet the demands of the increasing attendance. He also enlarged the church by adding a sanctuary, increasing the seating capacity considerably. In June, 1899, Father Kolar was succeeded by the present pastor, the Rev. Wenceslas J. Horak. The parish school is now in charge of two Sisters of St. Joseph. The congregation numbers about two hundred and fifty families.

ST. MARY OF THE ASSUMPTION CHURCH,

CLEVELAND.

For some years previous to 1853 the Catholic Germans of Cleveland had separate services in old St. Mary's Church. The Sanguinist Fathers, Revs. J. Ringele and M. Kreusch, attended to their spiritual wants from 1848, till the advent of the Rev. John H. Luhr, who came to Cleveland in February, 1853, and was appointed their first resident pastor. In November, 1854, the

Catholic Germans, living on the West Side (then known as Ohio City), separated from those on the East Side and were organized as a congregation under the patronage of St. Mary of the Assumption. Bishop Rappe appointed the Rev. John J. Kramer as their pastor and assigned them the above mentioned Church of St. Mary's on the "Flats." The Rev. F. X. Obermueller succeeded Father Kramer, in September, 1857, and remained in charge till August, 1861. He purchased part of the present church property. He was succeeded by the Rev. Jacob Hamene, who remained only until the following March. His successor was the Rev. Stephen Falk, who commenced the present church, at the corner of Jersey and Carroll streets, in September, 1863. Bishop Rappe dedicated it, on September 13, 1865. The building is a plain, brick structure, 67 x 137 feet, but its interior is quite attractive, being beautifully frescoed, and furnished with three very fine altars, pulpit, organ, pews, etc.

A parochial school was attached to the church from the time of its organization. Father Obermueller enlarged it to four divisions in 1859, and put it in charge of two Brothers of Mary and two Ursuline Sisters.

In order that Bishop Gilmour might put into effect a long cherished plan, viz., to establish a college for boys, under the direction of Jesuit Fathers, and at the same time to give the latter a position in Cleveland in connection with parish work, Father Falk voluntarily and most generously resigned the pastorate of St. Mary's, of which he had charge for over nineteen years. His resignation took effect in July, 1880. During all these years at St. Mary's he labored unselfishly and without ostentation for the best interests of religion, of his parish, and especially of its schools. He left St. Mary's without a dollar of debt, and in excellent condition both temporally and spiritually. For this St. Mary's owes him a debt of gratitude. After a short respite he took charge of the congregation at French Creek, where, after another long term of hard work for religion and his kind, he died most edifyingly on August 26, 1899.

In July, 1880, St. Mary's parish was assigned to the Jesuits, with the Rev. Michael Zoeller, S. J., as pastor. Under his direction the present beautiful spire was built. In June, 1886, he was

ST. MICHAEL'S CHURCH, CLEVELAND.

succeeded by the Rev. John B. Neustich, S. J. He had many improvements made in and about the church, during the next four years, including also a fine pipe organ, which cost nearly $5,000. On November 16, 1893, the church was greatly damaged by fire. The loss, however, estimated by the adjusters at a little over $15,000, was promptly paid by the insurance companies. The damaged church was at once repaired and put into better condition than it was before the fire.

Father Neustich was succeeded by the present pastor, the Rev. Victor Scheppach, S. J., in July, 1894. In the following spring the brick pastoral residence and school buildings were torn down, to make room for a much needed school of larger proportion, which cost about $36,000. The foundation was begun in June, 1895, and so rapidly was the work pushed that the handsome edifice was ready for occupancy in February of the following year. It is one of the finest schools in the diocese, and can accommodate at least 600 children. It has ten class rooms, a large elegant parish hall in the top story, with society rooms and library in the basement. It has all the modern equipments, and is equal to the best public school buildings in its appointments. It is justly the pride of the pastor and his generous people. Four Brothers of Mary and five Ursuline Sisters successfully conduct the school, which is attended by about 500 pupils.

St. Mary's has also a club house for the use of young men—spacious, attractive and well equipped. It is a two-story frame building. Above are large reading rooms, and rooms for social gatherings; below is a fine bowling alley. The use of the club house is restricted to members of the Young Men's Sodality, and each member must be a monthly communicant.

ST. MICHAEL'S CHURCH,

CLEVELAND.

Previous to 1881 very few Catholic German families had settled in the southwestern part of Cleveland. But in that and subsequent years their number was rapidly increased by immigration from Germany. They divided their parish affiliation with St. Joseph's and St. Mary's, according to convenience, though each of these churches was at a considerable distance from their homes.

Very soon these people expressed a desire to have a church and school of their own, as they and their children felt the distance to the above named churches was too great. The Rev. Michael Zoeller, S. J., pastor of St. Mary's, encouraged the people, and the result was that he, with a committee of laymen, called on Bishop Gilmour, who readily granted their petition, to establish a school, as a forerunner of the hoped for parish church. In July, 1881, a lot (130 x 130 feet) located at the northwest corner of Scranton and Clark avenues, was purchased for $4,000. Of this sum St. Mary's paid $3,000, as a gift to her parochial offspring. In the early autumn of the same year a frame school building, 30 x 60 feet, containing two rooms, was erected at a cost of $2,000. On January 12, 1882, the school was opened with an attendance of 155 children, taught by two Notre Dame Sisters. A temporary altar was erected in one of the school rooms, and Mass was celebrated there for the first time on April 12, 1882. Father Zoeller was the celebrant. In this room Mass was now celebrated by a Jesuit Father on Sunday and Wednesday, each week, for the convenience of the children, as also for the old people. So rapidly did the school attendance increase that before the lapse of one year additional school facilities had to be provided. This was done by erecting a two story frame building, the lower to serve for school purposes, and the upper as a temporary church. Whilst the building was in progress, under the supervision of Father Zoeller, the people of the still nameless mission were most agreeably surprised to learn that on July 15, 1882, Bishop Gilmour had appointed the Rev. Joseph M. Koudelka their resident pastor. He took charge of the great work before him, and although a total stranger to the people entrusted to his pastoral care he was cordially welcomed by them and received their hearty cooperation in his efforts toward the upbuilding of the parish. The mission ceased as such with the appointment of Father Koudelka, and was henceforth to be known as the parish of St. Michael the Archangel. The new pastor's residence was a small frame house, provided with only the scantiest outfit. By degrees both were improved so that the house, though small, was made comfortable, and served its purpose for over twelve years.

On Sunday, October 21, 1883, Bishop Gilmour dedicated the

above mentioned temporary frame church, which had been completed and most tastily decorated and furnished. Its interior was a revelation to all who had come to witness the dedication ceremony. The combination church and school, with furniture, etc., cost about $11,000, nearly half of the sum being a debt on the parish. Steadily St. Michael's grew in numbers and importance. It soon became evident that more property would have to be secured to meet the parish needs. This was done by purchasing in March, 1884, for $5,600, the lots (144 x 174 feet) located at the southwest corner of Scranton and Clark avenues, and immediately opposite the property bought in 1881.

In March, 1886, Father Koudelka was sent to Toledo, to take temporary charge of St. Hedwig's Polish parish, which had become disrupted; also to rebuild their church, which had been almost destroyed by fire. During his absence, till July 5, of the same year, the Rev. G. C. Schoenemann was the acting pastor of St. Michael's.

By this time a larger and a permanent church became almost a necessity. On invitation of Father Koudelka plans for an imposing edifice were submitted by a number of architects. Bishop Gilmour approved those of Architect Druiding, of Chicago, as the best. At a parish meeting it was resolved that the new church should be built of stone. On June 19, 1888, work on the foundation was commenced, Father Koudelka turning the first sod for the excavation. The foundation walls were brought up to the water table by the close of that year, and cost a little over $7,000. In the spring of the following year the contracts were let for the superstructure, amounting to $60,000, exclusive of the interior finishing.

On Sunday, July 7, 1889, Bishop Gilmour laid the corner-stone in presence of a vast multitude. He also preached an eloquent and impressive sermon on the occasion, Father Westerholt having preceded him in a German address of much force.

In 1890 the two spires were finished and the church was put under roof, thus completing the exterior of the splendid edifice. It was the intention of the pastor not to push the work of building any farther now, but to rest for some years, and meanwhile to reduce the debt thus far contracted, and to replenish the church

funds before completing the structure. However, the old adage: "Man proposes, but God disposes," was to be again verified. In the early morning of Monday, June 29, 1891, fire almost completely destroyed the temporary frame church and school, which had been erected eight years previous and served their purpose so well. The interior, and all the vestments and church ornaments, were either rendered useless or completely burned. The parish had lost its church home, and the school in the lower story was gutted by the flames. The loss was estimated at $15,000, with only $10,000 insurance, which was promptly paid. The Sisters of Notre Dame, living in the back part of the doomed building, barely escaped with their lives.

Father Koudelka and his people had now to begin anew the work commenced eight years previous. Every article necessary for divine service had to be again procured. Happily the new church was under roof, though without floor and windows—the mere shell of the edifice. At once a temporary altar and temporary pews were placed in the church, so that on the Sunday after the fire the congregation attended Mass for the first time in the new church—at least five years before the time set. On this occasion the congregation also voted in favor of rebuilding the frame edifice, but to change the upper story into a parish hall. It was also voted to finish the interior of the new church without further delay. The contracts covering the plastering, frescoing, etc., amounted to $17,000. As an evidence of the great generosity of St. Michael's congregation, composed mostly of laborers, with very few people of more than ordinary means, the writer here records the fact that during that year (1891) their contributions amounted to nearly $23,000! And that was but an average year.

The new church was ready for dedication in the fall of 1892. November 20 was set as the date for the impressive ceremony. It was performed by Bishop Horstmann, who was assisted by many priests. It was a day of unalloyed joy for Father Koudelka and his devoted and generous people. It was also a day on which was dedicated to Almighty God, and placed under the protection of the Archangel Michael, the most costly and beautiful church thus far erected in the Diocese of Cleveland, one which is justly ranked with the most splendid churches in the United States.

Want of space forbids the writer to go into a detailed description, as even many pages would not suffice to do it justice. The magnificent church is a monument to the pastor's untiring efforts to build a temple worthy of its sacred use, and which his own artistic taste splendidly adorned. It is no less a monument to his people, who of their slender earnings contributed most willingly to so noble an object. Pastor and people have just reason to be proud of this monument. It is to their glory, next to that of Him, who is tabernacled within its sacred precincts. On special occasions when the vast number of electric lights shine forth from altar and arch and dome, the interior, with its imposing outlines, and veritable art gallery of statuary and paintings, overwhelms the beholder with its splendor and magnificence.

The dimensions of the church are: length, 164 feet; width at transept, 100 feet; width, exclusive of transept, 90 feet; height of main spire, 232 feet, and of the second spire, 180 feet; height of center arch, 67 feet; and of the two side arches, 45 feet; height of the sanctuary, 72 feet. The architecture is the purest Gothic. The arched ceiling is supported by 12 graceful columns, adorned with arabesques and statuary. The sanctuary and aisles are covered with marble, and the wainscoting is also of marble. The seating capacity of the church is about 1500, and its cost is estimated at $150,000, of which at present (1900) only about $25,000 remains as a debt.

In 1895 Father Koudelka was given a three months' leave of absence to enable him to go to Europe for the benefit of his greatly impaired health. On his return, in November of that year, he found that his parishioners had built him a very much needed, well appointed and elegantly furnished frame pastoral residence, located immediately south of the church, on a lot that had been purchased before he left. It was a great and pleasant surprise for him, as he felt the need of better home accommodations than he had thus far, but to secure which he delayed, as he felt that he should first provide a decent place of worship for his congregation.

In conclusion the writer will state that St. Michael's ranks with the best organized parishes in the city and diocese of Cleveland. Its societies meet all the wants of its varied membership, its schools are in excellent condition, and everything that can be done is done for the best interests of the parish. A bond of affection unites the pastor and people of St. Michael's.

ST. NICHOLAS' (UNITED GREEK) MISSION,

CLEVELAND.

In February, 1898, a number of Slovak families, of the United Greek rite, and living chiefly in the neighborhood of the Ontario street market house, purchased the brick building (formerly a Protestant meeting house), located at the northeast corner of Woodland avenue and Perry street. They had the upper story fitted up in severely simple manner, as a place of worship, under the direction of their pastor, the Rev. Irenaeus Matyaczko. The property was secured without the knowledge of Bishop Horstmann, and its title vested, as it is now, in a board of "trustees."

Awaiting developments, the Rt. Rev. Bishop thought it best to tolerate for a time this abnormal condition, as it was brought about by ignorance, rather than by malice. At the present time (December, 1900), the "trustees" find that the property will have to be sold, as the people for whose benefit it was purchased are unable to pay for it. The purchase of the property also caused a rupture between the pastor and congregation, the former seeking, without avail, however, to put the latter in harmony with the laws of the diocese regarding the manner of holding church property. The Rev. Matyaczko finding his efforts fruitless, asked to be removed, which was done in July, 1900. He was then appointed resident pastor of St. John the Baptist Church, which he had attended from St. Nicholas' as a mission since April, 1898.

The present pastor of St. Nicholas' congregation, the Rev. P. Keshelak, has had charge since August, 1900.

ST. PATRICK'S CHURCH,

CLEVELAND.

Prior to the erection of St. Patrick's Church in 1854, St. Mary's on the "Flats," and later St. John's Cathedral, were the only churches in Cleveland for the accommodation of the English-speaking Catholics of the city. When St. John's Cathedral was built, those living west of the Cuyahoga river found the distance to church too great and the school accommodations for their children insufficient. Hence, on July 2, 1853, with the consent of Bishop

ST. PATRICK'S CHURCH, CLEVELAND.

Rappe, two lots were bought on Whitman street, for $650. Under the direction of the Very Rev. James Conlan, V. G., who was appointed to take charge of the congregation now to be organized, steps were immediately taken towards the building of a brick church and school. The work was pushed so rapidly that the new church was opened for divine service on the Sunday within the Octave of the Epiphany, 1854, though it was far from being finished interiorly. During the temporary absence of Father Conlan, the Rev. Michael Kennedy had charge of the congregation, from November, 1854, to September, 1855. He heightened and buttressed the walls, and finished the church and school. The church, a plain edifice, cost about $10,000. It was consecrated, and placed under the patronage of St. Patrick, by Bishop Young, of Erie, on Sunday, November 27, 1858, Archbishop Purcell preaching on the occasion. For more than ten years all the English-speaking Catholics of the West Side, or "Ohio City," as that part of the city was then called, belonged to St. Patrick's. To accommodate its rapidly increasing population with church and school facilities, St. Patrick's parish was divided from time to time and new congregations organized. St. Malachy's, St. Augustine's and the Annunciation are offshoots of St. Patrick's.

Notwithstanding these separations from the mother congregation, St. Patrick's Church again became too small. It was therefore proposed to build a larger church, and one that would be commensurate with the means of the congregation. Father James Conlan, who began the first church, did not hesitate to shoulder the responsibility and care connected with the building of the second church for his congregation. In July, 1870, several lots were bought, fronting on Bridge street, and abutting the church property fronting on Whitman street. Plans were prepared for the erection of a Gothic stone church of generous proportions. The foundation was begun in the early fall of 1870, and in August, 1871, Archbishop Purcell laid the cornerstone, the Rev. Richard Gilmour, then pastor of St. Joseph's Church, Dayton, preaching on the occasion. Father James Conlan, however, had not the happiness of seeing the completion of his great task, God calling him to his reward on March 5, 1875, after a long and faithful priestly career.

He was succeeded in the pastorate of St. Patrick's by the Rev. J. Vincent Conlan, who continued the work begun by his reverend cousin, whose faithful assistant he had been since 1855. Father J. V. Conlan was succeeded, May 1, 1877, by the Rev. Eugene M. O'Callaghan. During his pastorate of three years the heavy debt was considerably reduced, improvements were made in the school facilities, and a pastoral residence adjoining the new church was purchased.

A division of the parish having again become necessary, the extreme western portion was cut off in July, 1880, and formed into a new congregation—to be known as St. Colman's. Father O'Callaghan, having voluntarily resigned the pastorate of St. Patrick's, was appointed pastor of St. Colman's, the Rev. Timothy M. Mahony succeeding him at St. Patrick's, in August, 1880. He set to work at once to complete the interior of the church, which had been used in its unfinished condition during the summer months, since May 1, 1877, on which day Mass was celebrated in it for the first time. In February, 1881, the contract was let for plastering the church and furnishing it with pews, etc. The cost was $10,000. In the summer of 1887 the three handsome altars, that grace the sanctuary at present, were put in place. For the purpose of securing more ground for the pastoral residence, which was in need of enlargement, Father Mahony purchased in May, 1889, for $2,500, an additional lot, adjoining the parish property on the west. In the meantime he also made every effort to reduce the large debt contracted for the erection of the church. He was not spared, however, to cancel it, or to enlarge the pastoral residence, as he had hoped. On September 29, 1889, death's summons called him from a life of activity and incessant labor to eternal rest. His almost sudden demise was a great shock to his people. Until the appointment of Father Mahony's successor, his curate, the Rev. John Sheridan, was the acting pastor. On December 8, 1889, the Rev. Patrick O'Brien was appointed to fill the vacancy caused by the death of Father Mahony.

Fully realizing the urgent need of greatly enlarged and better school accommodations than those existing, Father O'Brien had plans drawn for a splendid school that would be a credit to St. Patrick's and an ornament to the city. The site chosen was the

one on which the old church and the school buildings stood—the old giving place to the new. In April, 1890, Bishop Gilmour approved the plans and gave permission to erect the school. It was ready for occupancy, and used for the first time, April 8, 1891. It was dedicated on Sunday, June 7, a vast multitude being present at the ceremony. St. Patrick's now had a school building second to none in the diocese, and as well equipped perhaps as any public school building in Cleveland. Its cost, with furnishings, etc., amounted to a little over $60,000. The parish hall located on the top floor of the building is the largest and finest of its kind in the diocese. Architecturally the school is worthy to rank next to the church, and its well nigh one thousand pupils need not be ashamed of it. They are justly proud of the splendid edifice generously provided for them. Brothers of Mary and Ursuline Sisters conduct the schools with excellent success. They have had charge of them almost since the organization of the parish, in the early fifties, when they were opened.

Father O'Brien's health having been seriously affected whilst he was in Europe, in 1893, on his return in November of that year, he asked to be relieved of the pastorate of St. Patrick's and to be assigned to a smaller charge. Bishop Horstmann granted his request and appointed him pastor of St. Ann's, Fremont. The Rev. James O'Leary succeeded him at St. Patrick's on November 19, 1893. After considerably reducing the debt contracted in building the school, Father O'Leary had the church frescoed, thoroughly renovated, and furnished with artistic stained glass windows in 1896—all at a cost of $7,000. In the following year he also had the pastoral residence modernized and greatly enlarged, and though a frame building, it has in point of size and convenience few superiors in the diocese. In 1898 the residence of the Brothers, in charge of the boys' school, was rebuilt at a cost of $4,000, and now fully meets its purpose. In 1899 Father O'Leary secured a fine pipe organ, at a cost of $3,600, with water power connection; also a splendid chime of eleven bells, which cost $4,900. They were solemnly blessed on Sunday, June 11, of the same year, and a few days later were placed in position in the church tower, whence their sweet tones are heard on festive occasions.

St. Patrick's is now provided with a church artistically finished and furnished. The following are its dimensions: Length, 130 feet; width, 70 feet; from floor to apex of nave, 63 feet; and the aisles, 35 feet. The plastering is a marvel of mechanical skill. The capitals were specially modeled for St. Patrick's, as also the corbels and other plastic ornaments. The altars, pews and chancel railing are in perfect harmony with the beautiful church.

Although the respective pastors of St. Patrick's did splendid work, their success depended in great measure on the efficient help given them by their curates. Following is a list of their names, and time of service: The Revs. J. Vincent Conlan (1855-75); John Sheridan (1873-90); Joseph J. Clarke (1889-92); Thomas P. Lamb (1890-93); James P. McCloskey (1894-97); F. J. Hopp (1897-98); Martin J. Regan (1898-99); and the present curates, Revs. Michael D. Leahy, since January, 1898, and John T. Moran, since June, 1900.

ST. PETER'S CHURCH,

CLEVELAND.

One of the landmarks of the city and Diocese of Cleveland is St. Peter's Church. In point of time it is the oldest German speaking congregation in the present metropolis of Ohio, and dates back to the days when the Forest City was still in its swaddling clothes. It was organized as early as February, 1853. The founder was the Rev. John H. Luhr, who just then had been transferred from Canton to Cleveland, to attend in the latter city to the spiritual wants of the Catholic Germans, who at that time attended divine service in old St. Mary's on the Flats, after the new Cathedral on Erie street had been opened. But the building and its location in the deep Cuyahoga valley were unsatisfactory to Father Luhr's parishioners, who, with few exceptions, lived on the surrounding bluffs and were loath to descend the steep hills and cross the meandering Cuyahoga to reach their place of worship in the Flats below. So the plan was conceived to build a church in a location more to their liking. Having collected some funds, Father Luhr purchased, March 10, 1854, on the southeast corner of Superior and Dodge streets, a plat of

ST. PETER'S CHURCH AND RECTORY, CLEVELAND.

ground 132 by 132 feet, at a cost of $8,000. The location in the East End of the then straggling town of Cleveland displeased the German-speaking Catholics on the West Side, who, after St. Peter's had been organized, continued to worship in the frame edifice on the Flats until their own church, at the corner of Jersey and Carroll streets, was ready for occupancy. Pending the completion of their first little church and school building the members of St. Peter's congregation had services for a time in the basement of the Cathedral on Erie street.

In the fall of 1854 the combination church and school, under the patronage of St. Peter, was ready to be occupied. It was a handsome brick structure, about 40 x 80 feet, and consisted of two stories, surmounted by a belfry. The first floor was used for a church, the upper story served partly as a parochial school and partly as the priest's residence.

Among the pioneer members of that early period we find such familiar names as Henry Kramer, H. Detmer, Henry Beckmann, John Wagner, M. Treiber, J. TePas, A. Alten, Herman Beckmann, Philip Schmidt, J. Hackmann, Gerard DeWitt, Joseph Miller, John Hebler, Joseph Sieberling, Michael Groh, Anton Diehl, Benedict Rosenfelder, E. Barzen, J. Brickel, F. J. Neracher, A. Mehling, C. Reif, V. Schaab, J. Kaiser, M. Druckenbrod, J. Harks, Matthew Wagner, P. Edam, J. Demming and M. Dilhoefer.

The congregation rapidly increased in numbers, so that additional room had to be provided for the large number of children desirous of a parochial school education.

About the year 1856, a two-story brick house was built on Dodge street on a lot bought June 18, 1856, of George C. Dodge, for $1,000, and adjoining the large vacant corner reserved by Father Luhr for a permanent church to be eventually erected.

In the following year the present St. Peter's Church was built. Ground was broken in the summer of 1857, and the work pushed by the energetic pastor, so that the cornerstone was laid by Bishop Rappe, amid a vast outpouring of people, on August 16, 1857. A little over two years later the church was dedicated by Bishop Rappe, on October 23, 1859. Exclusive of altars, pews, pulpit, etc., the edifice cost $36,000. The great bulk of this amount was collected in small sums by Father Luhr, who in those pioneer

days was wont to go great distances on foot, wading through soggy fields and climbing rail fences, in an effort to obtain some distant Catholic's humble contribution toward the building of the church. During those days of pecuniary embarrassment, he went as far as Delphos and Cincinnati to collect among friends for his congregation in Cleveland.

In 1867, Father Luhr purchased of the Vanduzen & Tift Company, in Cincinnati, three large bells. They were blessed on February 10, of the same year, and ever since ring in merrily the Lord's Day, sending their melodious voices from the lofty belfry of St. Peter's, far over the surrounding city.

In the fall of 1863, Father Luhr engaged the services of the Brothers of Mary for the boys' school. The girls' department was in charge of lay teachers, until the advent of the Ladies of the Sacred Heart of Mary, whose services he engaged in September, 1864.

Although most zealous in looking after the temporal and spiritual interests of his congregation, Father Luhr, towards the end of his pastorate, was persecuted by a number of his parishioners, who less wise than meddlesome, resented the dismissal of a certain lay teacher. Subsequent events, however, showed that Father Luhr had good reasons on moral grounds to dispense with the services of the pedagogue, whose dismissal occasioned a rupture between the pastor and a portion of his people. But it was too late to undo the evil wrought by opposition on the part of some prominent members belonging to St. Boniface's Society. In course of the discussion this organization withdrew as a church society, and ever since its withdrawal in the latter part of the sixties, eked out a precarious existence. The ringleaders of the opposition to the priest all died miserably. One even committed suicide. But before these men were called to their account, Father Luhr, weary of opposition, resigned the pastorate of St. Peter's and withdrew to Cincinnati, in January, 1868, where Bishop Purcell placed him in charge of a large parish. There he died, August 2, 1872, a zealous, hard working, faithful priest to the last.

After the departure of Father Luhr for Cincinnati, the Rev. Francis Westerholt was appointed by Bishop Rappe to take charge of St. Peter's congregation. The new pastor made his appearance

on Sunday, January 19, 1868, and was publicly introduced by the Rt. Rev. Ordinary himself. A new era of prosperity was inaugurated with the administration of this exemplary and energetic priest.

In the spring of 1873, the contract was let for a spacious new school building. To make room for it, the first old two-story structure, built by Father Luhr in 1854, had to be torn down, and additional ground, 45 x 145 feet, was purchased of Henry Kramer, one of the pioneer members and special benefactors of St. Peter's congregation.

The new school was large and commodious, consisting of a basement and superstructure of two stories; the first floor containing two class rooms, a corridor, and, next to it, a handsome chapel, provided with an arched sanctuary and furnished with an altar, pipe organ, stations, etc. The second story was arranged for four school rooms, divided evenly by a corridor in the center. The extremities of the building contained the entrances and a hallway, with staircases leading to various portions of the building. The aggregate cost of St. Peter's school, as designed and built in 1873, amounted to $26,000. In September, 1874, the new school was ready for occupancy. To render the course of instruction more effectual a third room was added to the boys' department, taught by the Brothers from St. Mary's Institute, Dayton.

Up to this time the religious community, known as the Ladies of the Sacred Heart of Mary, on Harmon street, Cleveland, had charge of and taught the girls attending St. Peter's school (1864-1874). They were replaced by Notre Dame Sisters, known as the Coesfeld-Cleveland community. This branch of the Notre Dames was founded at Coesfeld, Westphalia, in 1850, with the approbation of the Rt. Rev. Dr. Mueller, Bishop of Muenster. Like so many other religious societies, this community of Sisters had to flee from Germany in consequence of the iniquitous May laws of 1872. At the suggestion of Father Westerholt, Bishop Gilmour invited them to the Diocese of Cleveland, and approved the plan of placing St. Peter's girls' school under their direction. Accordingly, three Notre Dame Sisters were employed for the first time in the Diocese of Cleveland at St. Peter's school September 1, 1874. They have since continued the good work of

the moral and intellectual training of the children of the parish with signal success. From their convent home, in the shadow of St. Peter's, these excellent Sisters have gradually extended their usefulness to various other schools, so that their arrival on American soil, on the 4th day of July, 1874, has proved a veritable blessing to the diocese at large, and St. Peter's Church in particular.

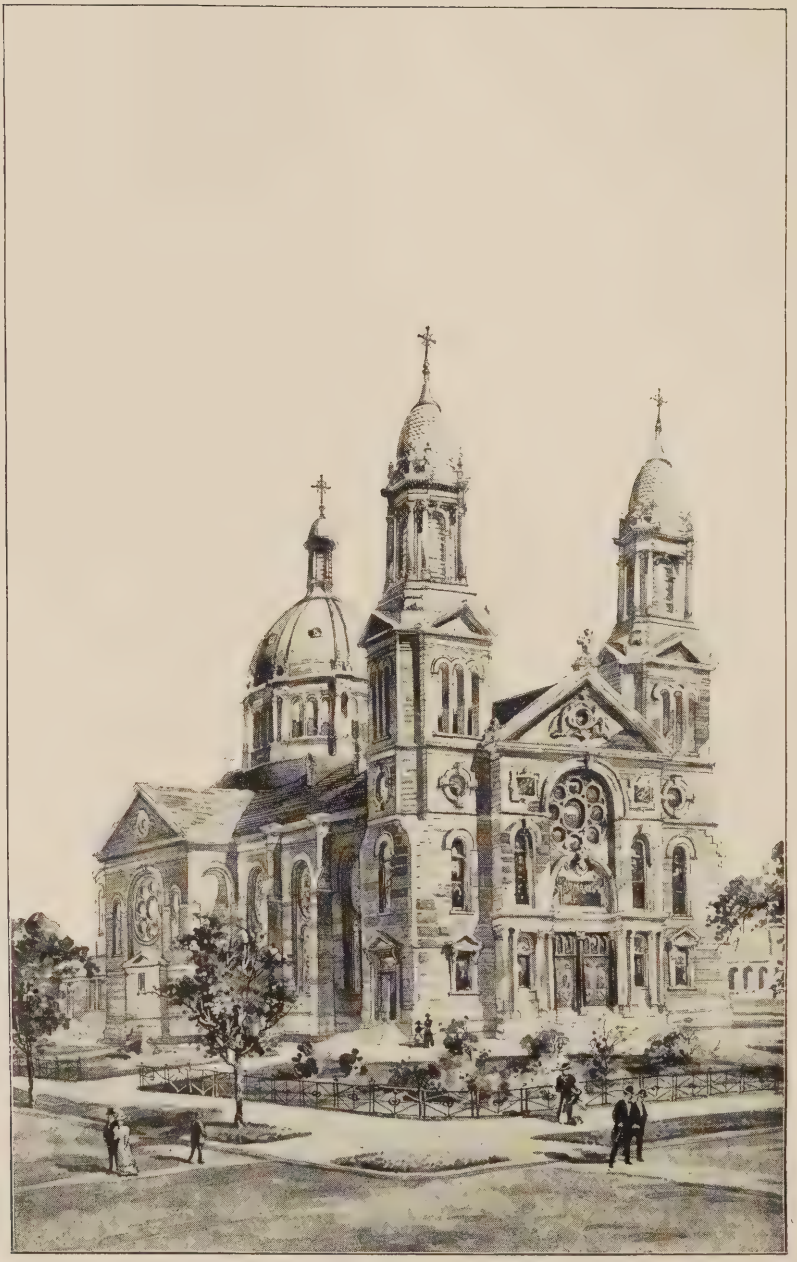
To provide a new dwelling for the Brothers of Mary, whose house had been sold to the Notre Dame Convent, a lot, 40 x 130 feet on Huntington street, adjoining the Sisters' property, was purchased in the summer of 1878 for $3,000. A frame building, formerly owned by the convent, was moved thereon, and arranged to serve as an abode for the Brothers.

During the following years Father Westerholt's efforts were directed toward the improving and beautifying of the interior of St. Peter's Church. The organ loft was enlarged in 1883; the following year a number of beautiful statues were purchased for the various altars, and in 1885 the whole interior of the church was frescoed and decorated. It was also provided with new stained glass windows, modern gas fixtures, and a variety of other church furniture.

In the summer of 1887 the priest's house, put up by Father Luhr, was torn down and replaced by a large commodious pastoral residence adjoining the rear of the church, at a cost of $12,000. In the same year a third story was added to St. Peter's school building, and arranged for a parish hall, containing a stage and other conveniences, at a cost of $10,000.

In the synod of January 3, 1889, St. Peter's congregation was the first mentioned among the nine principal churches of the diocese which Bishop Gilmour named as rectorates, with an irremovable pastor—the Rev. Father Westerholt being its first rector.

On November 20, 1896, after a few hours' illness, Father Westerholt passed to his reward. Amid a vast outpouring of parishioners, priests and friends, his obsequies, under the direction of Bishop Horstmann, were held in the church that had witnessed his priestly zeal for over a quarter of a century. To appoint a successor a concursus had to be held, in accordance with the regulations of the III Plenary Council of Baltimore.



ST. PROCOP'S CHURCH (1900), CLEVELAND.

The present rector, the Rev. Nicholas Pfeil, formerly of Holy Trinity congregation, Avon, received his appointment on May 10, 1897, and was publicly welcomed by the congregation in a reception given him at St. Peter's hall, on June 6, 1897.

During his administration a high school grade was added to the course of studies for the boys' department in September, 1899, and placed in charge of the Brothers of Mary.

To provide a suitable site for additional parochial structures in the future, a plat of ground, 102 x 150 in size, at the corner of Superior and Huntington streets, was purchased on January 16, 1900, for $8,670.

In the following year the interior of the church was improved and the church illuminated with electricity. There are between four and five hundred lights artistically placed on columns, altars and dome, which when lighted reveal to good advantage the excellent paintings and architectural beauty of St. Peter's Church, and easily render it one of the most devotion inspiring sanctuaries in Cleveland.

A history of St. Peter's congregation would be incomplete without mentioning the curates who in their day zealously aided the pastors and rectors in the spiritual and temporal administration of the parish. Following is a list of their names and time of service: The Revs. Silvan Rebholz, August, 1870-72; Joseph Sproll, August, 1872, April, 1873; Theodore Litterst, 1873-76; Francis Senner, March, 1884, January, 1888; Jacob Christophory, a few months in 1888; John P. Kunnert, 1888-89; A. H. Schreiner, April, 1890, January, 1893; Henry J. Gerhardstein, January, 1893, June, 1898; Nicholas A. Hassel, present curate, since September, 1898.

ST. PROCOP'S (BOHEMIAN) CHURCH,

CLEVELAND.

Between 1872 and 1874 the Catholic portion of the large Bohemian element in Cleveland became so numerous that St. Wenceslas' Church—the first Bohemian house of worship in the city and located on Arch street—proved much too small for their accommodation. Besides, as many of that nationality lived in the

western and southern part of the city, they petitioned Bishop Gilmour for permission to erect a church nearer to their homes than St. Wenceslas', with which they were affiliated. The Bishop granted their request September 17, 1872, and authorized the Rev. Anthony Hynek, who had just then come to the diocese, to secure suitable lots, and build thereon a combination frame church and school. Four lots were secured on Burton street, a short distance south of Clark avenue, at an outlay of $3,200. Until the erection of their church, the congregation had regular service for two years in St. Mary's Church on the Flats. The building was commenced in the early spring of 1874. When completed a few months later it cost about $8,000. In September of the same year it was dedicated to St. Procop by the Very Rev. F. M. Boff, V. G., in the absence of Bishop Gilmour, then ill. In February, 1875, the Rev. Joseph M. Koudelka, at that time a deacon, was given charge of the congregation, the Rev. Leonz Zumbuehl, of the Seminary, or a Franciscan Father, saying Mass. This arrangement lasted until the ordination to the priesthood of the Rev. Mr. Koudelka, in October, 1875. Full of energy, and regardless of opposition shown by the infidel portion of the Bohemians, as well as by their vile papers, in which he was constantly attacked, Father Koudelka labored unceasingly for the welfare of his flock. He took special interest in the school, which he justly considered the hope of St. Procop's future. He also published a series of readers in Bohemian for his school. They are now used in all the Bohemian parochial schools in the United States. Under his skilful hands the church, exteriorly very plain, was made very attractive interiorly. During his pastorate he also added several lots to the church property, built a commodious pastoral residence, and neatly furnished the school, which was in charge of the Notre Dame Sisters. In June, 1882, Father Koudelka left for St. Louis, Mo., with Bishop Gilmour's reluctantly given permission, to take charge of the Catholic Bohemian paper, *The Hlas,* by request of all the Bohemian priests of the country. When he severed his connection with St. Procop's the parish was clear of debt, with its property in excellent condition. The Rev. Francis J. Antl had temporary charge of the parish for one year—till June, 1883, when, owing to his misman-

CHURCH OF ST. ROSE OF LIMA, CLEVELAND.

agement of its affairs, Bishop Gilmour found it necessary to remove him and at once to appoint the Rev. Stephen Furdek as pastor of the now disrupted parish. Father Furdek remained till the following January. In February, 1884, the people of St. Procop's were in open revolt against the Bishop because he removed the Rev. Antl, as also because the parish councilmen, who had become partisans of the Rev. Antl, and had stirred up the parish against the Bishop, refused to vacate in favor of another and duly elected board of councilmen. The result of this insubordination was that Bishop Gilmour closed their church and placed it under interdict. It so remained until Sunday, August 9, 1885, when the Rev. Anthony Vlcek was appointed pastor of St. Procop's, the rebellious parishioners having first made their submission to their Bishop and apologized for the grave scandal they had given. During the Rev. Vlcek's pastorate five lots were purchased, and the frame building on one of them was changed into a residence for the Sisters. In September, 1892, five Sisters of St. Joseph replaced the Sisters of Notre Dame in the parish school. In July, 1893, the Rev. Vlcek left St. Procop's, which was then attended by the Jesuit Fathers until the advent of the Rev. Wenceslas Koerner, in the month of August following. His pastorate was of short duration—only till June, 1896, but it was full of activity. He had the school put in good repair and secured two additional lots for a much needed church of larger dimensions which it was proposed to erect. His successor was the Rev. Wenceslas A. Panuska, under whose direction the present elegant stone church was commenced; its interior is yet unfinished. The cornerstone was laid on Sunday, September 3, 1899. It is hoped to complete the church within the next two years.

ST. ROSE OF LIMA CHURCH,

CLEVELAND.

The founding of a parish for the Catholics in West Cleveland and the adjoining hamlet of Lakewood had been discussed for some years before Bishop Horstmann was able to take steps towards the realization of their hopes. The territory was large and the Catholics there resident formed a small proportion of its

population. The extension of the street railway, with frequent service from the city to Rocky River, as also the opening of new allotments, offered inducements to quite a number of Catholic families to settle there during the last five years—since 1895. They and the earlier settlers felt that now the time had come to have a church and school of their own. The subject was again brought to the Rt. Rev. Bishop's attention, who not only considered it favorably but offered the committee which called on him, in October, 1899, every possible encouragement.

On October 29, 1899, the first meeting of the Catholics interested in the proposed new parish was held at St. John's Hospital. The representatives of nine families were present and effected a temporary organization. The membership increased later until forty families were represented by the organization, which assumed the name of "The Brownson Association." In order to forestall any difficulty that might arise in securing a site for church and school purposes, the Rt. Rev. Bishop suggested that the Association arrange for the purchase of suitable property, with his approval, and to hold the title until such time as he would be in position to assume it himself and appoint a resident pastor. On November 27, 1899, the property known as the Marshall homestead, located at the southeast corner of Detroit street and Fruitland avenue was purchased on mortgage security. The title was vested in William A. Manning, William Hendricks and Louise Obermiller as trustees of the Brownson Association, the trustees making a written declaration of their trusteeship, which ended as soon as the Rt. Rev. Bishop of Cleveland assumed the obligation entailed on them by said purchase—which was done a few weeks later. A part of the lower story of the fine brick mansion on the property was at once remodeled, so as to serve as a temporary church. On Christmas day, 1899, the Rev. Godfrey Schulte, S. J., celebrated Mass for the first time in the parlor of the above mentioned residence. It was a joyful day for the Catholics present.

The Rev. Ignatius J. Wonderly was appointed the first resident pastor. On January 14, 1900, he took charge of the new parish, which was placed under the patronage of St. Rose of Lima. Mass was now regularly said in the temporary chapel, which soon proved too small for the rapidly growing congregation.

ST. STANISLAS' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

Pending the remodeling of rooms in the rear part of the large building, to serve as a residence, Father Wonderly resided with the Manning family, on Grace avenue. In the spring of 1900 he took possession of his comfortably furnished home.

After mature deliberation it was decided by the parish to build a temporary frame church, and to use the old building for a school and the pastoral residence, thus providing the necessary buildings without overburdening the parish with debt. Work was at once begun on the new church, and on July 29, 1900, the people of St. Rose's parish had the happiness of assisting at Mass for the first time in the new and very attractive edifice. It was dedicated on December 2, following, by Bishop Horstmann.

Considering the valuable church property (estimated at over $11,000, exclusive of the church) and the comparatively small number of Catholics within the limits of the parish—all the territory west of Boulevard and Wellington avenues and north of Lorain street—great credit is due the promoters of the enterprise. Among the prime movers of the great undertaking, who gave it not only their moral but their financial support, as well, Mr. and Mrs. William Greif and the Misses Obermiller deserve special mention. The former paid one-fourth of the actual cost of the church, and the latter contributed most generously towards the purchase of the property and the erection of the church.

In September, 1900, a parish school was opened and placed in charge of the Sisters of St. Joseph. Thus within one year St. Rose's parish has taken its place among the many flourishing parishes of Cleveland, with brightest prospects for its future.

ST. STANISLAS' (POLISH) CHURCH,

CLEVELAND.

The year 1868 marks the beginning of the Catholic Polish immigration to Cleveland. It was then that a few families of that nationality settled in the "Forest City." By the end of 1873 their number so increased that Bishop Gilmour found it necessary to organize them into a separate congregation. As they were too poor, and too few in number, to build their own church, the Bishop gave them the use of St. Mary's Church, on the Flats. He also

commissioned the Rev. Victor Zareczny, pastor of St. Adalbert's Polish Church, at Berea, to look after their spiritual interests, which he did from December, 1873, until October, 1877, when the Rev. John A. Marschal was appointed their first resident pastor. This position he held until January, 1879, when he left the diocese. The Rev. Wolfgang Janietz, O. F. M., succeeded Father Marschal. By this time St. Mary's Church on the Flats had become unfit for use, and as the Poles were still unable to build their own church, Father Janietz obtained for them the use of the Franciscan Monastery Chapel, on Hazen street. In August, 1881, he also secured a church and school site, at the corner of Forman and Tod streets, in South Cleveland, where most of the Poles had settled, to be in close proximity to the rolling mills, where many of them had found employment. The property cost $3,000, and comprised thirteen lots, forming a square plat of land, with ample room for all the parish buildings. On the east side of these lots Father Janietz had a plain frame building erected, in size 35 x 86 feet. The upper story served as a temporary church, and the lower story as a school. The building cost $4,600. It was dedicated to St. Stanislas by Bishop Gilmour, on Sunday, November 13, 1881. From the Franciscan Monastery Father Janietz attended most faithfully to his pastoral charge—then numbering about 200 families—until August, 1883, when he was relieved of it by the appointment of the Rev. Anthony F. Kolaszewski, who had been ordained a few weeks previous.

Under the direction of the Rev. Kolaszewski the present pastoral residence was built in the fall of the same year, at a cost of $2,000. He also had the frame church enlarged in the following year, at an outlay of $1,500, to accommodate his rapidly increasing parish.

In August, 1886, the foundation for the present magnificent church (85 x 200 feet) was begun, and the church enclosed during the following year. Steadily it neared completion, until it was ready for dedication on Sunday, November 15, 1891. The Rt. Rev. F. M. Boff, administrator of the diocese, dedicated this splendid temple to St. Stanislas. It is the largest and one of the most beautiful churches in the diocese. It has two spires, each 232 feet in height, and its architecture is pure Gothic. It cost nearly

ST. STEPHEN'S CHURCH (INTERIOR), CLEVELAND.

$150,000, inclusive of altars, pews and statuary. In June, 1892, Bishop Horstmann was obliged to remove the Rev. Kolaszewski from the pastorate of St. Stanislas'. The reader is referred to pages 172-176, in this volume, for the cause that led up to the Rev. Kolaszewski's removal, and its sad and scandalous consequences. The Rev. Benedict Rosinski, present pastor of St. Stanislas' Church, succeeded the Rev. Kolaszewski in June, 1892, and soon found that he had to face a debt of a little over $100,000 —far beyond what he and his congregation supposed it to be. The actual debt had also been kept from the knowledge of the Bishop. Father Rosinski felt the great weight of his burden, but trusting to the well known and much tried generosity of his people he set manfully to work to gradually reduce the great debt. In this he has succeeded admirably, so that at the present writing it is within easy reach and will soon be cancelled. The parish is now in excellent condition; peace and harmony prevail.

The parish school was opened simultaneously with the first church, and has ever since been under the watchful care of painstaking Sisters of St. Francis, of whom nine are now in charge. A male teacher has charge of the larger boys. The attendance is about 1,000 pupils.

The following priests have filled the position of curate at St. Stanislas' Church: The Revs. J. Maszotas, W. J. Horak, P. M. Cerveny, J. Kulla, G. Kraus, C. Ruszkowski, J. Machnikowski. The present curate is the Rev. L. Kuzius.

ST. STEPHEN'S CHURCH,

CLEVELAND.

St. Stephen's Church is located on Courtland street, between Lorain and Bridge streets. The church property consists of a strip of land 270 feet north and south on Courtland street, 200 feet on Scott street, and covers the intervening lots, east and west, from Courtland to Scott street.

The formation of St. Stephen's parish dates back to 1869, when that of St. Mary's of the Assumption was divided by apportioning to the new parish all the Catholic Germans living between Harbor street and the city limits to the west. In the above men-

tioned year the Rev. Stephen Falk, pastor of St. Mary's, had a two story brick building erected on a site about the centre of the present church property. The upper story served from 1870 to 1876 as a chapel, or temporary church. The lower story was divided into school rooms. In April, 1870, the Rev. Casimir Reichlin, present rector of St. Stephen's, was ordained to the priesthood, and a few weeks later the Very Rev. Administrator Caron directed him to take charge of the new parish. It grew rapidly, thus making better church and school accommodations a necessity. Father Reichlin, shortly after his installation as pastor, began to collect funds for the needed church. Its cornerstone was laid by Bishop Gilmour on Sunday, September 7, 1873. Shortly after this came the great financial panic, which blighted the entire country and paralyzed every enterprise that needed money for its success. In consequence of this fact, work on the new church was greatly retarded. A little was done each year, however, between 1874 and 1881, partly by means of money actually contributed and partly—in fact chiefly—by borrowed money. Although the interior was unfinished, services were held in the new church for the first time on July 2, 1876. Five years later the church was plastered and frescoed. It is of Gothic architecture, cruciform, and is built of cut stone. It has also a beautiful array of stained glass windows. The following are the dimensions of the imposing edifice: Length, 165 feet; width of the nave, 75 feet; width of the transept, 91 feet; height from floor to apex of ceiling, 50 feet. On Sunday, November 20, 1881, Bishop Gilmour dedicated the church. In the afternoon the Bishop also blessed the large bell which has since been in use. It was donated by the family of John Schmiedbauer. It was a day of just rejoicing for the pastor who, in the face of grave financial difficulties that cost him much worry, had now the satisfaction of adding another beautiful temple to the many that grace the Diocese of Cleveland. It was no less a day of joy for his people, whose generosity made it possible to put into effect the plans for their church, as conceived by their pastor.

After an intermission of a few years Father Reichlin had other important improvements added to the church. Among these was the present splendid organ, which was secured in 1886, at a cost

of $4,200. Two years later the present system of steam heating and ventilation was introduced, at an outlay of nearly $8,000.

In the spring of 1893 the interior of the church was thoroughly renovated by artistic frescoing. A new high altar, two side altars, pulpit, also niches and canopies for sanctuary—all of white oak—were placed in position. A splendid array of twenty-six statues, and Stations of the Cross, were imported from Europe, adding much to the beauty of the attractive interior. The carving on the altars, pulpit, etc., is of unsurpassed workmanship. The stained glass windows that now add lustre to the church were also placed in position during the same year, as was also the communion railing of burnished brass with Mexican onyx top. The aisles and sanctuary are laid with marble tiling.

All these improvements, with an additional sacristy, cost about $35,000. The interior, and especially the sanctuary, are most attractive, and yet not overloaded with ornamentation. With the exception of the tower, as yet unfinished, St. Stephen's Church is complete in every detail, and it has a supply of splendid vestments and costly church vessels, including a magnificent monstrance, not surpassed and hardly equalled by any other church in the city or Diocese of Cleveland.

As stated in the beginning of this sketch, the parish school dates from the foundation of the parish, when it occupied three rooms on the first floor of the combination church and school building. Additional school rooms were built of brick in 1885 and 1890. In 1889 a fine brick residence, fronting on Scott street, was built for the Sisters of Notre Dame—who have had charge of the schools since 1874.

During the summer and early autumn of 1897, a beautiful and spacious brick school was built, at a cost of $12,000, on Scott street. It contains eight large class rooms, well lighted and ventilated, and a fine basement. The latter is used as a club room by the Young Men's Sodality. There are in all thirteen class rooms now in use, accommodating nearly 900 children. The pastoral residence was built in 1872; it was enlarged and renovated in 1896. As it now stands it is one of the largest and best arranged parish residences in the diocese.

Following is a list of the priests who filled the position of

curate at St. Stephen's: The Revs. F. J. Ludwig, from January to July, 1883; Jacob Christophory, August to December, 1892; John R. Forrer, January, 1894, to June, 1898; Albert J. Aust, November, 1899, to September, 1900. The Rev. A. M. Seeholzer and John Harks are the present curates, the former having served as such since June, 1898, and the latter, since September, 1900.

In January, 1889, Bishop Gilmour made St. Stephen's parish a rectorate, and appointed the Rev. Casimir Reichlin its first irremovable rector, an honor well deserved by both. St. Stephen's is the largest German speaking parish in Cleveland. It is well provided with societies and confraternities, each having a large membership, and all in a flourishing condition.

During the existence of St. Stephen's as a parish there was never a discordant note or lack of harmony. Peace and union at all times reigned therein. The people always responded generously to every call, and the result is that St. Stephen's parish, in spirituals and temporals, ranks with the most prosperous and best regulated parishes in the Diocese of Cleveland.

ST. THOMAS AQUINAS' CHURCH,

CLEVELAND.

The facilities for rapid transit, afforded by electric street cars, induced many families to leave the densely crowded and smoky down-town district for the pure atmosphere of the East End. Amongst this large number of home-seekers in the farm lands of a few years ago, east of Madison avenue, was a fair proportion of Catholics. The founding of St. Agnes' Church, on Euclid avenue, near East Madison, provided for the parochial wants of the Catholics in that section of the city, whilst those living in the northeastern portion continued to attend the Immaculate Conception Church, even though in many instances at great inconvenience, especially to the children, owing to distance. To meet this difficulty, and to provide more convenient church and school facilities, Bishop Horstmann authorized Mgr. Thorpe, pastor of the Immaculate Conception Church, to select what he considered a suitable site for a proposed new church. In August, 1895, he accordingly purchased eight lots, four of which fronted on

ST. THOMAS AQUINAS' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

Wheelock street, near the Boulevard. The purchase price was $6,400. The two years of financial depression which followed rendered it unadvisable, however, to take any further steps towards organizing the intended parish. Bishop Horstmann realized the growing necessity of properly providing for the spiritual wants of the people in this section of the city. Hence he felt it his duty, in spite of the continued hard times, to appoint a pastor to this new field of labor. He selected Rev. Thomas F. Mahon, who received his appointment on June 26, 1898.

Father Mahon soon found that conditions had considerably changed on and near Wheelock street. The section of his parish towards Superior street, on both sides of the Boulevard, had grown largely in population; and the people of Glenville insisted that their village, growing still further eastward, would eventually need a church further east than Wheelock street. This and other more weighty reasons induced Father Mahon to ask permission to locate the church site on or near Superior street, thus allowing ample territory for a future parish in Glenville, whenever conditions there might warrant it. This plan was suggested to the Catholics of both sections and met with their unanimous approval. Meanwhile, for about three months, services were held in the lower story of St. Casimir's Church, until the proposed temporary church was ready for use.

September 2, 1898, eight lots were bought for $9,000, at the corner of Superior and Nanson streets, overlooking the Boulevard, and on Sunday, October 24, of the same year, the cornerstone of the present handsome combination church and school was blessed by Bishop Horstmann. The building cost nearly $20,000, and is one of the most compact and substantial structures in the city. It is built of impervious cream-colored pressed brick. The floors of each story are supported by massive steel girders. The basement is thirteen feet high, and will in a short time be divided into society rooms. The first floor, which will eventually be converted into class rooms, is sixty feet by ninety feet, with an extension for the altar, making a splendid auditorium, capable of seating about 800 people. The second floor is of the same dimensions, divided into four school rooms, each with spacious cloak rooms. The third floor is also 60 x 90 feet and 18 feet high, with a large and well

equipped stage. The entire building is plastered with adamantine plaster. It is heated by steam, and is furnished with a perfect plumbing system. Mass was said for the first time in the new building on Sunday, October 19, 1898, and services have since been held therein regularly. The building was dedicated to St. Thomas Aquinas, by Bishop Horstmann, on Sunday, November 15, 1898.

This is a new departure in the organization of city parishes, and from present indications will prove a thorough success. The suggestion of the Rt. Rev. Bishop and the ambition of the pastor, in following this new method, seem to have appealed to the better judgment of all classes. The additional interest on this larger investment is well repaid by the advantages of this handsome structure for the congregation as a place of temporary worship and as a permanent school building for the children of the parish for all time.

The congregation of less than one hundred and fifty families began to meet the large responsibility of this undertaking without a dollar of outside assistance, and every individual within the confines of the new parish feels that, with God's help, this experiment in the line of parish work will meet the highest expectations of all.

In August, 1900, at a cost of $11,600, six additional lots were bought, thus extending the church property to the corner of Ansel avenue, and giving a frontage of more than 500 feet on Superior street.

In the fall of 1900 a temporary pastoral residence was erected at a cost of about $3,000. Later this will be converted into a home for the Sisters in charge of the parish school, and a permanent pastoral residence facing the Boulevard will be erected.

In September, 1899, the parochial school was opened and placed in charge of five Sisters of St. Joseph. About 250 pupils now attend. In the same month and year a house was bought on Nanson street, as a temporary residence for the Sisters.

ST. VITUS' CHURCH AND SCHOOL, CLEVELAND.

ST. VITUS' (KRAINER) CHURCH,

CLEVELAND.

The first Krainer congregation in Ohio was organized at Cleveland in August, 1893, with the Rev. Vitus Hribar as its first and present pastor. Services were held in the chapel of St. Peter's Church until November, 1894. Previous to this time the Catholic Krainers residing in Cleveland had occasional services from the Rev. F. X. Bajec, who came all the way from Minnesota to give spiritual comfort to his countrymen. He held a week's mission for their benefit, for the first time in July, 1891, in St. Columbkille's Church, kindly opened to them by Mgr. Thorpe, then pastor of the Cathedral. Whilst Father Hribar was still a student at the seminary he looked after the temporal interests of the Krainers, and collected funds for the parish he was to organize after his ordination, which took place July 27, 1893. Four lots were purchased with a frontage on Glass avenue of 230 feet and 165 feet deep along Norwood avenue. This excellent site was to serve for church, school and pastoral residence. The lots cost $6,000, and were purchased June 29, 1894. The foundation of the new church, a frame structure, was begun almost immediately after the purchase of said lots. Bishop Horstmann blessed the cornerstone on October 19, 1894, and the church was dedicated on Sunday, November 4, of same year to St. Vitus by Mgr. Boff, V. G., whom the Bishop delegated for that purpose. The church is a neat edifice, 36 x 60 feet. Shortly after this Father Hribar built also a commodious pastoral residence near the church.

Thus far, owing to lack of means, the parish has been without a school, but it is hoped to realize in the near future the ardent wish of pastor and people in this regard. The parish numbers at present about two hundred families. The church property, as it now stands, cost about $12,000, with a debt of only $2,200. This speaks well for the generosity of the people of the parish, who belong exclusively to the laboring class.

The native home of the Krainers is in the province of Krain (or Carniola), in the southern part of the Empire of Austria. They are a sturdy people, full of faith and very generous towards the Church. They are a very desirable foreign element, and have

settled in great numbers in the northwest, especially in Minnesota. The largest number of the Krainers in Ohio is to be found in Cleveland.

ST. WENCESLAS' (BOHEMIAN) CHURCH,

CLEVELAND.

St. Wenceslas is the oldest of the Bohemian parishes in Cleveland. It was organized in 1867. Prior to that time the Catholic Bohemians had separate services in St. Peter's, St. Joseph's, and lastly in St. Mary's on the Flats. The Rev. Anthony T. Martin, who was fairly conversant with their language, attended to their spiritual wants till the appointment, in October, 1867, of the Rev. Anthony Krasney, a Bohemian, as their pastor. In February of the same year several lots were purchased on Arch street, near Woodland avenue, for a church site. On Sunday, October 20, 1867, Bishop Rappe laid the cornerstone for a brick church (50 x 90 feet), which was ready for use a few months later. Father Krasney's health failing, and weary of opposition from some of his people, he resigned his pastorate in October, 1869. The Rev. George A. Beranek was then appointed temporary pastor. His successor was the Rev. Wenceslas Revis, who was given charge of the parish in January, 1870. He met the same opposition as did Father Krasney during his pastorate, but until 1873 he held out against his opponents, many of whom were of the Bohemian infidels, most bitter enemies of the Church, supported by vile Bohemian papers published in Cleveland, as also by Bohemian secret societies. In April, 1873, the Rev. Anthony Hynek, at the time, and until February, 1875, pastor of St. Procop's Church, the second Bohemian parish in Cleveland, was also given pastoral charge of St. Wenceslas' congregation, and has held it ever since. During his long incumbancy the parish was twice dismembered, viz., in 1881, by the formation of Our Lady of Lourdes' congregation, and in 1886, by the formation of St. Adalbert's. Yet, notwithstanding this dismemberment, St. Wenceslas' is still a large parish. Under Father Hynek's direction many substantial improvements were made, property purchased and buildings erected. The first in order of time was the erection of the parish school building on

Burwell street. Its cost was about $4,000. In 1883 the old and small pastoral residence, erected during the pastorate of Father Revis, gave way to a comfortable and roomy house, with the old as an annex. At an expense of over $3,000 the church, as also the property surrounding it, received a needed tidying up. The former was frescoed. Stained glass windows replaced the plain windows, and the exterior of the building was painted. In 1886 lots were purchased at the corner of Broadway and Forest streets, and shortly after two lots and a house, on Forest and Svoboda streets, all to be used eventually as a church and school site, the present location being found too far away from the centre of the parish. The lots cost $15,700.

In August, 1891, the foundation for the new church, a stone edifice of Gothic architecture, was begun and the cornerstone laid by Bishop Horstmann on Pentecost Sunday, June 5, 1892. Following are the dimensions of the church: Length, 175 feet; width of transept, 91 feet; width of nave, 71 feet; height of nave, 50 feet; height of the two spires, 227 feet and 180 feet, respectively. The estimated cost of the church, exclusive of furnishings, and a chime of six bells, is $40,000. The splendid building was enclosed in the following year, and in its unfinished condition as to its interior it was used for over six years, because the old church was much too small to accommodate all the members of the parish.

The church is now finished, frescoed, and furnished with fine windows, at an additional cost of $20,000. The imposing edifice, as yet not dedicated, is a credit both to pastor and people. Although the debt is considerable, it will be liquidated in a few years, if the past record of the parish as to generosity is a criterion for the future.

The school is an integral part of the parish. It is in charge of four Sisters of St. Joseph and a lay teacher. One section of the school is taught in the building mentioned in another part of this sketch, and the other in a frame building located next to the new church. About 300 pupils are enrolled.

ABBEYVILLE, MEDINA COUNTY,

ST. MARY'S MISSION CHURCH.

One of the very few missions that have passed out of existence in the diocese is that of Abbeyville, a village in Medina county. Near this place a few Catholic Germans had settled on farms as early as 1840. For several years they received occasional visits from the Revs. Peter McLaughlin and Maurice Howard, who said Mass and administered the sacraments to them in private houses. Bishop Purcell also visited them for the first time in June, 1840, on his tour through Northern Ohio. In 1842 there were about twenty Catholic families in that section. They built a small brick church, 24 x 40 feet, on a plat of land donated by Louis Rolling. Shortly after, most of the families became affiliated with another mission church, located near Liverpool Centre, two miles distant, because services were held there more frequently, owing to the larger number of attendants. The church at this mission was a log building and, like that at Abbeyville, was dedicated to St. Mary. In the meantime however the use of the church at Abbeyville, and of the cemetery attached, was retained by the original settlers, who had divine service at irregular intervals. The log church at Liverpool, having become too small, it was resolved in 1849 to build a larger church. The members of the mission failed however to agree as to its site and hence the Abbeyville members returned to their own church, while the remainder built the desired church—again under the title of St. Mary's—on the present site of St. Martin's Church, Liverpool. In 1859 the two missions were united into one congregation, and two years later built the present St. Martin's Church. Although the mission of Abbeyville ceased to exist as such in 1859, services were held there semi-monthly by the various pastors in charge of St. Martin's until 1874. In that year the church was razed and the property sold. Only the small cemetery was retained, the use of which was granted by Bishop Gilmour to the mission of Medina until 1898, when it became the exclusive property of St. Martin's parish, Liverpool.

ST. BERNARD'S CHURCH (1902), AKRON.

AKRON, SUMMIT COUNTY.

ST. BERNARD'S CHURCH.

Until 1861 the English and German speaking Catholics formed one parish in Akron—St. Vincent de Paul's. In that year Bishop Rappe allowed the Germans to form into a separate congregation, in compliance with their own wishes. He appointed as their pastor the Rev. Henry L. Thiele, who held services for his people in a public hall for over a year. Meanwhile he took effective measures for building a brick church, which cost about $5,000. It forms the west end of the present edifice. Its corner-stone was laid by Vicar General Luhr, in July, 1862. The new and unpretentious church was ready for use in January, 1863. Father Thiele remained in charge until May, 1863. Two months later his successor was appointed—the Rev. Peter Danenhoffer, who opened a parochial school in September of the same year. He in turn was succeeded, in July, 1866, by the present pastor, the Rev. John B. Broun. At that time St. Bernard's numbered about 120 families. In a short time Father Broun paid off the parish debt, of $2,200, and in the autumn of the same year he also bought the present cemetery at a cost of $2,500. The rapid growth of the congregation forced the enlargement of the church in 1880. The addition, now the main part of the edifice, cost $11,500. In the meantime many improvements had been made in and about the church property. These included a school house, spire, three bells, pipe organ, etc., all at an outlay of nearly $7,000. The church is 140 feet long, 40 feet wide, and 60 feet at the transept. It is tastily frescoed and adorned with mural paintings. It has also fine stained glass windows, and many beautiful pieces of statuary. The church is now much too small, but Father Broun has been making preparations for some years past for the erection of a large and beautiful church. For this purpose he secured an elegant site, with a frontage of 193 feet on State street, in December, 1895, at a cost of $3,000, and each year he has put aside from the parish income a generous sum for the building fund. The new stone church will be commenced in 1901, and is to cost at least $100,000.

In 1887 two large lots located on Broadway, one of the principal streets of the city, were bought for $9,000, to serve as the site

for a much needed school. Bishop Gilmour laid the corner-stone on August 7, 1887. The splendid building, an ornament to Akron, was ready for occupancy in the spring of 1889, thus gladdening the hearts of 400 children and their teachers. At present seven Dominican Sisters, of Jersey City, N. J., have charge of the school. The Sisters of Notre Dame had been in charge from 1886 to 1893.

St. Bernard's is one of the prominent German parishes of the diocese, has excellent property, and for years past has been without debt—due to the energy of its pastor and the unvarying generosity of its people.

AKRON, SUMMIT COUNTY.

ST. MARY'S CHURCH.

St. Mary's Church was established as a mission in November, 1887, and as such was attended from St. Vincent's—its parent church, until 1896. The combination church and school, a brick structure, 40 x 62 feet, was built under the direction of the Rev. Dr. Mahar, in 1887. The upper story served as a temporary church, and the lower story was divided into three school rooms. Mass was said in it for the first time on November 27, 1887, but the building was not dedicated until October 28, 1888, when Mgr. Boff, V. G., performed the ceremony. The building cost $5,000, and the lots (168 x 182 feet) cost $5,100. They were bought in April, 1887.

The congregation rapidly increased in numbers and soon the temporary church accommodations provided in the above mentioned building proved inadequate. Additional room was also needed for the school. To supply these wants the present frame church was erected during the summer of 1895. It will serve its purpose admirably until the people's means will allow them to erect an edifice in keeping with its sacred purposes, and in accord with their own desires. The edifice was dedicated on October 13, 1895.

During the interval between November, 1887, and December, 1896, Franciscan and Jesuit Fathers from Cleveland, and for a few months also the Rev. J. E. Mahar, from the diocese of Grand Rapids, Mich., assisted the pastor of St. Vincent's on Sundays, to enable him to attend St. Mary's.

ST. VINCENT'S CHURCH, AKRON.

On December 12, 1896, the Rev. Francis T. Moran took charge of St. Mary's as its first resident pastor. At that time the parish numbered about 200 families. In the following spring he had a hall built for the use of the Young Men's Union of the parish.

When Father Moran took charge of the parish he was obliged to rent a house. During 1898 a very neat and commodious pastoral residence was built of brick, at a cost of $5,000.

The parish school dates from the organization of St. Mary's, and has at all times received the earnest care of devoted teachers, under the direction of the respective pastors. It was opened in October, 1887, with an attendance of seventy-five pupils. The Sisters of Notre Dame, from Cleveland, had charge of the school until June, 1895. They were succeeded the following September by the Sisters of St. Joseph, from Ebensburg, Pa., who have since then conducted the school with most gratifying success. During the year 1900 a sixth room was opened to provide for the steadily increasing attendance, of now over three hundred pupils.

AKRON, SUMMIT COUNTY.

ST. VINCENT'S CHURCH.

The Rev. John Martin Henni was the first priest to visit the Catholics of Akron (about 1833), then very few in number. He said Mass in the log cabin of James McAllister. Private houses or rented halls had to serve as temporary places of worship until 1845. There is no record of any priest again visiting Akron until 1837, when the Rev. Basil Schorb attended it as a station from Doylestown, where he was resident pastor from 1837 till the summer of 1842. During the latter part of the same year the Rev. Peter McLaughlin, pastor of St. Mary's Church on the Flats, Cleveland, visited Akron a few times to administer the sacraments. The Rev. Maurice Howard succeeded Father Schorb at Doylestown and Akron in December, 1842. Under his direction the first church of St. Vincent's parish was commenced in 1844. It was a small frame structure, located on Green street. In February, 1845, the Rev. Cornelius Daly was appointed the first resident pastor of Akron. He finished the church commenced by Father Howard, and remained in charge of St. Vincent's until October, 1847. On

September 5 of that year Bishop Purcell ordained to the priesthood the Rev. James Vincent Conlan, in the above mentioned church. Akron was again attended from Doylestown, from the time of Father Daly's departure until the appointment of the Rev. Casimir Mouret, who remained until June, 1850. Following is a list of the priests who had pastoral charge of St. Vincent's until the appointment of the present pastor, the Rev. Thomas F. Mahar, D. D.: The Revs. Jacob Goodwin, a few months in 1850; Francis McGann, September, 1850, to August, 1855; Louis Molon, January-October, 1856; Thomas J. Walsh, October, 1856, until 1858; William O'Connor, a few months in 1858; Matthew A. Scanlon, July, 1859, to November, 1873; Timothy M. Mahony, November, 1873, to August, 1880. During the period when St. Vincent's had no resident pastor, as above seen, the parish was attended as a mission, either from Doylestown or Canton. During the pastorate of Father McGann the present church site and the old part of the cemetery were secured.

The present church was built during the pastorate of Father Scanlon; it was commenced in the early spring of 1864—a massive stone structure, 50 x 100 feet, and of Roman style of architecture. The interior was quite attractive, especially the ceiling, which was very beautifully stuccoed. There are no pillars, and hence an unobstructed view is had of the whole interior. The cost of the church, exclusive of furnishing, is estimated at $50,000, of which sum a large part was due at the time of Father Scanlon's removal from Akron. His successor, Father Mahony, made every effort to reduce the debt and succeeded in so doing. In the summer of 1879 he purchased a six acre tract of land as an addition to the cemetery, and in the early part of the following year had a new floor and new pews put in the church. These were the only improvements of note made during his pastorate, the burden of the debt necessitating a rigid economy and the postponement of every additional burden.

Father Mahony was succeeded, August 1, 1880, by the present incumbent, the Rev. Thomas F. Mahar, D. D. The school building was in urgent need of improvement. Hence in 1881 the old church on Green street, which, with little change, had served as a school for many years, was remodeled and an addition, 56 x 32

feet, made to it, so as to provide in all four large and convenient rooms. This was done at an expense of about $2,000. The Sisters of the Holy Cross, from Notre Dame, Indiana, were engaged at the same time to teach, and continued in charge for about four years, when they were withdrawn by their superior, who did not think it advisable to continue so small a mission at so great a distance from the Motherhouse. They were replaced by the Sisters of Notre Dame, from Cleveland, who taught the schools for nine years. In 1894 the Sisters of St. Joseph, from Ebensburg, Pa., were engaged and are teaching at the present time.

In 1884 a new and much needed pastoral residence was built, to replace the old and dilapidated house of fifty years ago. With heating, etc., it cost about $5,000. It is a well arranged brick structure, of neat design.

A lot adjoining St. Vincent's Church to the west was purchased in 1888 at a cost of $3,300. The house located on the lot, with some additions, has since then served as a residence for the Sisters.

In 1892 a fine brick school of generous dimensions was built at a cost, including heating and furniture, of nearly $18,000.

At an outlay of about $7,000, in 1893, an addition was built to the rear of the church. This sum includes the replacing of the entire ceiling of the old part and a new roof on the whole edifice. The entire church property is now in excellent condition and although the debt that had to be incurred in making the above mentioned improvements is considerable, it is within easy grasp of the generous and well disposed people of St. Vincent's. The flourishing school is attended by about three hundred pupils, who receive a thorough religious and secular education.

The following priests filled the position of curate at St. Vincent's: The Revs. Michael J. Brennan, July, 1888, to July, 1890; William G. Mahar, July, 1890, to October, 1893; John A. Sidley, November, 1894, to October, 1895; and from January, 1895, to February, 1896, the Rev. Jer. P. O'Connor was stationed at St. Vincent's during the illness of the pastor.

ALLIANCE, STARK COUNTY.

ST. JOSEPH'S CHURCH.

The construction of the Cleveland and Pittsburg, and of the Pittsburg, Ft. Wayne and Chicago railroads brought to Alliance a number of Catholic Irish, German and French laborers, who settled there between 1850 and 1854. In the latter year they were visited for the first time by a priest, the Rev. Bernard Carragher, who was then stationed at St. John's, Canton. The Rev. Michael Prendergast, pastor of Summitville, visited them occasionally, between 1856 and 1857. They were next attended by the Rev. Florence D'Arcy, of Louisville, until 1858. At that time the whole number of Catholic families at Alliance amounted to thirty. Between 1858 and 1859 the Rev. E. W. J. Lindesmith attended Alliance as a station once a month on a week day from St. John's, Canton. On May 9, 1859, he rented a hall, named it "Catholic Hall," and fitted it up as a temporary place of worship. On the first Sunday in June, 1859, Bishop Rappe himself said the first Mass that was ever celebrated at Alliance on a Sunday. Between 1859 and 1865 the following priests attended Alliance as a mission: The Revs. Edward Hannin, 1859-1862; Patrick H. Brown, 1862-1864; Louis Hoffer, a few months in 1864; Frederick J. Ludwig, 1864-1865. During the time Father Hannin had charge of Alliance he purchased two lots and had a small frame church built on one of them. It was dedicated to St. Joseph in May, 1862. From August, 1865, to May, 1866, the Rev. Francis Moitrier attended Alliance from Harrisburg. He was then appointed the first resident pastor of Alliance, and remained nearly two years. The Rev. Francis Walsh, a Basilian Father, succeeded the Rev. F. Moitrier, attending Alliance from Louisville for a few months, in 1868, when the Rev. E. W. J. Lindesmith was appointed resident pastor, in October of the same year. He had the church renovated, and bought a lot with a brick house on it, which he made his residence. He also secured five acres of land, south of Alliance, for cemetery purposes. During his pastorate he expended about $8,000 for the benefit of the parish and left it without debt at his transfer to Leetonia, in May, 1872. The following priests were next in charge of St. Joseph's, Alliance: The Revs. Eugene M. O'Callaghan, May to

ST JOSEPH'S SCHOOL, ALLIANCE.

July, 1872; James Monahan, July, 1872, to August, 1875; Joseph L. Ahern, August, 1875, to July, 1877; James O'Leary, August, 1877, to March, 1886; John McMahon, March, 1886, to February, 1900; the present incumbent, the Rev. James J. Farrell, since February, 1900.

Father Monahan bought the three lots on which the present church stands, and commenced the foundation of a much larger edifice than the present one. The foundation had to be removed, however, as the plans selected by him could not be executed for lack of means. This was caused by the panic of 1873, which most seriously affected the financial condition of Alliance, and almost depopulated it, because of the removal of the car-shops, upon which the town depended for support.

During the pastorate of Father O'Leary the present neat and attractive church was built, on lots bought by Father Monahan. It is a brick edifice, 40 x 100 feet, of Gothic architecture, and cost about $10,000. Bishop Gilmour dedicated it on Sunday, October 30, 1881. In July, 1880, the lots bought by Father Hannin were sold by Father O'Leary for $1,225, and the old church moved to three new lots bought by him—next to those secured by Father Monahan—and changed into a temporary school. This purchase of lots by Father O'Leary made the entire church property a plat of land 150 x 280 feet, located in the most desirable part of Alliance. Since Father Farrell has had charge many necessary repairs have been made in and about the church. These included frescoing, repainting and a general tidying up of the property, which now presents an attractive appearance. During the summer of 1900 an abandoned academy, located on a fine site, was purchased at a very reasonable price. Father Farrell had the large brick building fitted up partly as a parish school and partly as a pastoral residence. It answers admirably for both purposes.

The school is now, as it has been for many years, in charge of the Sisters of the Humility of Mary.

ANTWERP, PAULDING COUNTY,

ST. MARY'S CHURCH.

The Catholic families located in and near Antwerp were visited for the first time in 1864, the Rev. Aloysius I. Hoeffel, pastor of St. John's, Defiance, attending to their spiritual wants two or three times a year until 1867. At first a public hall (Dagget's Hall) was rented and fitted up as a temporary place of worship. In 1867 the Rev. J. P. Carroll, assistant to Father Hoeffel, visited Antwerp occasionally, and said Mass in the above mentioned hall. In the following year the Rev. Denis O'Keefe, then residing at Defiance, was given pastoral charge of Antwerp and neighboring missions. Under his direction the present frame church was built in 1869, although not completed until the following year. In October of the same year Father O'Keefe was transferred to Providence as resident pastor. The Revs. John Hannan, Edward J. Conway, Gustave Drolshagen, Dominic Zinsmayer, and Anthony Eilert successively attended Antwerp between October, 1869, and October, 1873, when the Rev. John A. Michenfelder was appointed the first resident pastor. He remained however only until the following December. The mission had no attendance then until August, 1874, when the Rev. John Klute was appointed resident pastor of Antwerp, with charge of a number of missions. He immediately collected money for the erection of the present pastoral residence, but before the house was finished he was transferred, in January, 1876, to Elmore. Since that time the following priests have been resident pastors at Antwerp, with charge of adjoining missions in Paulding county: The Revs. Hyacinth Kolopp, January, 1876, to April, 1877; Polydore H. Delbaere, April, 1877, to May, 1879; Frederick Rupert, July, 1879, to April, 1881; Alfred E. Manning, July, 1881, to April, 1883; Armand Hamelin, April, 1883, to August, 1886; Ferdinand A. Schreiber, August, 1886, to August, 1890; Edward P. Graham, August, 1890, to October, 1895; John A. Sidley, October, 1895, to August, 1899. The present pastor, the Rev. George A. Forst, received his appointment in August, 1899.

During the pastorate of Father Graham a building fund for the erection of a brick church was commenced. The foundation

for the new church was laid during the fall of 1900, and the edifice will be finished in the year 1901. It will cost about $8,000. The congregation of Antwerp, numbering at present only about thirty-five families, find the burden of a parish school beyond their means.

ARCHBOLD, FULTON COUNTY.

ST. PETER'S CHURCH.

Mass was celebrated for the first time at Archbold in 1846, in the house of Francis Fleury, by the Rev. Louis De Goesbriand, then stationed at Toledo. In 1850 the Rev. Louis J. Filiere, at the time pastor of St. John's, Defiance, organized the Catholic families in and near Archbold as a mission, and had a small log chapel erected about two miles from Archbold as their place of worship.

It is related that Bishop Rappe, upon the occasion of his episcopal visitation in 1868, slept in this chapel over night. The pastor, Father Becker, had been expecting him, but did not know exactly how or when he would arrive, as it was well known that he traveled often in a very Apostolic manner. The Bishop arrived at Archbold station about midnight and of course found nobody to welcome him. Seizing his heavy valise he started towards the chapel, two miles distant. When he arrived there he found no priest's house near at hand. Thinking, perhaps, that even if he should find it it would not be as comfortable as the chapel, he concluded to pass the night in the latter. Therefore, quietly raising one of the windows, he entered, and made himself as comfortable as he could under the circumstances. Next morning when Father Becker entered the chapel he was much surprised to find the good Bishop ensconced in the confessional, waiting for penitents.

The present frame church (36 x 75 feet) was commenced by Father Becker in 1868, and completed in the following year by Father Eyler, at a cost of about $2,700. The ground donated by Francis Fleury, and upon which the old chapel was situated, is now used as a cemetery. In 1875 Father Delbaere built the present frame pastoral residence. He also endeavored to establish a parish school. Owing however to the small number of families and these so scattered about, he had to abandon the idea. For the same

reason no attempt has since been made in that direction. During Father Muehlenbeck's pastorate many improvements were made in connection with the church and residence, the latter having been considerably enlarged. He also added to the parish property by the purchase of additional land adjoining it, and did much successful work in behalf of the spiritual and temporal interests of his charge.

Since 1875, when Father Delbaere was appointed the first resident pastor of Archbold, the missions of Bryan, Stryker and Wauseon have been attended from Archbold.

Following is a list of the priests who attended Archbold, either as a mission or who were located there as resident pastors: The Revs. L. J. Filiere, 1850-1856; F. Westerholt, 1856-1858; A. I. Hoeffel, 1858-1862; J. P. Carroll, 1862-1865; N. Kirch, 1865-1867; P. Becker, 1867-1868; J. Eyler, 1869-1870; C. Braschler, 1870-1873; J. G. Vogt, 1873-1875; P. H. Delbaere (first resident pastor), 1875-1877; N. J. Franche, 1877-1881; F. X. Nunan, 1881-1882; J. B. Primeau, 1882, to November, 1883. Between November, 1883, and July, 1884, Archbold was attended from St. Mary's Corners by the Rev. T. F. McGuire. Resident pastors were again appointed to Archbold as follows: The Revs. G. C. Schoenemann, July, 1884-1886; J. H. Muehlenbeck, 1886-1898; and the present pastor, the Rev. P. H. Janssen, who has had charge since June, 1898.

ASHLAND, ASHLAND COUNTY.

ST. EDWARD'S MISSION CHURCH.

Ashland was organized as a mission in 1863. Mass had been said there however in private houses as early as 1853 by the Rev. George H. Brennan, then pastor of Wooster, from which place his successors attended Ashland as a mission until 1865. In 1863 the Rev. J. F. Gallagher, of Wooster, bought for the sum of $600 a building which had been used up to that time as a Presbyterian meeting house. Two years later the Rev. J. Kuhn was given charge of Ashland as a mission, attending it monthly from Mansfield. He had the above mentioned meeting house, a wooden structure and quite old, put into good condition at an expense of about $500. The mission numbering about thirty families, between 1863 and 1865, increased to about forty during the

construction of the Atlantic and Great Western railway—now known as the Erie. After its completion only a few families remained at Ashland. Father Kuhn attended the mission until October, 1869, when the Rev. A. Magenhann, also of Mansfield, took charge. On the very day of Father Magenhann's first visit to Ashland the church was destroyed by fire. Preparations were at once made to rebuild it. A brick church, 36 x 50 feet, was commenced, but not put under roof until the following year. For want of means to complete the building, it was used in its unfinished and even unplastered condition for many years; and in that condition it had cost about $3,500. In September, 1872, the Rev. N. Schmitz, then pastor at Loudonville, took charge of the mission, and attended it monthly until May, 1885. He found a burdensome debt of $1,500, drawing 10 per cent. interest, still resting on the small mission. This made it imperative for him to appeal to the faithful people of the diocese for assistance to prevent the church from being sold for that debt. His appeal met with a generous response, thus saving the church from being sold by the county sheriff.

Father Schmitz's successor at Loudonville, the Rev. Joseph Sproll, attended Ashland monthly, from July, 1885, until June, 1898, when it was attached to Shelby as a mission. Thus it remained until January, 1900, when it was again attached to Loudonville. Since the time of Father Sproll's pastorate the following priests have attended Ashland: The Revs. J. P. Michaelis, E. P. Graham, T. M. Kolb, F. J. Pfyl, and at present, the Rev. H. E. Boesken.

Father Michaelis had the interior of the church neatly renovated. The mission now numbers but five families, and they deserve great commendation for their generosity towards the church.

ASHTABULA, ASHTABULA COUNTY.

ST. JOSEPH'S CHURCH.

For about five years previous to 1861 the Rev. Charles Coquerelle attended Ashtabula from Painesville—first as a station, then as a mission. Under his direction a small frame church was built in 1860, on a two-acre tract of land he secured by contract, but for which the deed was not given until July 19, 1864; the pur-

chase price was $300. From 1861 to 1862, the Very Rev. Alexis Caron, V. G., then in poor health, resided at Painesville as the guest of Father Coquerelle. He volunteered however to attend Ashtabula, which he did during that time. In the fall of 1862 the Rev. John Ellwood was appointed first resident pastor of Ashtabula. His stay lasted only nine months, when he was succeeded by the Rev. John Tracy in July, 1863. During his pastorate the interior of the church was finished. He also built on the above mentioned land a pastoral residence and parish school—both frame buildings. The school was opened in September, 1865. When Father Tracy left Ashtabula, in October, 1869, the parish was without debt. He was succeeded by the Rev. Edward J. Conway, who had an addition of 35 feet built to the church in 1872, to accommodate the increased membership of his congregation. The church is still in use. In 1877 the present two-story brick school, 44 x 44 feet, was built at a cost of $2,300, and the old school changed into a residence for the Sisters of the Humility of Mary, who had charge of the school during Father Tracy's pastorate. In 1881 he also secured a five-acre tract of land for a cemetery.

The Rev. Thomas M. Smyth succeeded Father Conway in August, 1887, and remained until December, 1893. For three years, beginning October, 1890, he also attended Ashtabula Harbor as a mission.

In December, 1893, Father Tracy was again appointed pastor of Ashtabula and has since then remained in charge. In 1894 he had the pastoral residence remodeled and enlarged at a cost of about $1,200. He is now preparing for the erection of a handsome church, for which purpose a considerable sum has already been raised.

Between 1866 and 1890 the school was in charge of the Sisters of St. Joseph; then, for a few years, it was taught by lay teachers, and for one year by the Cincinnati Sisters of Charity. Since 1897 the Sisters of the Humility of Mary have again had charge.

MOTHER OF SORROWS' CHURCH, PASTORAL RESIDENCE AND SCHOOL, ASHTABULA.

ASHTABULA, ASHTABULA COUNTY.

OUR MOTHER OF SORROWS CHURCH.

The parish of Our Mother of Sorrows owes its existence to the development of Ashtabula Harbor as an iron ore and coal receiving and shipping port.

The Rev. E. J. Conway, when pastor of St. Joseph's Church, Ashtabula, purchased, in December, 1886, three lots, 50 x 150 feet each, for the needs of the future congregation. The purchase price was $450. One of the lots is located at the corner of Market and Coyne streets, the other two front on Oak and Coyne streets. His successor, the Rev. Thomas M. Smyth, built a frame combination church and school on Market street, at a cost of $6,500. It was dedicated by Mgr. F. M. Boff, V. G., on Sunday, October 19, 1890. Father Smyth attended the new congregation as a mission until December, 1893, when he was succeeded by the Rev. John Tracy. From the very beginning the people showed great generosity and zeal in seconding the efforts of their respective pastors.

The Rev. Joseph F. Smith was appointed first resident pastor in October, 1894. Three more lots were purchased December 1, 1894, for $1,800. A very neat and well appointed frame pastoral residence, costing nearly $5,000, was erected, together with a home for the Sisters, at a cost of about $2,500. Until September, 1894, the parochial school was in charge of two lay teachers, when the Sisters of St. Joseph, of Mt. Gallitzin, Pa., took charge, and since that time have been conducting it very successfully. The enrollment in December, 1900, was 215 pupils.

In a few years neither church nor school was able to accommodate the increasing numbers. In the fall of 1898 a subscription for a new and much needed church was taken up. The people showed good will, and responded so generously that it was decided to begin the erection of the new church immediately. Ground was broken on September 26, 1898, and the corner-stone was laid on Sunday, November 27, of the same year. Bishop Horstmann officiated, and Mgr. Thorpe delivered the sermon.

The beautiful church, built of Ohio sand stone, was dedicated by Bishop Horstmann on Sunday, September 16, 1900. It is 60

feet wide, 130 feet long and 74 feet wide in the transept, and cost, with altars, pews, etc., $43,300. The church was begun without a building fund in reserve, but in two years the debt was reduced to $14,900. The generosity thus shown by the people will make the cancellation of the remaining debt an easy matter. The church is of old Norman architecture, with two towers, and is complete in every detail, excepting a pipe organ, which will be secured in the near future. The interior, unobstructed by pillars, is of very artistic design, and has a fine array of statuary.

During the year 1900 Father Smith had the pastoral residence, Sisters' house and the school completely renovated, and the large grounds beautified, thus making the church property very attractive.

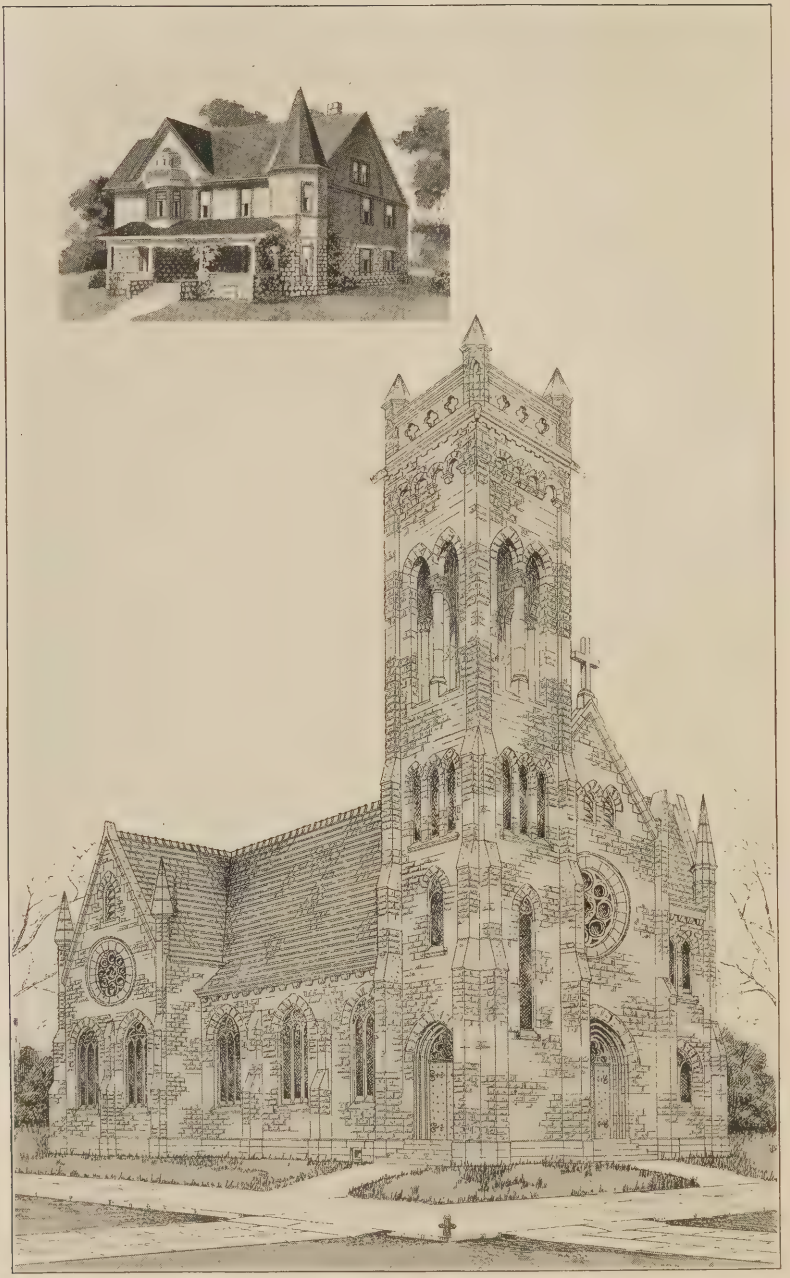
The members of the parish made great sacrifices for the success thus far achieved. Their zeal was encouraged by the generosity of the members of St. Joseph's Church and their Protestant fellow-citizens, all of whom feel a special interest in the new church, which by common consent is admitted to be the finest edifice in Ashtabula county.

ATTICA, SENECA COUNTY.

STS. PETER AND ST. PAUL'S MISSION CHURCH.

The mission of Attica was organized in 1882. Previous to that time the few Catholics living in and near the small town of Attica attended Divine service at the neighboring churches of Tiffin, St. Stephen's, Bismarck and Reed. The Rev. A. Huthmacher, pastor of Shelby, was given charge of the mission in July, 1882. The church, located on an elevated piece of land two and one-fourth acres in extent, is a frame building, 33 x 50 feet, 34 feet high, with a steeple of 83 feet. The total cost of land, church and fixtures amounts to about $3,000, which is all paid. The non-Catholics of Attica contributed $400 towards the erection of the church. The first Mass ever celebrated in Attica was offered up on the day the church was dedicated, October 29, 1882, Father Huthmacher being the celebrant.

In 1885 a handsome set of Stations was erected. In 1886 two side altars, and statues of the Blessed Virgin and St. Joseph were



HOLY TRINITY CHURCH AND PASTORAL RESIDENCE, AVON.

placed in the sanctuary. The statues and Stations were donated by individual members of the mission, which is now composed of but twelve families.

In addition to the above, it may be added as a matter of record, that the organization of the congregation was not authorized by Bishop Gilmour, whose directions in the matter were ignored by the laymen who constituted themselves a board of trustees, purchased land (April 15, 1882), and built the church during the summer of 1882. Later, however, the proper *amende* was made and the unauthorized action of the self-constituted "trustees" accepted, so that the church was duly dedicated, as above stated.

The mission was attended from Shelby until 1894; at first by the Revs. A. Huthmacher, from July, 1882, to November, 1888; P. McDonald, until June, 1889; J. F. Smith, until October, 1894. Attica was then attached to St. Stephen's, Seneca county, as a mission, and has thus remained ever since. It was thence attended monthly by the Rev. Ignatius Rauh, C. PP. S., until October, 1898. Since that time the mission has been in charge of the Rev. R. Schmaus, C. PP. S.

AVON, LORAIN COUNTY.

HOLY TRINITY CHURCH.

The origin of Holy Trinity congregation dates back to 1833, when the first Catholics settled in Avon Township. There were then but three families, whose respective heads were John Schwartz, Jacob Mueller and Paul Faber. They had left their native Germany to seek their fortune in Northern Ohio. Soon they had secured by purchase sections of the primeval forest in the Western Reserve and erected roughly hewn log cabins as their habitations. For seven years these families had been left without the consolations of religion, living alone in the wild woods. Meanwhile a few more Catholics arrived, so that the original number was increased to eight families. In the month of March, 1841, the Rev. Peter McLaughlin, then stationed at Cleveland, came to Avon to minister to their religious wants. He was the first priest to visit these brave pioneers, who for so long a time had been in spiritual

exile. Father McLaughlin said Mass in the log cabin of John Schwartz on March 21, 1841. It was a day of rejoicing and consolation for the fervent attendants. As the log cabin of Mr. Schwartz was the largest in the Avon settlement, it served for years as a place of worship. For about ten years it harbored the missionary priests who visited the place, and Bishops Purcell and Rappe whenever they came that way. Father McLaughlin repeated his visits every three months to this portion of his scattered flock. Steadily the number of families increased, until in 1844 it had grown to forty-four. By this time the above mentioned log cabin had become much too small to contain all the worshippers, among them being a number of Catholic settlers from French Creek, in the western part of Avon township.

The question of building a church had now to be met, but the site for the prospective church gave rise to considerable dissension. The Catholics who lived at and near French Creek insisted on building a church in the western section of the township, whilst those in the opposite direction were just as determined to build a church in their locality. The dispute was finally settled by the formation of two separate congregations, each of which was to build its own church on whatever site it deemed most suitable. Accordingly, with the approval of Father McLaughlin, an acre of land was secured on September 9, 1843, by the Catholics of East Avon as the site for the proposed church, which was built during the following year. It was a very plain, frame structure, 30 x 40 feet. Although it was unfinished interiorly, Father McLaughlin said Mass in it for the first time on November 21, 1844. It was dedicated by Bishop Rappe on Trinity Sunday, 1848. On the same occasion he also blessed the cemetery, adjoining the church site. In 1858 additional land was bought for parish purposes, thus making the church grounds a little over two acres. By this time the old church had become too small. Another frame church, 40 x 60 feet, was therefore erected in 1862, on the site of the old building, which was moved to an adjacent part of the parish grounds, adjoining the new building, and partitioned off for sacristy and chapel.

From the time of its formation up to 1865, Holy Trinity congregation, Avon, was attended, off and on, from Cleveland, and later by the Sanguinist Fathers, who had been introduced into

Ohio by Bishop Purcell in 1844. Father McLaughlin attended the Avon mission from 1841 to 1845. He was succeeded between 1846 and 1848 by the Revs. Michael A. Byrne, F. X. Roth and Maurice Howard. Then came a long list of Sanguinist Fathers, who visited the mission from Thompson, Seneca county. Avon was next attended from French Creek, between 1857 and 1865, by the Revs. A. Dambach, J. Hackspiel and V. Haussner. The Rev. Nicholas Schmitz was appointed the first resident pastor of Avon in July, 1863. He was succeeded in March, 1868, by the Rev. Charles Barbier, who remained in charge until September, 1877. During his pastorate two fine bells, since then in use, were bought for $700. The following priests had pastoral charge of Avon, after Father Barbier was removed: The Revs. N. Flammang, September, 1871, to August, 1872; G. Peter, 1872-1873; J. Heidegger, January, 1874, to June, 1881; P. Kolopp, June, 1881, to May, 1883; Joseph Eyler, August, 1883, to January, 1884. Between the departure of Father Kolopp and the arrival of Father Eyler, Avon was attended from Sheffield. The Rev. Nicholas Pfeil was resident pastor of Avon from February, 1884, until April, 1897. Between the last mentioned date and the following September, Avon was attended from North Ridgeville. Then the Rev. F. J. Pfyl was appointed pastor. He remained at Avon until June, 1898, when the present resident pastor, the Rev. Anthony B. Stuber, received his appointment.

A Catholic school had been started as early as 1845, and was continued with but few interruptions until 1860, when the log cabin in which it was conducted gave way to a frame building, erected on a plat of land next to the pastoral residence. On Easter Sunday, 1873, this building was destroyed by fire, and shortly after, during the pastorate of Father Peter, replaced by a brick edifice, at a cost of $1,000. Until the advent of Father Pfeil the school was taught by lay teachers. In the fall of 1884 he engaged as teachers the Franciscan Sisters from Tiffin. They remained in charge until 1897, when two Sisters of Notre Dame, from Cleveland, were appointed as teachers and are at present (December, 1900) conducting the school.

During the time Father Heidegger had charge the church was re-roofed. It was also thoroughly and tastily renovated interiorly. During the pastorate of Father Pfeil the parish

property was enlarged by the purchase of an acre of ground, part of which was to be an addition to the cemetery and part a site for a new pastoral residence to be eventually built. The above mentioned school building was enlarged, as also the priest's house, at an outlay of $1.000. The present handsome pastoral residence, a frame building, was built in 1890, and cost nearly $3,000.

After Father Stuber was at Avon about three months he fully realized the necessity of building a new church, in keeping with the prosperous condition of the parish, and in compliance with the wish expressed by Bishop Horstmann when he visited Avon in 1896. When the subject was presented by Father Stuber to his people the question of location at once arose, most of the parishioners advocating a site some distance north of the present church. Without discussing the question of a new site, he raised a subscription of $13,000 for the erection of a stone church. In the spring of 1900, when a large quantity of stone had been brought to the old church site and the excavation for the foundation of the new edifice was begun, it was discovered that the underlying quicksand meant an extra outlay, for labor alone, of $2,500 for a solid foundation, independent of about $2,000 for additional material. After some exchange of views, in which Father Stuber showed his congregation the advisability of securing elsewhere a far better, larger and more centrally located site, which he had in view, the vote of the congregation was almost unanimous in favor of the change. In consequence of this vote the property was bought. It is nearly one mile northeast of the present church and has a frontage of 825 feet on two roads. It will be graced during the coming year (1901) with a handsome stone church and pastoral residence. The new site will make the Avon church property one of the most desirable of any country parish in the diocese of Cleveland.

BARBERTON, SUMMIT COUNTY.

ST. AUGUSTINE'S CHURCH.

Barberton is a pretty and attractive town located south of Akron, of which busy city it is practically a suburb. Around and in close proximity to the shores of a small but picturesque lake (named "Lake Anna") are situated the finest building sites in the

ST. AUGUSTIN'S CHURCH AND PASTORAL RESIDENCE, BARBERTON.

town of Barberton. And here the Catholics of Barberton determined to have a church located. Under the direction of the Rev. Jacob F. Kuebler, who had attended Barberton from Canal Fulton as a station, monthly from March, 1891, to 1893, and semi-monthly, as a mission, from 1893 to 1898, four fine lots were purchased from the Barberton Land Co., by land contract, for $1,350. The deed was given on January 26, 1895. Two of the lots front on Lake avenue, and the other two to the rear, on Eighth avenue. On the first two a frame building, 36 x 60 feet, was erected at a cost of $1,200 to serve as a church until means were within reach to replace it by a church deserving the name. Prior to this time Father Kuebler celebrated Mass in Young's hall, New Portage, and for a time in the village school. The temporary edifice was dedicated to St. Augustine, and although not finished interiorly, Mass was celebrated in it for the first time August 28, 1892, on the patronal feast of this young and hopeful mission. In the following year the building was completed.

The number of Catholics in Barberton constantly increasing, they asked for a resident pastor, so as to have service every Sunday and Holyday—which it was impossible to give them as a mission. Their petition was granted by Bishop Horstmann when, in June, 1898, he sent them the Rev. Joseph G. Schaffeld as their resident pastor, thus relieving Father Kuebler, who, by his fidelity to duty, had endeared himself to all the people of Barberton, irrespective of creed.

Father Schaffeld at once organized a building committee and began the erection of a handsome and substantial pastoral residence. Two more lots fronting upon Lake Anna were purchased for $1,000, to furnish a site for this building. The house, built of brick and Kilbuck stone, was completed during December, 1898, at a cost of $4,000.

The church in the meantime had proved itself too small for the steadily growing congregation. An addition was therefore built to it, pews were secured, and the interior improved in every way, until the congregation found itself in possession of a church which, if not imposing, was at least neat and well adapted to their wants. These improvements were made during the year 1898.

Barberton's wonderful growth made it advisable to secure a site for a school while land could still be bought at a reasonable price. Four additional lots were accordingly purchased on Seventh street, for $800. This gave the Catholics of Barberton not only one of the finest locations for a church and school, but quite a valuable one as well. The ground is 144 x 250 feet in size.

Negotiations have been begun for the purchase of a cemetery site by which it is hoped to do away with the great inconvenience of bringing the dead to Akron for burial. Plans for a new church are now under way, which, if expectations are realized, will give Barberton a beautiful church edifice. It is hoped that the building will be commenced during 1901, or at the very latest within the year following.

BELLEVUE, HURON COUNTY.

IMMACULATE CONCEPTION CHURCH.

The Catholics of Bellevue were organized as a congregation in 1859 by the Rev. Narcissus Ponchel, then resident pastor of St. Mary's, Norwalk. In May of that year he purchased a frame warehouse, and the lots on which it stood, for $500. He had the building fitted up as a church, which served as such until the completion of the present edifice, in 1884. In December, 1860, the Rev. John Quinn succeeded Father Ponchel at Norwalk, with charge of the Bellevue mission, which latter he however attended only until the following April, when the Rev. James Monahan was appointed first resident pastor of Bellevue. During his pastorate three lots and a frame house were purchased in July, 1863, for $1,100. Father Monahan was succeeded, in August, 1866, by the Rev. Timothy M. Mahony, who established, in 1867, the parish school, which has ever since continued with success. The Rev. Edward Mears was the next resident pastor of Bellevue, his appointment having been made in August, 1871. He found the location of the church quite unsuitable, and as the prospects for the erection of a new church were then very promising, he purchased, in January, 1873, for $1,800, two fine lots, located nearer the centre of the town. But the financial panic of 1873, whose dire effects struck the entire country, forced Father Mears and his

people to indefinitely postpone the erection of the much needed church. In April, 1874, the Rev. J. D. Bowles was appointed successor to Father Mears, and remained in charge till May, 1876. Bellevue was then attended from Clyde as a mission for two months by the Rev. G. Rudolph, when the Rev. James Molloy was sent to Bellevue. He in turn was succeeded by the Rev. W. J. Gibbons on June 15, 1879. Father Gibbons went to Bellevue reluctantly. In September, 1880, he left for Rome, there to seek redress against Bishop Gilmour for having removed him from St. Augustine's, Cleveland, and sent him to Bellevue. Rome, however, sustained the Bishop's action, and ordered Father Gibbons to return to Bellevue, which he did in October, 1881. During the year of his absence his parish was attended for two months from Cleveland by the Rev. G. F. Houck, and for ten months by the Rev. J. T. Cahill, who was appointed the temporary resident pastor of Bellevue in November, 1880. Shortly after Father Gibbons again took charge of his parish he began to collect funds for the erection of the much desired new church. In this he was very successful and soon had the satisfaction of having the edifice under way. It was completed in the summer of 1884, at a cost of about $17,000, and dedicated by Bishop Gilmour on August 3 of that year. The church is an ornate brick structure, 45 x 90 feet, of Gothic architecture, with two spires, stained glass windows, and is very tastily frescoed.

After a brief illness Father Gibbons died on April 1, 1885. His death was sincerely mourned by his parishioners. His successor was the Rev. F. Rupert, who assumed charge on April 16 of the same year. The sanctuary, which had only the high altar, was now provided with side altars and a communion railing; the latter was Father Rupert's donation to the church. He also bought a supply of vestments at an outlay of $500, half of which sum he likewise donated.

The year 1887 was one of much activity for the parish. In the spring of that year the old brick public school in the rear of the church was bought and refitted as a parochial school, thus replacing the frame building that had served a like purpose since 1867. The property and necessary changes cost about $2,000. In September of the same year the school was ready for occupancy,

and was placed in charge of three Franciscan Sisters, who had served the parish as teachers since September, 1885. In October, 1887, the present front steps to the church and the stone sidewalks were put in place at a cost of $600. The parish fair held in November of the same year netted $2,200, which sum cleared the debt on the church property, within $500; and that was paid off the following year.

In September, 1890, Father Rupert went to Washington, D. C., the Revs. P. Schirack, C. PP. S., and W. J. Smith, successively supplying his place, the latter from October, 1890, to January, 1891, when Father Rupert resumed his pastoral charge. In the fall of 1891 another very successful parish fair was held, netting nearly $4,000, out of which sum the present organ was paid for; it cost about $2,000. In the following year the residence now occupied by the Sisters was built and furnished at an expense of about $2,000. In July of the same year the old frame church, which had become unsafe, was torn down and the lot sold. Thus one of Bellevue's old land marks disappeared. In 1893 the parish was again cleared of all debts and so continued until the removal of Father Rupert to the pastorate of St. Paul's Church, Norwalk, on October 24, 1894. A few days later he was succeeded at Bellevue by the Rev. Gustave H. Rieken, who in the following year had the pastoral residence considerably improved at a cost of about $600. He left the parish in December, 1895, as he found it—in excellent condition as to spirituals and temporals. His successor is the present incumbent, the Rev. J. A. Michenfelder.

BEREA, CUYAHOGA COUNTY.

ST. ADALBERT'S (POLISH) CHURCH.

About the year 1865 the current of emigration from Europe brought a number of Polish families to Berea, to which place they were attracted by the good wages paid in the now celebrated stone quarries. Soon they induced many of their countrymen to follow their example, with the result that about the year 1873 the Poles at Berea numbered upwards of one hundred families. Up to that time they received spiritual attendance about twice a year from one of their own countryman, the Rev. Father

ST. ADALBERT'S CHURCH, BEREA.

Schulak, S. J., then stationed at Chicago, Ill. At other times they depended on the Rev. Louis J. Filiere, pastor of St. Mary's, Berea. But as he did not know their language his ministration proved very unsatisfactory to them. Finally, in December, 1873, Bishop Gilmour succeeded in securing a Polish priest, the Rev. Victor Zareczny, as their resident pastor. In April of the following year Father Zareczny commenced the erection of a brick church, 45 x 80 feet, on a parcel of land donated for the purpose, and containing a little over one acre. The slate roofed church was finished and used in December, 1874. It cost $6,000, and was dedicated to St. Adalbert on September 26, 1875, by the Very Rev. Administrator Boff. In the same year Father Zareczny also secured four acres of land for a cemetery. The church was built during the financial distress that began in 1873 and lasted for over eight years. In consequence of the hard times and little or no employment, many Poles left Berea for the West, thus reducing the parish very considerably and making the debt all the more burdensome to those that remained. Yet, in spite of these drawbacks, the parish debt was reduced to about $2,300 before December, 1880. Father Zareczny left Berea in February, 1884, and was succeeded by the Rev. Nicodemus Kolasinski. Under his direction a lofty spire was made to grace the church, which latter was also considerably enlarged by the addition of a sanctuary and sacristies, making its dimensions 45 x 132 feet—all at a cost of $5,000. In March, 1889, the Rev. Emanuel J. Slowikowski succeeded Father Kolasinski, but remained only till May, 1890, when the Rev. Benedict Rosinski was appointed his successor. During the first year of his pastorate the parish debt, amounting to $1,300, was paid, and church vestments purchased at a cost of $1,000. Till then the church had been almost devoid of even the most necessary articles for Divine service. Now St. Adalbert's Church is able to compare with the largest churches of the diocese in respect to vestments. In April of the following year Father Rosinski purchased a half-acre tract of land as the site for a new school. The handsome and well appointed brick school, 71 x 78 feet, was ready for occupancy by December, 1891. With furnishings and heating apparatus it cost $11,000. In 1891 he engaged the Felician Sisters, from Detroit, as teachers of the parish school, which prior to that time had been

in charge of lay teachers. A comfortable residence was built for the Sisters in 1892. In June, 1892, Father Rosinski was transferred to St. Stanislas' Church, Cleveland, and the Rev. Felix S. Motulewski appointed to the pastorate of St. Adalbert's, Berea. He remained one year, when the Rev. Thomas Misicki succeeded him. His stay at Berea ended in July, 1894, when the Rev. Andrew J. Suplicki, now in charge, was appointed his successor. During his incumbency the church property was put in excellent condition and the parish debt almost cancelled. Under his direction the present handsome and attractive stone pastoral residence was commenced in December, 1897, and completed in 1898, at a cost of $6,000.

In December, 1900, the school had an enrollment of 245 pupils; it is taught by four Felician Sisters.

BEREA, CUYAHOGA COUNTY,

ST. MARY'S CHURCH.

There is no evidence to show that the Catholics at Berea had spiritual attendance prior to 1852. In May of that year the Very Rev. James Conlan said Mass in the log house of James Donovan. A few months later the Rev. William O'Connor began to attend Berea from Cleveland as a station and continued until April, 1854, when he was succeeded by the Rev. Thomas Walsh, a curate at the Cathedral. His successors, between the fall of 1854 and January, 1856, were the Revs. Michael Kennedy and Francis McGann. Then the Rev. Louis J. Filiere, pastor of Olmsted, was given charge of Berea as a station. He had an old frame house moved to the site of the present church. It was fitted up so as to serve as a temporary place of worship, which it did for nearly nine years. The present stone church, 45 x 90 feet, was built during the pastorate of Father Filiere. It was commenced in August, 1866, and was ready for occupancy three years later. St. Mary's Church is an attractive edifice of Roman architecture. In 1862 Father Filiere was appointed Berea's first resident pastor, and so continued until February, 1876.

The financial crash of 1873 gave Berea a hard blow, from which it did not fully recover for some years. In December of

ST. MARY'S CHURCH AND PASTORAL RESIDENCE, BEREA.

that year the Catholic Poles of Berea were organized as a separate congregation, thus considerably weakening St. Mary's, with which they had been affiliated. This made the existing parish debt all the more burdensome for the remaining members of St. Mary's. But in spite of this fact Father Filiere, with his people, braved the difficulties of meeting the parish obligations, until February, 1876, when the Rev. John Hannan was appointed his successor. He remained in charge until the advent of the Rev. John T. Carroll, on June 1, 1879, who shortly after had the church thoroughly renovated and its interior beautified. In this he was cordially seconded by his people, who contributed generously of their meagre earnings towards paying for the much needed and appreciated improvements. In 1884 the present school building was erected at a cost of $3,000, affording ample and attractive facilities for the attending pupils. The parish school was organized in 1860, but for lack of means had to be discontinued soon after. It was re-opened in a rented building, in 1865, and for ten years was in charge of lay teachers. In 1875 the Sisters of the Humility of Mary were placed in charge and have continued thus ever since. In March, 1886, Father Carroll was transferred to the pastorate of the Holy Name Church, Cleveland, the Rev. Francis J. O'Neil, now in charge, succeeding him at Berea. In 1891 he had the church spire erected, and in the following year the present pastoral residence, a neat frame structure, was built. The cost of spire and residence amounted to about $5,000. The sweet-toned bell, now in use, was donated in January, 1893, by one of the parishioners, Mrs. Seidel. In 1899 the interior of the church was again tastily frescoed and renovated, so that it presents a very attractive appearance, as does also the entire church property, which is located on the main street of the village. The parish, composed of about sixty families, is now free of all debt—a very creditable record.

BERWICK, SENECA COUNTY,

ST. NICHOLAS' CHURCH.

In the spring of 1856 the French speaking members of the German parish of St. Boniface, New Riegel, were authorized to form a separate congregation at a settlement near the Berwick

railway station. Mass was said a few times in private houses by a Sanguinist Father from New Riegel until the erection of a log chapel on the site of the present school. The Rev. Louis Molon, a French priest, was appointed the first resident pastor of Berwick. Under his direction a brick church was erected in the fall of 1856. It was ready for dedication and use in the following spring. Meanwhile divine service was held in a rented house. In 1864, during the pastorate of the Rev. Nicholas Moes, the present parish house, a brick edifice, was built. In 1867 the Rev. John B. Buerkel was obliged to have extensive and costly repairs made on the church to keep it from collapsing, so badly had it been built but ten years previous. The Rev. Joseph P. Gloden established the parish school in September, 1871. It was taught by a lay teacher about one year. In 1872 he built a two-story brick school, and shortly after it was ready for use he placed it in charge of two Franciscan Sisters, from Tiffin. They served the parish until 1887, when the Sisters of Notre Dame, from Cleveland, replaced them. From 1891 to 1898 the school, much reduced in attendance, was taught by a lay teacher. It was closed in 1898, for lack of means, but reopened in 1900.

In 1886 the Rev. M. Arnoldi took up a subscription for a much needed church, to replace the old one. During the same year also additional land was purchased for church use; the entire parish grounds were graded and in part graveled. October 9, 1887, the corner-stone for the new church was laid by Bishop Gilmour, the foundation having been commenced in the spring of that year. Mgr. Boff, V. G., delegated by Bishop Gilmour, dedicated the church on Sunday, November 9, 1890. It is a brick edifice, trimmed with stone, of Roman architecture, and very attractive in appearance. Its interior is rich in decoration and statuary. The dimensions of the church are: Length, 130 feet; width, 50 feet. The parish has lost numerically within the last few years, having now less than sixty families. In consequence of this fact, the debt still due since the erection of the church is quite a burden on the remaining members. However, since the pastorate of Father Lentsch the debt has been reduced over one-half, and will soon be cancelled if the prospects, now so promising, be a guaranty for the future. During the year 1900 many improvements in and

about the parish buildings were made and paid for, under the direction of the present pastor.

Following is a list of the priests who had charge of the parish since its establishment, 1856: The Revs. Louis Molon, from 1856 to November, 1867; William Bally, to July, 1861; Joseph P. Dolweck, to April, 1862. The parish was then attended as a mission from New Riegel, by the Sanguinist Fathers, till November, 1863. Then the following resident pastors had charge: The Revs. Nicholas Moes, November, 1863, to September, 1865; Andrew Magenhann, to May, 1867; J. B. Buerkel, to July, 1871; Joseph P. Gloden, to May, 1886; Matthias Arnoldi, to January, 1896; Joseph Rosenberg, to January, 1900, and the present incumbent, the Rev. Leonard Lentsch, since January, 1900.

BETTSVILLE, SENECA COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

In the summer of 1875 the Very Rev. F. M. Boff, V. G., administrator of the diocese during Bishop Gilmour's absence in Europe, granted permission to nine German families to separate from St. Mary's Church, at Millersville, and build a church of their own at Bettsville. This they did, under the supervision of the Rev. M. Arnoldi, who attended the mission from Fostoria until October, 1878. The church is a plain, frame structure, 35 x 55 feet. It cost $1,500, exclusive of the lots on which it is built. Bettsville was attached to Millersville as a mission in October, 1878, and was thence attended monthly on Sundays by the Rev. Joseph Blaser, until January, 1888, and from that time until January, 1897, by the Rev. Michael Dechant. As the mission had then decreased to four families, owing to the erection of a church at Kansas, Seneca county, Bishop Horstmann directed that Sunday services be discontinued there. Mass is now said on week days a few times during the year, to save the property from taxation. From present indications it would appear that Catholicity has no future in the village of Bettsville.

BIG DITCH, LUCAS COUNTY.

ST. IGNATIUS' CHURCH.

The above named church, a small, modest looking frame building, 30 x 45 feet, with posts for support, was built in November, 1883, under the direction of the Rev. John McMahon. It was dedicated by Mgr. Boff, V. G., on September 27, 1885. On the same day he also blessed the adjoining cemetery. Big Ditch is a French-Canadian settlement, and received its odd name from the fact that a deep ditch was cut through that part of Lucas county to drain a large section of adjacent flat country. The settlement was attended from Toussaint as a mission by the Rev. John McMahon, from November, 1883, to March, 1886; then by the Rev. Armand Hamelin, to August, 1890. From that time, until January, 1891, it had no services, owing to lack of priests. It was then attended monthly from Toledo by the Rev. Louis Braire, pastor of St. Joseph's Church, until June of the same year. Again Big Ditch was without attendance till the appointment of the Rev. James Rouchy as first resident pastor, in January, 1892. He boarded with one of his parishioners until the fall of that year, when he built a small frame residence, at a cost of $800. Owing to ill health he resigned his pastorate in March, 1896, and was succeeded by the Rev. James Mevel, who remained only until the latter part of October, 1897, when he also was obliged to resign because of illness. He died at St. Vincent's Hospital, Toledo, on November 3, 1897. His immediate successor was the present pastor, the Rev. John Berthelot. He had the church placed on a brick foundation, as also neatly renovated and tidied up. The pastoral residence was enlarged by a frame addition of 20 x 32 feet during 1898. In the following year a spire was built and a 1,200 pound bell placed in the belfry. In 1900 the church was lengthened 26 feet, the addition forming the present sanctuary. The interior was frescoed and fitted up with neat pews, altar railing, etc. Hardly were these improvements finished when, on July 7, 1900, a cyclone struck the church, tore off the spire and greatly damaged the building. This was at once put in good condition again. The entire church property, including the cemetery, now presents an attractive appearance and reflects much credit on the pastor and his spiritual charge, which, though numerically small, is generous in its support of the Church.

BIG SPRING, SENECA COUNTY,

ST. PETER'S MISSION CHURCH.

In October, 1858, Bishop Rappe gave permission to about fifty families, then and for years before identified with St. Boniface's Church, New Riegel, to build a church for themselves at Big Spring Settlement, two miles distant. This they did under the direction of the Rev. Erhard Glueck, C. PP. S., who was appointed to take charge of the mission. The church, a frame building, 30 x 60 feet, was built at a cost of $1,500, on a one-acre parcel of land donated in May, 1857, by Frederick Nye, a parishioner. At the same time Peter Kiefer also donated five acres to the mission. Bishop Rappe dedicated the church to St. Peter the Apostle, in November, 1859. It served its purpose until 1881, when in November of that year it was replaced by the present brick church, 45 x 95 feet in size. It is a neat structure of Roman architecture. has stained glass windows, and the necessary outfit of fine altars, pews, etc. It is also tastily frescoed. The church was built at a cost of $9,000 during the pastorate of the Rev. Jacob Marte, C. PP. S., in the face of considerable opposition on the part of some of his parishioners. This opposition, however, had almost disappeared before the church was finished.

Big Spring has always been attended by Sanguinist Fathers from New Riegel as a mission. From 1858 to 1866 services were held once or twice each month. Since then Divine service has been held every Sunday and Holyday.

St. Peter's, like many other congregations, has pages in its history that were better unwritten. Several times a spirit of insubordination prevailed, to the injury of religion and the scandal of the faithful. This fact, with the frequent changes of pastors as a result, proved a serious drawback to the growth of the mission—composed almost entirely of farmers. For years past, however, a better spirit has been shown and St. Peter's record since then has been void of any blot.

The following priests had charge of the mission of Big Spring from 1858 to 1900: The Revs. Erhard Glueck, Patrick Henneberry, Nicholas Gales, Engelbert Ruff, Henry Drees, Matthias Kreusch, Christian Frensch, Alphonse Laux, Philip Rist, Caspar

Schedler, John B. Birnbaum, Theobald Schoch, Cosmas Seeberger, George Fleisch; Jacob Marte, July, 1877, to August, 1882; Joseph Heitz, to October, 1883; Rudolph Abbrederis, to November, 1885; Matthias Kenk, to April, 1892; Xavier Mielinger, to May, 1894. The present pastor, the Rev. Charles Meyer, has had charge of Big Spring since July, 1894. Twice during his pastorate he had the church repaired, owing to its defective construction. It now ranks with the better class of country churches in its appointments and general appearance.

The parish school has an enrollment of 60 pupils and is taught by a lay teacher.

BISMARCK, HURON COUNTY,

ST. SEBASTIAN'S CHURCH.

St. Sebastian's congregation at Bismarck is composed entirely of German farmers and was organized in 1846. Previous to that year the Catholics living in Sherman township—which gave its original name to the settlement; only since 1882 has it been known as Bismarck—were identified with the congregations of Peru and Thompson. On July 2, 1846, their first church, a small building constructed of rough hewn logs, was opened for Divine service. From that time until 1860 the mission of Sherman was attended by the Sanguinist Fathers from Thompson, five miles distant. At first the attendance was monthly, and finally, as the mission grew, Mass was said every Sunday and Holyday. The following Sanguinist Fathers had charge of the mission between 1846 and 1868: The Revs. F. S. Brunner, P. A. Capeder, M. A. Meier, M. Kreusch, S. Ganther (1849-52), A. Dambach, E. Glueck, P. Wilhelmy, R. Schuele, V. Haussner, J. Ringeli (1860-66), E. Ruff and A. Laux. In July, 1868, the Rev. J. M. Thoma, C. PP. S., was appointed first resident pastor of Sherman, remaining until July, 1869. The settlement was then again attended from Thompson as a mission until December of the same year. Since that time the congregation of Sherman (Bismarck) has been in charge of secular priests, the first being the Rev. John P. Puetz, who remained until November, 1872, when he was obliged to resign because of ill health. The Rev. V. Haussner, formerly a

Sanguinist, but at this time a secular priest, was again given pastoral charge of Bismarck, as successor to Father Puetz. In April, 1879, he was succeeded by the Rev. John F. Koehn. He too was obliged in October of the same year to give up pastoral work owing to illness. He died at Bismarck on January 24, 1880. The present pastor, the Rev. Theodore Litterst, took charge of the congregation in November, 1879.

The original log chapel was replaced in 1857 by the present brick church, 40 x 72 feet in size. Its cornerstone was laid on August 5 of that year. The present pastoral residence and school, both brick buildings, were erected between 1867 and 1868. A frame school house was built in 1862, about two miles from the church, for the convenience of the children in that section of the parish. No notable improvements were made in or about the church property for a number of years, until 1894, when the church was thoroughly renovated, both exterior and interior, and thus made very attractive, which it is even at the present time. In 1897 a $1,400 pipe organ replaced the old time worn instrument.

The two parish schools are taught by lay teachers.

BLUFFTON, ALLEN COUNTY,

ST. MARY'S MISSION CHURCH.

Bluffton was a Catholic station from 1856 until 1866. During these years it was attended from New Riegel by the Rev. M. Kreusch. It was then attended monthly from Findlay by the Revs. J. M. Roetzer, from July, 1860, to March, 1862; H. Behrens, to July, 1863; M. Dechant, to June, 1867; E. J. Vattmann, to September, 1869; N. Flammang, to August, 1870; from Fostoria, until March, 1871; again from Findlay, by the Rev. J. B. Jung, until October, 1878; from Fostoria, to March, 1879; from Findlay, by the Rev. G. Rudolph, to March, 1881. Since then the present pastor of Findlay, the Rev. H. Doerner, has attended the mission monthly.

In 1865 James Owens donated an acre of ground on which the present frame church, 24 x 40 feet, was built under the direction of Father Dechant. It cost $1,000, of which sum Mr.

Owens contributed $200. Bishop Rappe dedicated the church in the summer of 1869. In 1883 the building was re-roofed, and in 1890 it was surmounted by a spire, and the interior was also renovated. At present the mission numbers only twelve families and has no prospective growth.

BOWLING GREEN, WOOD COUNTY.

ST. ALOYSIUS' CHURCH.

For some unexplained reason the number of Catholics in Bowling Green, though a county seat, and an attractive and very pleasantly situated town, surrounded by excellent farming land, was for some years very small—out of all proportion with its population. For upwards of twenty years, prior to 1882, there were but ten families, and these mostly all poor. They were visited at irregular intervals by the pastors in charge of Maumee and Perrysburg, especially by the Revs. S. Bauer (1860-62), and C. Griss (1863-65). In 1869 Bowling Green was attached to Providence as a station and later as a mission, and so remained until 1890, the Rev. D. O'Keefe attending it until 1871, and the Rev. H. D. Best from 1871 until 1877. About 1878 Father Best made an attempt to build a church at Bowling Green, but failed for lack of means. Meanwhile and until the fall of 1881 Mass was said in private houses, as had been done in years past. In 1880 the Rev. H. Kolopp succeeded in raising a subscription sufficiently large to warrant the purchase of a lot and the erection of a church. The latter, a neat and substantial brick edifice, 35 x 50 feet, was built during the summer of 1881, and dedicated by Bishop Gilmour on Sunday, October 23, of the same year. During the year 1892 the church was painted and frescoed. It was also furnished with a neat altar, pews, altar railing, confessionals, etc. By the end of that year the entire debt was cancelled, and the above mentioned improvements were paid for. In 1894 an addition of 30 feet was built to the church, at a cost of $1,200. In the summer of 1896 a tower was built and a bell purchased, both at a cost of $800. The pastoral residence, a frame structure, was built in 1891.

As a result of the pastoral zeal of Father Kress in behalf of his flock, many who had gone astray or had become indifferent

ST. ALOYSIUS' CHURCH, BOWLING GREEN.

about their religious obligations were brought back to the fold. Thus the membership of St. Aloysius' parish was raised from about twenty-five families to sixty-five in 1894. This number was reduced, however, shortly after, owing to the destruction by fire of the Glass Works, in which there were many Catholics employed. As the works were not rebuilt all the employees sought work elsewhere. Since then there has been a slight increase again in the parish, the number of families according to the last diocesan census (1900) being fifty-nine.

A much needed parish school has not as yet been established, owing in part to lack of means.

The following priests had pastoral charge of Bowling Green since the time of the Rev. H. D. Best (1871-77), viz.: The Revs. H. Kolopp, April, 1877, to August, 1883; G. Leeming, to February, 1885; J. P. McGrath, to December, 1888; J. J. Hennessy, to February, 1890. The Rev. M. Philippart was the first resident pastor of Bowling Green, which ceased to be a mission with his appointment, in June, 1890. His successors were the following priests: The Revs. W. S. Kress, in January, 1892; A. H. Schreiner, October, 1894, to January, 1899, when the present incumbent, the Rev. M. J. Regan, took pastoral charge.

BRIGHTON (BROOKLYN), CUYAHOGA COUNTY.

CHURCH OF THE SACRED HEART OF MARY.

Brighton, a village in the suburbs of Cleveland, now known as Brooklyn, was made a mission in the spring of 1873, and, with the exception of the time from October, 1877, to January, 1879, was attended as such from St. Mary's Seminary until November, 1885, by the Rev. P. F. Quigley, D. D. During the above mentioned period the Rev. John A. Marschal attended the mission from Cleveland. For over two years Father Quigley held divine service in an old cooper shop, which he had fitted up as a temporary place of worship. In May, 1874, he purchased a lot on Mechanic street for $2,800. A few weeks later he began the erection of a brick church, 35 x 70 feet in size. The corner-stone was laid on Sunday, October 25, 1874. In the absence of Bishop Gilmour, the church was dedicated by Bishop Fitzgerald on

Sunday afternoon, July 4, 1875. The ceremony was witnessed by a very large number of interested spectators, among them many of the Protestant villagers, who till then had treated their Catholic fellow-townsmen with contempt and even with insolence. In their bigotry they denied the attending priest the most ordinary courtesies. The village authorities even refused him the temporary use of the Town Hall, thus forcing him to use the above mentioned cooper shop as a place of worship. The erection of the church was barely tolerated by the intolerant Brightonians. Hence, from the very beginning the mission was beset with difficulties engendered by bigotry. But other difficulties of a graver nature were in store for it.

At the time Dr. Quigley took charge of the Brighton mission its prospects were very roseate in the way of a large increase of population, because of promised carshops, etc. On this supposition the above mentioned lot was bought (to which a second lot was added in 1875), and the church built—at a cost of about $10,000. This was done when real estate and building material were held at a high price. As the mission was then composed of twenty-five poor families, help from that source was out of the question. Hopeful of a brighter future, to tide over financial difficulties, brought about by the panic of 1873, Father Quigley was obliged to secure a loan at an exorbitant rate of interest. But the prospects so ardently looked for failed to materialize, and the Brighton church was hopelessly involved in debt which bore a heavy rate of interest, so that the future of the mission looked anything but bright or promising. On January 24, 1878, Bishop Gilmour published an appeal in behalf of the mission, and authorized Father Quigley to solicit financial aid throughout the diocese and elsewhere. Besides attending to his duties at the Seminary, he was thus engaged until his appointment to the pastorate of St. Francis de Sales' Church, Toledo, in November, 1885. At that time he had succeeded in raising enough money to pay the interest and reduce the debt to $3,500.

Brighton was without a priest from November, 1885, to January, 1888, when the Rev. Peter D. Scherer, resident pastor of Independence, was appointed to attend the mission, which he did monthly until June of the same year, when he left the diocese. He was succeeded by the Rev. Nicholas Hofstetter, who had charge of

the mission until August, 1890. Brighton was next attended from St. Ignatius' College, Cleveland, by the Rev. Augustine Steffen, S. J., from August, 1890, to August, 1893, and by the Rev. Henry Richard, S. J., until February, 1894. Father Steffen's pastorate was very successful and infused new life into the mission which had almost ceased to exist. In 1892 he began the erection of the present frame school building, 31 x 55 feet, and had it finished in the following year, at a cost of $2,100. In February, 1894, the Rev. Michael Becker was appointed first resident pastor of Brighton. In September of that year the school was opened with an attendance of fifty pupils, taught by a lay teacher. Father Becker was succeeded in March, 1895, by the Rev. J. B. Neustich, S. J., who attended Brighton from St. Ignatius' College till July, 1895, when the Rev. Joseph Schwick succeeded him. He was replaced in June, 1896, by the present pastor, the Rev. N. Weckel, whose energy has produced a great change for the better in the parish. Shortly after taking pastoral charge he had the church re-roofed, frescoed, and furnished with stained glass windows. The parish hall in the school building was plastered and a second school room was added. He also engaged two Sisters of St. Joseph to take charge of the school. In 1897 he built the present neat frame pastoral residence at a cost of about $1,200. In 1899 the school and pastoral residence were provided with furnaces. In 1900 a very tasty high altar replaced the old make-shift which served as an altar. Meanwhile he also reduced the parish debt considerably, so that it is now almost entirely cancelled. The parish is in a flourishing condition and bids fair to increase in strength; its outlook is most promising.

BRYAN, WILLIAMS COUNTY.

ST. PATRICK'S MISSION CHURCH.

Rev. Francis Westerholt was the first priest to visit Bryan. He attended the place from Defiance, as a Station, during 1857 and 1858. At that time there were but four Catholic families in Bryan and its vicinity. An attempt to build a church was made in 1874 by the Rev. J. G. Vogt who took up a subscription for that purpose, but the project ended in failure, owing to the small number of Catholics. In the following year the Rev. P. H. Delbaere

made another effort in the same direction, which proved successful, as the Protestants of the village subscribed liberally; in fact they gave most of the money needed for the erection of the modest little frame structure, which was built on a lot secured in 1874 by Father Vogt. Their subscription exceeded by far that of the Catholics, who lacked means however, rather than good will. The church was dedicated by Vicar General Boff in 1875. It was replaced in 1890 by the present neat brick structure, 32 x 54 feet in size, exclusive of the tower. With its furnishings and the site, it cost about $3,500. The church is located in a prominent part of the village, on a lot purchased in 1889.

Following is a list of priests who have had charge of Bryan as a Station or Mission: The Revs. F. Westerholt, A. I. Hoeffel, J. P. Carroll, 1857-65; N. Kirch, 1865-67; Peter Becker, 1867-69; J. Eyler, 1869-70; C. Braschler, 1870-73; J. G. Vogt, 1873-75; P. H. Delbaere, 1875-77; N. J. Franche, 1877-81; F. X. Nunan, 1881-82; J. B. Primeau, 1882-83; J. H. Kleekamp, March to July, 1884; G. C. Schoenemann, 1884-86; J. H. Muehlenbeck, 1886-98. Since July, 1898, the present pastor, the Rev. P. H. Janssen, has had charge.

Bryan was attended from Defiance till 1865; from Edgerton, Archbold and St. Mary's Corners, between 1865 and 1884, with periodical intermissions, when it had no priestly attendance. Since July, 1884, Bryan has been attached to Archbold as a Mission, and at present numbers about eighteen families.

BUCYRUS, CRAWFORD COUNTY.

HOLY TRINITY CHURCH.

In 1835 the Redemptorist Father, F. X. Tschenhens, came from Peru, Huron county, to gather together and minister to the few Catholic families in and around Bucyrus, he being the first priest to visit the Catholic settlers located in that part of Northern Ohio. From 1844 to 1862 Mass was said at irregular intervals, in private houses by the Sanguinist Fathers, who came from Thompson, Seneca county. Among these were the Revs. J. Albrecht, A. Reichert, and Matthias Kreusch. The Rev. Peter Kreusch attended Bucyrus from Shelby Settlement between 1852 and 1854.

In 1862 a lot was bought on Mary street, and also an old Pres-

byterian meeting house, which was moved on to said lot and fitted up as a church. The cost of lot and building was $400. The Mission of Bucyrus was then attended from Shelby Settlement until 1865 by the Revs. S. Falk and V. Arnould; and for a few months in 1865, from Wooster, by the Rev. Joseph F. Gallagher. It was then attached to Upper Sandusky as a monthly Mission, until 1869. During that time it had as attending priests the Revs. A. J. Spierings, from November, 1865, to April, 1867; and Joseph Reinhardt, until February, 1868. Father Reinhardt was killed on February 22, 1868, whilst boarding a train at Upper Sandusky for Bucyrus where he intended to meet Bishop Rappe, who had gone there to give confirmation. His successor was the Rev. G. Peter, who attended Bucyrus until 1869. The Mission was then without a priest for two years, except once during the Eastertide, because of some difference between the congregation and Bishop Rappe. Peace was finally restored and Bucyrus received its first resident pastor May 5, 1871, in the person of the Rev. D. Zinsmayer, who remained in charge until April, 1877. During that period a great deal had to be done for the parish. The frame church was old, and without decent furniture. There was no residence that was suitable for the pastor, and a considerable debt to be cancelled. Father Zinsmayer lived for some time in a small frame house, that stood on a lot which had been bought for the parish by Father Peter, but had been paid for only in part. Father Zinsmayer raised a subscription to cancel the debt. He bought a fine bell and provided the church with needed furniture and had it thoroughly renovated and frescoed. He also built and furnished a neat pastoral residence—all at an outlay of nearly $4,000. At this time the congregation numbered only about forty-five families; though the majority were poor, they assisted their pastor very generously, considering their means. "The St. Ludwig's Missions Verein," of Munich, Bavaria, sent Father Zinsmayer the sum of $1,300 towards cancelling the parish debt incurred by the congregation for the above mentioned improvements.

The Rev. H. D. Best succeeded Father Zinsmayer in April, 1877. His pastorate ended in November, 1881, when the Rev. Joseph Eyler was appointed his successor. Shortly after his arrival at Bucyrus, Father Eyler urged upon his people the necessity of building a new church, as the old structure had become dilapidated

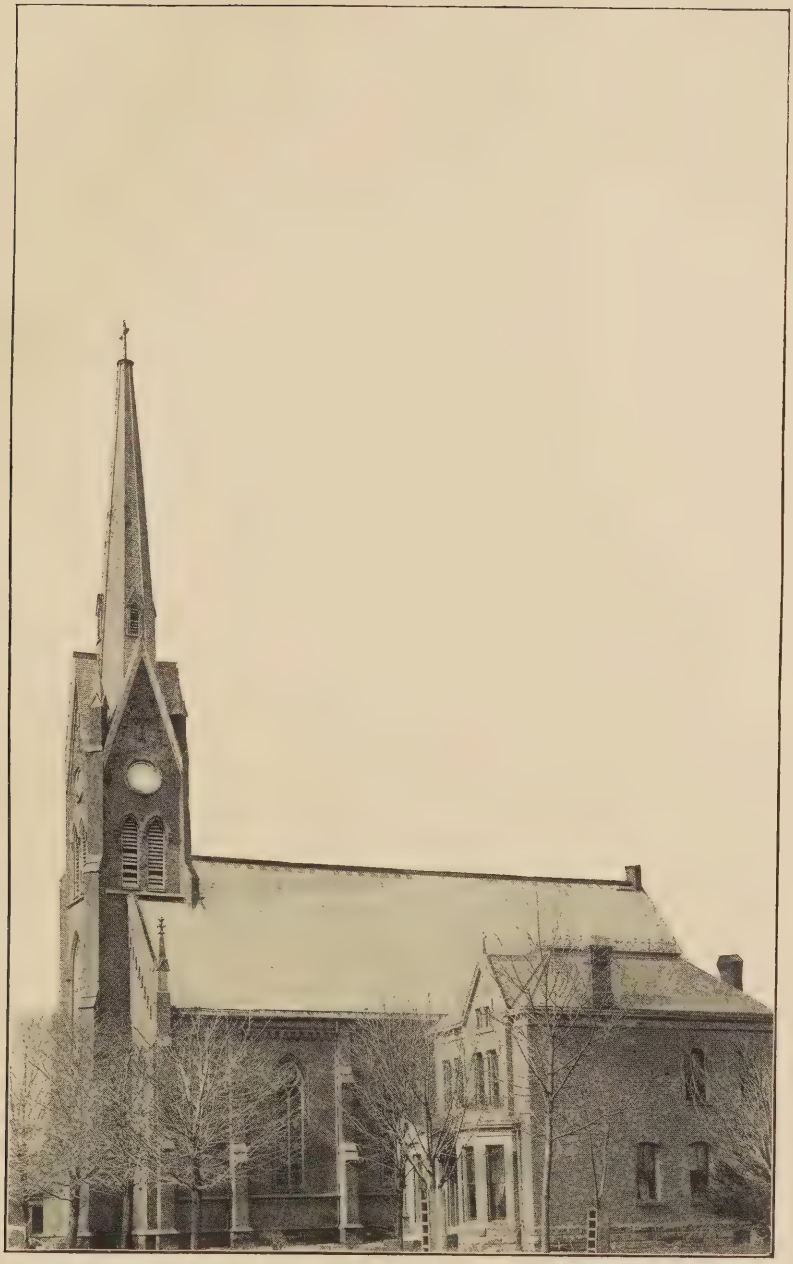
and too small. But before he could put into effect his cherished plan he was replaced, in August, 1883, by the Rev. H. Kolopp, under whose direction the present handsome brick church was built. Its cornerstone was laid by Bishop Gilmour on May, 25, 1884. The same Prelate dedicated the church to the Most Holy Trinity, on Sunday, May 27, 1888. It cost about $17,000, exclusive of altars, pews, etc. Father Kolopp died at Bucyrus, after a short illness, on March 22, 1887. In the following month the Rev. J. H. Kleekamp was appointed his successor. He found a large debt, which had been contracted in the erection of the church, but which he considerably reduced during the time he remained in charge—till August, 1891, when the Rev. Joseph Rosenberg was sent to Bucyrus. At an outlay of nearly $1,000, paid entirely by himself, Father Rosenberg had the sanctuary ornamented by three neat altars and a communion rail. His successor was the Rev. M. Arnoldi, who had charge of the parish from January, 1896, till May, 1899, when the present incumbent, the Rev. Charles Braschler, succeeded him.

The parish school was first organized during the pastorate of Father Spierings, but owing to lack of means it had to be closed soon after. Father Zinsmayer reopened the school, but for the same reason it had to be closed again, although at one time about sixty pupils were on its rolls. It was reopened during the pastorate of Father Kolopp, and has continued doing its work ever since. The Dominican Sisters have had charge of the school since 1895. At present (December, 1900) 115 pupils are in attendance.

CANAL FULTON, STARK COUNTY.

STS. PHILIP AND JAMES' CHURCH.

Lawrence township, Stark county, in which Canal Fulton is situated, received its first quota of Catholic settlers in 1812. They were John McCadden, Matthew and James Patton, Daniel Boyle and their families. The Rev. Edward D. Fenwick, O. P., then stationed at St. Rose's, Ky., was the first priest to visit Northern Ohio, after the departure of the Jesuits in 1773. He extended his visit from the village of Canton to Lawrence township in 1817, where he gladdened the hearts of the above named pioneers who had not seen a priest since they came to Ohio. He said Mass in



STS. PHILIP AND JAMES' CHURCH, CANAL FULTON

the house of Matthew Patton. In the following year he repeated his visit to these settlers who formed the nucleus of the congregation of Canal Fulton. These visits were made annually from Somerset, Perry county, O., by Father Fenwick, and later on (1821-22) by his nephew, the Rev. Nicholas A. Young, and the Rev. Thomas H. Martin (1822-25)—all Dominicans. January 13, 1822, Father Fenwick was consecrated first Bishop of Cincinnati. Some time after, during the same year, he again visited the Catholics in Lawrence township, celebrated Mass in Matthew Patton's house, as he had done before, and administered confirmation to a few persons. Among them was Philip Patton, who died at Canal Fulton on November 11, 1884, at the age of 73; to him the writer is indebted for many facts in connection with this sketch and with the early history of Catholicity in Stark county. Between 1824 and 1828 the Very Rev. John A. Hill attended the Catholics in Lawrence township from Canton. After his death, in September, 1828, they were attended from Somerset, by the Revs. R. P. Miles and Thomas H. Martin, until the appointment, in 1830, of the Rev. John M. Henni, as pastor of St. John's, Canton, where he remained till his transfer to Cincinnati, in 1834. Mass was celebrated in private houses until 1831, when under the direction of Father Henni a log chapel, 30x40 feet in size, was erected at "Lawrence Cross-Roads," two miles from the present town of Canal Fulton, on a one-acre plot of land donated by Philip McGuire. The chapel was never completed but services were held in it, successively, until 1845, by the Rev. Fathers Henni, Martin, O'Meara, and McGrady, of Canton; and the Revs. Basil Schorb (1837-42), Maurice Howard and Cornelius Daly (1842-45), of Doylestown, then known as Chippewa. The log chapel accommodated all the Catholics living in Chippewa, Baughman and Sugar Creek townships, in Wayne county, as also those residing in Lawrence township, Stark county.

In 1826 the Ohio Canal, from Cleveland to Marietta, was located through the present site of Canal Fulton and two years later it was opened for traffic as far as Massillon. This was the beginning of Canal Fulton, which was platted in 1826. With the growth of the town the number of Catholics also increased. This necessitated the building of a church in the town, proportioned to the means and size of the mission, and more cen-

trally located than the log chapel above mentioned. As a result of an exchange of views on the subject between Father Howard and his people a site for the proposed church was secured by him in September, 1844. Three town lots were donated for the purpose by Mrs. Mary Fassett. A frame church, 37x64 feet in size, was erected thereon in 1845, at a cost of $1500. Father Howard was succeeded in this mission by the Rev. Philip Foley, pastor of St. Mary's, Massillon (1846-48). The church was dedicated by Bishop Purcell, August 24, 1847. Canal Fulton was next attended from Canton by the Rev. J. Vincent Conlan (1848-51), and by the Rev. A. Campion (1851-53). The mission was also visited a few times from Wooster by the Revs. George H. Brennan and Michael Healy, in 1853. From 1854 to 1862 the following priests attended Canal Fulton, as a mission from Doylestown: The Revs. N. Ponchel, P. Kohler, E. W. J. Lindesmith and Joseph Lais. Father Lais was appointed pastor of Canal Fulton in 1862 and remained till 1867. During his pastorate twelve lots were secured (September 26, 1863), which with the three lots mentioned above, made the Canal Fulton church property the finest and best located in the town, with ample room for church, school, cemetery and prospective pastoral residence—all in one block. The Rev. Nicholas Kirch succeeded Father Lais in August, 1869, and remained till March, 1875. During this time the frame church, built in 1847, had become too small, so that a larger one was of imperative necessity. Father Kirch had plans drawn for the present brick church, of composite Roman-Gothic architecture, 45x100 feet in size. The foundation was laid in 1867. The church was brought under roof in 1868 and dedicated by Bishop Toebbe in 1869, under the patronage of Sts. Philip and James, Apostles. It cost $28,000 and is a very neat and substantial building, surmounted by a spire 150 feet high. It stands on an eminence commanding a view of the town and surrounding country for many miles, and is a monument to the people whose generosity made its erection possible. The Rev. Wimar Mueller succeeded Father Kirch in April, 1875. During his pastorate, which lasted until October, 1877, many improvements were made and the present 3000 pound bell, then the largest in Stark county, was bought at a cost of $1,300. The Rev. E. J. Vattmann was Father Mueller's successor. In 1878, at an expense of $3,000, he built the present very neat and

IMMACULATE CONCEPTION CHURCH-SCHOOL, CANTON.

commodious brick pastoral residence. He gave much attention to the betterment of the parish schools, and introduced congregational singing, which proved quite popular in the parish. He also had the church renovated and frescoed in the fall of 1888. Father Vattmann was succeeded in February, 1891, by the Rev. Jacob F. Kuebler, who in a short time paid off a considerable portion of the parish debt, in spite of the financial depression, which was felt throughout the country, but in a very special way in the coal mining district in which Canal Fulton is located. The present pastor, the Rev. Henry J. Gerhardstein, was appointed Father Kuebler's successor in June, 1898. In less than two years, aided by his generous people, he had the balance of the church debt cancelled. Although the congregation has had much to contend with financially, for some years, because of depression in the coal interests, its members have at all times cheerfully and generously responded to all calls in behalf of parochial improvements. Composed as it is of different nationalities it may truthfully be called a model "mixed" congregation where Catholicity and not nationality is the bond of brotherhood in the Faith.

CANTON, STARK COUNTY.

IMMACULATE CONCEPTION CHURCH.

For more than thirty years the Catholics living in the southern part of Canton and the adjacent country ardently looked forward to the time when they could have a church and school in that vicinity. In fact, a lot had been purchased for them in that section, in the year 1869, to be ultimately used as a site for church buildings. But nothing further was done in the matter until the advent of the Rev. Clement Treiber, in September, 1899, when he was commissioned by Bishop Horstmann to organize a new parish in South Canton. In June of the same year he secured an elegant site on South Market street. For a short time he gathered his new charge in St. Peter's and St. John's Churches, and later in a hall near the site above mentioned. Meanwhile he arranged for the erection of a combination church and school building, the corner-stone of which was laid on October 1, of the same year, in the presence of a vast multitude of interested spectators. So

rapidly was the work of building pushed that Mass was celebrated for the first time in the basement of the edifice, on December 24, 1899. It was a day of rejoicing for the parish, which now had its own "roof tree." Without further delay the upper stories of the building were brought to completion, and on the 20th of the following May the edifice was dedicated by Bishop Horstmann. Again a great outpouring of people was present to witness the ceremony. The Rt. Rev. Bishop preached the dedicatory sermon in English, and Father Kaempker preached a German sermon on the occasion. The Rev. Chancellor Houck was celebrant of the first Mass in the new chapel.

The people composing this new parish, the third in Canton, are justly proud of their schoolhouse and place of worship, which is an ornament to the city and a credit to the diocese. The building is of cream colored pressed brick, and has two stories and a fine basement. It cost about $15,000. The first story serves as a temporary church. The second is divided into well-appointed school rooms and the basement serves as a parish hall. In all its equipments the building is quite modern. Later, when the permanent church is erected, the present temporary one will be changed into school rooms.

In July, 1900, additional ground was bought adjoining the former purchase. On it there was a frame house which was moved to the rear of the church and fitted up as a Sisters' residence. The school, with an attendance of over two hundred children, was opened in September, 1900, and placed in charge of the Sisters of St. Joseph.

Shortly after the purchase of the above mentioned ground another parcel of land was secured for $1,800, and the house on it transformed into a neat residence for the pastor. The parish now owns an elegant property with a frontage of three hundred and twenty feet on South Market street. Its formation did not in the least affect the other two parishes, and it has a bright future. Pastor and people are in full accord, and a healthy Catholic spirit prevails.

ST. JOHN'S CHURCH, CANTON.

CANTON, STARK COUNTY.

ST. JOHN'S CHURCH.

St. John's congregation, Canton, was the second organized in Northern Ohio, that at Dungannon having been the first. Its history as such dates back to 1823, when the Catholic settlers, in and near Canton, built their first church—a plain, brick edifice. It was finished in 1824, and cost $5,000—a large sum for that time and for the few people who composed the Mission. Prior to the erection of the church the Catholics of Canton had Mass at the residence of John Schorb, a short distance west of the present church. He was the first Catholic to settle at Canton, having come from Baltimore in 1807. Shortly after he was followed by his brother, Stephen, Andrew Meyer, Richard and James Moffitt, Joseph Trout, John Pirrong, Martin Zimmermann, John Gillig and a few others, whose names are now unknown. John Schorb was the chief promoter in the erection of the church. As the Catholics of and near Canton were unable to meet the expense of building, without help from other sources, Mr. Schorb went to Baltimore, and twice to Somerset, O., to collect for that purpose. He was quite successful in his efforts among his Baltimore friends. John Schorb and Basil Wells donated the ground for a church; it is the same that is in use today. The former also donated the land for the first parish cemetery. Whilst Mr. Schorb was engaged in bringing the church to completion he was killed by a falling timber. The church was built during the pastorate of the Very Rev. John A. Hill, a Dominican, who was the first resident pastor of Canton, from 1824 to 1828, with charge of surrounding missions in Stark and Wayne counties. Previous to his appointment other Dominican Fathers attended Canton from Somerset, Perry county, O., —Father Fenwick, the pioneer priest of Northern Ohio, his nephew, the Rev. Nicholas D. Young (1821-22), and the Rev. Thomas H. Martin (1823). After Father Hill's death at Canton, September 3, 1828, the congregation was without a resident pastor for nearly two years, but was again visited by the Dominican Fathers stationed at Somerset, among others by the Rev. Richard P. Miles.

In 1830 Bishop Fenwick appointed the Rev. John M. Henni

resident pastor of St. John's, Canton. This charge, with a number of missions, he held until December, 1834, when he was transferred to Cincinnati. From 1834 Canton was again attended from Somerset by the Dominican Fathers, Vincent de Raymacher, C. P. Montgomery, P. Fochenkress, Anthony Fahey and Joseph S. Alemany; the first two lived at Canton, each for a few months, in 1835. All these priests had also charge of missions in the adjoining counties.

The following is a list of the priests who had pastoral charge of St. John's, Canton, from the time the congregation was organized, in 1824: The Very Rev. John A. Hill, from November, 1824, to September, 1828; the Rev. John M. Henni (1830-34); the Dominican Fathers, Vincent de Raymacher, J. O'Meara, P. Fochenkress, A. Fahey, C. P. Montgomery and Thomas H. Martin, all of whom attended Canton as a mission from Somerset, between 1834 and 1837, and the first two between 1828 and 1830. The Rev. Thomas H. Martin was also resident pastor of Canton from July to December, 1835. From October to December, 1836, the Rev. Stephen Badin, the first priest ordained in the United States, resided at Canton, and gave his assistance to the Dominican Fathers there as well as in the neighboring missions. In January, 1837, the Rev. F. S. Hoffmann, D. D., was appointed resident pastor of St. John's, Canton, thereby relieving the Dominicans of that charge. He was a learned and zealous priest, but finding the climate disagreeable to him, he resigned his pastorate in October of the same year and returned to Europe. During part of the time the Rev. Dr. Hoffmann was at Canton he had as his co-laborers in that part of Ohio, the Revs. Michael McAleer and Ferdinand Kühr, D. D. The former was stationed at Canton from January, 1837, to April, 1840, and the latter, from November, 1837, to April, 1839. In April, 1840, the Rev. Henry D. Juncker was sent to Canton as resident pastor. To the great sorrow of his parishioners his stay was of short duration, as he was transferred to Chillicothe, in August, of the same year. His successors were the Revs. Matthias Würz, who remained in charge from August, 1840, to September, 1844; John J. Doherty, September, 1844, to July, 1848. The Rev. John H. Luhr resided with Father Doherty from September, 1844, till June, 1847. During that time he attended

the Catholic Germans of Canton, who had separate services in St. John's Church, till the completion of their own (St. Peter's) church, which was built under Father Luhr's direction. In August, 1848, the Rev. James Vincent Conlan succeeded Father Doherty. He remained pastor of St. John's till September, 1851. The following priests were his successors: The Revs. Augustine S. Campion, October, 1851, to November, 1853; Michael Kennedy, December, 1853, to August, 1854; Bernard Carragher, December, 1854, till his death, April 10, 1857; John Roos, May to September, 1857. St. John's was then attended from St. Peter's, until the appointment of the Rev. E. W. J. Lindesmith, as resident pastor, in February, 1858. In August, 1868, he was succeeded by the Rev. Francis Berthelet, who had pastoral charge from September, 1869, to December, 1875. The Rev. V. Arnould, pastor of St. Peter's, Canton, then attended St. John's during the interim, from January to March, 1876, when the Rev. John P. Carroll was appointed resident pastor. He in turn was succeeded by the present incumbent, the Rev. Patrick J. McGuire, in July, 1879.

During the pastorate of Father Berthelet it was decided to erect a new and larger church, the old structure having proved entirely too small, although twice enlarged. The corner-stone of the new edifice (60x144 feet) was laid on Sunday, July 10, 1870, by Bishop Rosecrans, of Columbus, in the absence of Bishop Rappe, who was then in Europe. About one year later the new and present church, with its interior unfinished, was opened for divine service. It is built of brick, and is of pure Gothic architecture, with a clere-story, and has the distinction of being one of the finest churches in the diocese of Cleveland. Exclusive of the spire and interior decorations, it cost $80,000. Bishop Gilmour dedicated the splendid edifice on Sunday, December 29, 1872. Father Berthelet had excellent taste as a builder of churches, but had little knowledge of business affairs. In consequence of this he involved the parish in a debt which taxed the energy of his successors and the generosity of the laity to their utmost to diminish and cancel. The latter was not done until during the pastorate of Father McGuire, in 1885. Together with paying the debt he added many improvements to the church, between 1887 and 1889, notably the spire, which is one of the finest in Canton,

and cost $4,000. He also had the church frescoed in 1898, at an expense of $2,000. Besides these improvements, the church was supplied with a steam heating apparatus, and the beautiful sanctuary is graced with a splendid marble altar, the gift of Joseph Dick. It was consecrated by Bishop Horstmann, February 10, 1897. The church now vies with any in the diocese in point of architecture, beauty and decoration, and is a temple in which those, who by their generosity made its construction possible, have just reason to glory.

Father McGuire also looked after the best interests of the parish school. Its organization dates back to about 1845, but for some reason unknown to the writer it was closed two years later. It was reopened during the pastorate of Father Carroll, in 1876. He had a frame building erected as a temporary school, but it soon became too small. Father McGuire, therefore, enlarged it considerably in 1884, and again in 1894, to accommodate the rapidly increasing attendance. But his ardent desire, to have a school building worthy of so prominent a parish, was not realized until 1898, when the present splendid brick building, with modern equipments, was completed, at a cost of over $22,000. Architecturally it is the fitting complement of the neighboring church.

The school was for a number of years in charge of lay teachers. From 1868 to 1883 the Ladies of the Sacred Heart of Mary taught it. They were then succeeded by the Sisters of Notre Dame, who have had charge ever since and have been very successful. About 350 pupils were in attendance in December, 1900.

With the erection of the contemplated brick pastoral residence of modern design, to replace the present and rather antiquated building, the parish buildings of St. John's, Canton, will rank with the best equipped parishes in the diocese of Cleveland. And to the credit of pastor and members of the congregation be it recorded that the ownership of the splendid property is not clouded by debt.

ST. PETER'S CHURCH AND SCHOOL, CANTON.

CANTON, STARK COUNTY.

ST. PETER'S CHURCH.

Owing to the rapid increase of Canton's Catholic population after 1840 it was found necessary either to enlarge St. John's Church, or to build another for the use of the Germans who formed a considerable portion of the parish. After due deliberation the building of the new church was agreed upon as the proper alternative. A committee, composed of prominent members of the prospective congregation, under the leadership of the Rev. Matthias Würz, of Canton, put the project into effect in 1843. The present site of St. Peter's was purchased, and the plan for the erection of a neat brick church (45x98 feet) was approved. Its corner-stone was laid by Bishop Purcell on Pentecost Monday, 1845. The church was dedicated by the same Prelate, to St. Peter, the Apostle, on August 29, 1847, although it had been used in its unfinished state for over a year. At this time St. Peter's parish numbered about seventy-five families. The church cost about $4,000, and the lots $1,200. By the direction of Bishop Purcell St. John's congregation gave $1,000 to St. Peter's, because at the time of the separation the Germans had made the proposition, either to give $2,000 for the property of St. John's congregation, or to accept $1,000 and withdraw; the latter was mutually agreed upon. The last of the parish debt, amounting in 1853 to $1,500, was paid during the pastorate of the Rev. F. M. Boff.

Following is a list of the priests who had charge of St. Peter's parish since its organization, in 1845: The Revs. John H. Luhr, June, 1845, to February, 1853; Peter Carabin, February, 1853, to August, 1853; Felix M. Boff, August, 1853, to January, 1856; John B. Weikmann, about six weeks of January and February, 1856. Then St. Peter's was attended from St. John's until the appointment of the Rev. John B. Uhlmann as resident pastor in May, 1856. He remained till March, 1864. His successor was the Rev. John Hackspiel, March, 1864, to August, 1865. He in turn was succeeded by the present pastor, the Rev. Victor Arnould, who received his appointment on August 7, 1865.

Shortly after the advent of the Rev. Victor Arnould, St. Peter's congregation had increased to such an extent that, in 1869,

it was deemed necessary either to divide the parish or build a larger church. The latter idea prevailed among a majority of the people. With that object in view, and the sanction of Bishop Rappe, a large plot of ground, 200x300 feet in size, located at the corner of Poplar and Navarre streets, was bought in 1870, for $3,800. But the financial panic of 1873 forced the pastor and people to abandon for a time the idea of building the needed church. The question was not again discussed until Bishop Gilmour paid his first visit to Canton, in 1874. It was then resolved that the congregation should not be divided, but that a larger church should be built on the old church site, bought in 1843. In April, 1874, Father Arnould called a meeting of the congregation, and the resolution was passed to build a large and beautiful church.

A building committee was elected, consisting of the Rev. V. Arnould and Messrs. Joseph Biechele, William Dannemiller, Joseph Schott, and George Gonder. A subscription was taken up, and in a few weeks the sum of $35,000 was subscribed, payable in four yearly installments. The plans for the new church were furnished by Architect Engelhardt, of New York. Preparations for the building began September 1, 1874, with the removal of the dead from the old St. Peter's cemetery, adjoining the church, to the new one, about one mile north of the city, in order to make room for the new church. On June 29, 1875, the corner-stone was laid by Bishop Fitzgerald, of Little Rock; Bishop Gilmour was then ill in Europe. The building was put under roof in the fall of the same year. Then the work was stopped, to be resumed in the beginning of September, 1877, when it continued without interruption until the church was finished. It was dedicated before an immense concourse of people by Bishop Gilmour on Ascension day, May 22, 1879. The church, a brick structure, of Gothic architecture, measures 74x164 feet. The steeple, now raised to a height of 113 feet, will be 210 feet when finished. The ceiling in the nave is 60 feet high and is supported by sixteen beautiful columns. The sanctuary measures 25x69 feet and the gallery 25x74 feet. The church is one of the most beautiful in the diocese of Cleveland, and is an ornament to Canton. The cost of the building had been estimated at $80,000, but was reduced to $55,000 by advantageous contracts and reduced prices of

OUR LADY OF CONSOLATION CHURCH AND PASTORAL RESIDENCE, CAREY.

building material and wages. The twelve beautiful windows of stained glass, valued at $2,300; the statues in the sanctuary from the celebrated works of Mayer in Munich; the baptismal font, the pulpit and communion railing are individual gifts of members of the congregation. The ninety elegant pews were paid for by the respective pew-holders. Some of the pews of the old church were retained for a short time, but have since been replaced by new ones. With gifts included, the church cost about $82,000. The beautiful high altar, of marble, was a gift of the late Benedict Dannemiller. It was consecrated by Bishop Horstmann on October 4, 1898.

The parish school was opened in 1860, during the pastorate of Father Uhlmann, under whose supervision the first school, a brick building, was erected. For many years the children were taught by lay teachers, among others by Mr. A. Lang, and his sister, Rose. They were assisted later on by the Ladies of the Sacred Heart of Mary, who had charge of the girls. The Sisters of Notre Dame succeeded them in September, 1883. The present school building, a fine brick structure, 74x123 feet in size, with parish hall on the second floor, and accommodations for 1,000 pupils, was commenced in 1889 and dedicated by Mgr. Boff, V. G., in November, 1890. It cost $30,000, and harmonizes very well with the parish church, under whose shadow it stands. In 1894 the old pastoral residence gave way to the present commodious brick building, which cost about $8,000.

According to the last Diocesan Census (1900) St. Peter's numbered nearly 400 families.

CAREY, WYANDOT COUNTY.

CHURCH OF OUR LADY OF CONSOLATION.

Carey is a flourishing village about fourteen miles south of Tiffin. Until 1868 the Catholic families residing there were identified with the congregations of Berwick and Crawfordsville. In that year the Rev. E. J. Vattmann, then pastor of Findlay, sixteen miles distant, was directed by Bishop Rappe to organize a congregation at Carey and to build a church on the two lots which had been bought for that purpose in October of the previous year. The proposition to build was very favorably received by the

congregation, then comprising about thirty families. In the spring of 1867 the foundation of the proposed brick church (30x60 feet) was begun, and in July following Bishop Rappe laid the corner-stone. Everything looked promising, and the early completion of the church was apparently a certainty, when, to the great disappointment of all concerned, work on the church was brought to a sudden stop—owing to lack of means. The foundation, ready for the superstructure, remained for two years in that condition, as an eyesore to the Catholics of the village. Meanwhile the Rev. N. Flammang, who succeeded Father Vattmann in the pastorate of Findlay in September, 1869, occasionally visited Carey and tried to arouse the congregation to finish the church, but his appeals met with no response. Finally in the fall of 1870, the Rev. J. L. Bihn, pastor of St. Joseph's, Tiffin, was commissioned by the Very Rev. E. Hannin, then administrator of the diocese, to take charge of Carey. After considerable difficulty he succeeded in raising sufficient means to build a frame church, but finding he could not continue to attend the mission and do justice to his own large congregation, he asked to be relieved of the former charge. His request was granted, and in July, 1872, the Rev. J. P. Gloden, pastor of Berwick, was appointed to attend Carey. He found the church in an unfinished state, but eight or nine families remaining, and these despondent; also a large debt, considering the number of people and their resources. Although the future of Catholicity in Carey now looked very dark indeed, Father Gloden was full of hope, and with indomitable zeal he succeeded so far in bringing the work to completion that in the fall of 1873 Mass could be said in the church. He then visited the Mission every Thursday, and once a month on Sunday. October 18, 1874, the church was dedicated and placed under the patronage of the Blessed Virgin, under the title of Our Lady of Consolation; Father Bihn was delegated by Bishop Gilmour to perform the ceremony. From that time, and especially since a fac-simile of the celebrated statue of Our Lady of Consolation in Luxemburg was secured, the church has been visited from far and near by large numbers of the faithful, afflicted in one form or another. To encourage the pilgrims, Father Gloden sought, and obtained in April, 1878, special spiritual favors from the Holy See for those visiting the church. He

also established a confraternity of Our Lady of Consolation, approved by Rome and endowed with many privileges. Its membership is now quite large.

The church is very neatly furnished, and the main altar is considered an excellent piece of workmanship. The altar, vestments, and the interior ornamentations of the edifice were donated or paid for chiefly by persons visiting the church as pilgrims, in thanksgiving for favors received. A magnificent gold-embroidered antependium was sent to the church by Pope Leo XIII. It was one of the many gifts he received on the occasion of his Golden Jubilee as a priest, in 1887.

In May, 1886, the Rev. M. Arnoldi succeeded Father Gloden at Berwick. He also had charge of Carey until the appointment of the Rev. Cornelius L. O'Brien, as first resident pastor, in August, 1888. Father O'Brien's successor was the present pastor, the Rev. John G. Mizer, who took charge in January, 1890. He at once devised means to cancel the parish debt, of about $1,500, which he found on his arrival. It was paid within one year. In 1891 he had plans drawn for remodeling the pastoral residence, begun in 1887, but left incomplete. The lot on which it stands was bought in 1882. The work was done in a few months and the house ready for occupancy. It is a neat structure and is well arranged.

In February, 1887, Father Mizer secured four acres of land about one mile from Carey, for a parish cemetery. Platted as modern cemeteries usually are, it presents a neat appearance, and is a credit to the Catholics of Carey.

On July 3, 1892, Carey was visited by a destructive cyclone, doing much damage to the town. The church spire was torn off, although the church itself escaped injury. The adjacent pastoral residence was also struck, and considerably damaged. In a short time, however, the spire was rebuilt and the residence repaired.

During Father Mizer's pastorate the congregation of Carey increased considerably, and now numbers about sixty families. Of recent years the annual pilgrimage to the shrine of Our Lady of Consolation, which takes place during the fourth week after Easter, has received a new impetus; the number of pilgrims is increasing each year.

Preparations are now under way for the erection of a fine church, of brick or stone, which, according to present indications, will be under roof in 1903.

The parish school was established by Father Gloden in 1877. It is in charge of a lay teacher, and has an attendance of sixty-five pupils.

CECIL, PAULDING COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

The Mission of Cecil was not organized until 1875. As early as 1865, however, the Catholics who had settled there and at Emerald, and The Furnace, about two miles distant, had been regularly attended, for ten years, from Defiance. Since 1875 the resident pastors of Antwerp have had charge of Cecil, as a Station, till 1879; and since then as a Mission. They were the Revs. J. Klute, H. Kolopp, P. H. Delbaere, F. Rupert, A. E. Manning, A. Hamelin, F. A. Schreiber, E. P. Graham, J. A. Sidley, and since August, 1899, the Rev. G. A. Forst.

Father Rupert purchased four lots, in September, 1879, and on one of them he had a small but neat frame church (30x40 feet) erected, at a cost of $600. Bishop Gilmour delegated him to bless it, on the feast of the Immaculate Conception, December 8, 1879. Previous to that time Mass had always been said in private houses in the above mentioned places. In 1883 Father Manning purchased a tract of land for a cemetery. During the pastorate of Father Schreiber the Mission of Cecil outgrew its church. It was thought best to enlarge the church rather than build another. Plans were accordingly drawn for remodeling and enlarging the church. Its length was increased 43 feet, making its present size 30x83 feet. The work was begun in the spring of 1888, and finished by the following autumn. The result was that practically a new church had been built. The cost of the reconstructed edifice was about $2,000. In the following year it was neatly frescoed and provided with windows of cathedral glass. Three neat artistic altars, two statues and other furnishings were added, thus enhancing the beauty of the sanctuary. A 1,000 pound bell was placed in the belfry in 1889. The reconstructed church, now fully and tastefully equipped, and paid for, was re-dedicated on Sunday,

July 27, 1890, by Mgr. F. M. Boff, as Bishop Gilmour's delegate. It was a day of rejoicing for Father Schreiber and the devoted and generous people of his Mission. Owing to the fact that most of the children live too far from Cecil, it has not been found possible to establish a parish school, although the Mission numbers about forty families.

CHICAGO, HURON COUNTY.

ST. FRANCIS XAVIER'S CHURCH.

The Rev. J. Martin Pütz, pastor of Monroeville, was the first priest to look after the spiritual interests of the Catholics at Chicago (formerly known as Chicago Junction), a thriving railroad town, located on the Baltimore and Ohio railroad, at its junction with the line of the same system, running from Newark to Sandusky. Father Pütz attended Chicago from the summer of 1876 until the appointment, in February, 1877, of the Rev. Francis J. Oberle, who attended the place from Shelby as a Station. He and his predecessor said Mass in private houses. In the spring of 1879 he succeeded in raising enough means to purchase several lots, and erect on these a frame church, or chapel, 20x40 feet in size. The cost of both was about $700. The school was opened in November, 1880, with an enrollment of 27 children, taught by a lay teacher. The vestry of the church was the first school. The Rev. Frederick Rupert succeeded Father Oberle at Shelby and Chicago in April, 1881, and attended the latter place monthly, as did his predecessor. Owing to lack of means the parish school had to be abandoned in June, 1881. Father Rupert had charge of the Mission until July, 1882. From that time, until June, 1898, the following priests attended Chicago from Shelby, viz.: The Revs. A. Huthmacher, P. McDonald, J. F. Smith and J. P. Michaelis. The Rev. J. C. Herr was appointed first resident pastor of Chicago in June, 1898, but remained only until the following September, when he was appointed one of the Cathedral curates. His successor is the present pastor, the Rev. Daniel B. Kirby.

During the pastorate of Father Michaelis (November, 1894, to June, 1899), the Mission of Chicago had far outgrown its first

church. Its site, moreover, was inconvenient and undesirable; and now that a new church was a necessity, a more desirable location was sought. Three lots, situated on the south side of Washington, near Hayes street, were bought in May or June, 1896. The former lots were sold by Father Michaelis, and their proceeds applied on the purchase price of the new lots. Plans were procured for a brick church, to be located at the intersection of the above named streets. Its corner-stone was laid by the Rt. Rev. Mgr. Thorpe, as the Bishop's delegate, on Sunday, August 30, 1896. Just one year later (August 29, 1897), the handsome edifice (42x72 feet), a reproduction in miniature of St. Peter's, Rome, was dedicated by Bishop Horstmann. It seats nearly 300 and cost about $9,500; its interior is very attractive. The church is indeed a credit to Father Michaelis, and to the small but generous congregation; and no less to its designer.

Owing to lack of means there is no parish school at Chicago. Father Kirby hopes to re-establish it in the near future, and to build a pastoral residence. At present the parish numbers about thirty-eight families.

CLOVERDALE, PUTNAM COUNTY.

ST. BARBARA'S CHURCH.

Cloverdale, a small but enterprising village, less than ten years in existence, is located at the crossing of the "Cloverleaf," and the Findlay, Ft. Wayne and Western railroads. There are only ten Catholic families in the place, but the surrounding country is settled largely by prosperous Catholic German farmers, who form the principal membership of the congregation, which is an outgrowth of the Ottoville parish. These farmers petitioned Bishop Horstmann for permission to erect a church for themselves, and thus obviate the necessity of going to Ottoville, seven miles distant. As soon as they gave evidence of their ability to build and pay for the desired church, the permission was granted. The Rev. Michael Mueller, pastor of Ottoville, was commissioned to secure a proper site to serve for church, school, and pastoral residence. This was done in January, 1895, when a three-acre tract of land was bought.

In the summer of 1898 the church, a neat frame structure, 40x90 feet, was built at a cost of about $5,000. It was dedicated to St. Barbara on August 21, of the same year. From that time forward Cloverdale was attended from Ottoville every Sunday as a Mission, by the Rev. Henry Wichmann, who was then Father Mueller's assistant. In June, 1900, Father Wichmann was appointed resident pastor of Cloverdale. He had an elegant residence built during the fall of 1900, at a cost of about $3,000. Pending its construction he resided at Ottoville.

The parish numbers about seventy families, and has a healthy, steady growth, with fair prospects of soon ranking among the large country parishes in the diocese. Catholic "District Schools" accommodate the children, a regular parochial school being impracticable, as the children live too far from the church.

CLYDE, SANDUSKY COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity in the beautiful village of Clyde dates back to 1853. It was in that year the Rev. Thomas J. Walsh, resident pastor of St. Ann's, Fremont, said Mass there for the first time in an old log house, which stood on the site now occupied by the Lake Shore freight house. His visit was the source of great joy to the few Catholics of the town. Until 1861, Clyde was attended from St. Ann's. The Rev. John Roos had charge from 1856 to May, 1857; and the Rev. Louis Molon, to 1861. Up to this time Mass was said in private houses. In May, 1857, Father Molon bought an acre of ground, for a church site and cemetery. Two years later he secured additional ground of the same dimension. Both these purchases were made in a part of Clyde that later proved very attractive. In 1858 he commenced the erection of a frame church on the ground first purchased. Before its completion, however, he was succeeded in the attendance of Clyde, in July, 1859, by the Rev. George Peter, who was then at St. Joseph's, Fremont, and had charge of a number of the neighboring Missions. Father Peter had the church finished early in 1860. Bishop Rappe blessed it and the adjoining cemetery, in May of that year. In June, 1861, Clyde was made a Mission of

Bellevue and so remained until July, 1872, when the Rev. J. D. Bowles was appointed its first resident pastor. In October after his appointment he purchased for his residence a house and lot, near the church lot, with a street intervening. In January, 1875, the Rev. G. Rudolf became his successor and remained until the appointment of the Rev. F. X. Nunan in March, 1879. From June until September, 1881, Clyde was again attended from Bellevue—this time by the Rev. J. T. Cahill, who was then transferred to Clyde, as resident pastor. He soon succeeded in allaying the disturbed condition of the congregation and infusing into it new life. His successor was the Rev. A. E. Manning, who took charge in April, 1883. In a short time he had the parish debt cancelled and set about to prepare for the erection of a much needed church to replace the old, time-worn structure. In this project he was seconded by his people, whose confidence he soon gained and who, though few in number, proved generous givers. Plans for a brick church, 45x100 feet, with a transept of 52 feet, were made by a competent architect and approved by Bishop Gilmour. Work was commenced on the new church in May, 1886, and the corner-stone laid by Bishop Gilmour on the following 4th of July. In order not to overtax his people, Father Manning thought it wise to "make haste slowly," and hence nothing was done in connection with the new church during the next two years, beyond enclosing it. In 1889 the groining, plastering and frescoing were completed. In March, 1890, before the church was quite finished, Father Manning was transferred to St. Ann's, Fremont. His administration had been fruitful in inspiring the people with confidence and courage. He was succeeded by the Rev. Francis T. Moran, who took up the work where it had been laid down, and brought the new church to completion. It was dedicated on July 13, of the same year, by Bishop Gilmour. It was the last church he dedicated, as shortly after this event he fell seriously ill and never recovered. With furnishings, and a $450 bell, the church cost about $13,000. Of this sum Father Manning paid $6,700; the balance was met by his successor, Father Moran. Shortly before the dedication of the church, Mrs. Jane Mack, a member of the parish, donated the very generous sum of $1,000 towards furnishing the same, particularly its sanctuary. Honor

ST. JOSEPH'S CHURCH, COLLINWOOD.

to whom honor is due! The church, a beautiful Gothic structure, is the most attractive and conspicuous building in Clyde, and is justly the pride of the Catholics of the town. In 1892 Father Moran built the present neat and commodious pastoral residence. It is of brick and cost about $3,000. He sold the old residence and lot the same year. Many improvements were made about the ground and the adjoining cemetery, and the parochial property was as complete as possible, when Father Moran was transferred to Akron, to be succeeded by the Rev. Patrick C. N. Dwyer, in December, 1896. He in turn was succeeded by the present pastor, the Rev. John J. Powers, in January, 1898. The parish now numbers about 70 families, most of them living on farms within a radius of about five miles.

Thus far it has not been found practicable to establish a parochial school, owing to the small number of children that could conveniently attend.

COLLINWOOD, CUYAHOGA COUNTY.

ST. JOSEPH'S CHURCH.

About 1875 the Lake Shore Railway Company bought a large tract of land, two miles west of Nottingham, and converted it into a car-yard for their through traffic. They also built a roundhouse and repair shops there. The employes of the road came by degrees, and as fast as houses could be built for them they settled in the neighborhood of the station and car-yard. Thus in a short time an extensive village was formed and named Collinwood, after Mr. Collins, who was the chief engineer of the "Lake Shore" road. Among the new-comers was a fair number of Catholic families. These soon required church and school accommodations. The Rev. A. T. Martin, pastor of Euclid, was given charge of Collinwood's spiritual interests, in October, 1877, when he was authorized by Bishop Gilmour to purchase a few lots at the intersection of Manchester and Collins avenues. The purchase price was $910. In November of the same year a small frame church, 24x30 feet in size, was commenced on the east end of the property. Mass was celebrated in it for the first time the following Christmas. In the spring of 1879 the church was enlarged by an addition of 40 feet

and the whole building fitted up for church and school purposes. The entire cost of land, church and school was about $2,500. The school was opened in January, 1880, with an attendance of 40 pupils.

Father Martin attended Collinwood from Euclid, at first twice a month, on Sundays, and from 1884, every Sunday. In a few years the Mission had grown so rapidly that the church became much too small. The original debt having been cancelled in 1890, Father Martin made preparations for the erection of a larger and permanent church, to be located near the intersection of the above named avenues. Plans were drawn for a brick structure, 44x90 feet, of Norman-Gothic architecture. The foundation was laid in 1891, at a cost of over $2,000. Work was then stopped until the spring of 1894, owing in part to present lack of means, and later to the general financial distress of 1893. The corner-stone for the new church was laid by Mgr. Boff, V. G., on Sunday, August 26, of the same year. The attractive church was dedicated to St. Joseph by Bishop Horstmann on Sunday, September 1, 1895. It was a day of great rejoicing for the Catholics of Collinwood, as well as for Father Martin, under whose watchful care the edifice was brought to completion. It cost about $13,000.

All of the former church was now converted into a school, which a few years previous had been placed in charge of two Ursuline Sisters.

Father Martin's faithful attendance of the Collinwood Mission ended with his edifying death, on November 24, 1899. His demise was sincerely mourned by his parishioners. The present pastor, the Rev. John W. Bell, was appointed Father Martin's successor in January, 1900. His first care was the proper grading of the school. For this purpose he had the building enlarged and renovated at a cost of about $700. He also engaged a third teacher to assist the two Ursuline Sisters.

Father Bell found that the best interests of the parish and school demanded that he reside at Collinwood, and make Euclid a Mission. Bishop Horstmann approved of the proposed change and authorized the purchase of lots on which to erect a suitable pastoral residence. This was begun in August, 1900, and at present writing (December, 1900) is almost completed. Its cost

ST. MARY'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CONNEAUT.

and the purchase price of the lots will approximate $9,000. The parish now numbers about 120 families. The prospects for further growth of the village and a corresponding increase of its Catholic population are the brightest, because of the decision of the "Lake Shore" road to build immense car shops, and to enlarge its present repair shops in the near future.

CONNEAUT, ASHTABULA COUNTY.

ST. MARY'S CHURCH.

The Rev. Peter Peudeprat, resident pastor of Painesville, from 1850 to 1852, was the first priest to minister to the spiritual wants of the two Catholic families then living at Conneaut. He visited them a few times between 1851 and 1852. The Rev. Charles Coquerelle succeeded him at Painesville and Conneaut, and attended the latter place monthly on Sundays. He said Mass in the house of William Brody. The V. Rev. Alexis Caron had charge from 1859 to 1862, when Conneaut was attached to Ashtabula as a Station, and later as a Mission. Thus it remained until July, 1880. During this time the following priests, resident at Ashtabula, looked after the spiritual interests of Conneaut: The Revs. John Ellwood, John Tracy and Edward J. Conway. In July, 1880, the Rev. W. J. Finucan was appointed resident pastor of Jefferson, and was also given charge of Conneaut, which he attended till March, 1881, when it was again attached to Ashtabula. In May, 1864, the Rev. J. Tracy secured, as a donation from Martin Murphy and Terence Quinn, a half-acre lot, fronting on Chestnut street. The Catholics of Conneaut were too poor and too few in number to build a church. Father Tracy bought a frame building (26x36 feet) at an expense of $300. It was formerly used as a dwelling and stood on the site of the present Town Hall. He had it removed to the above mentioned lot and remodeled for church purposes, at a cost of about $600. It was dedicated, in 1865, under the title of St. Mary. In the following year an addition was made to it, costing about as much as the old building itself. In 1869 Father Conway made some improvements in and about the church, which bridged over for some years the necessity of building a permanent and larger church. In July, 1884, Con-

neaut was again attached to Jefferson as a Mission, and placed in charge of the Rev. Gilbert P. Jennings. In the spring of 1887 he purchased a new site for a church—two lots covering an area of 122x155 feet, at the corner of State and Chestnut streets; they cost $900. On July 10, of the same year, Bishop Gilmour laid the corner-stone of the new brick church. It is a neat Gothic structure, 40x80 feet, with transept, and is tastily frescoed. It was dedicated on October 21, 1888, by the same Prelate. Exclusive of altars and pews, its cost was about $10,000. In October, 1889, Father Jennings was appointed the first resident pastor of Conneaut, and Jefferson became the Mission. This change was necessitated by the greater relative growth and importance of Conneaut, and was welcomed with joy by the generous people, who had made so many sacrifices in erecting their beautiful church. In October, 1891, the present commodious pastoral residence was ready for occupancy. It cost about $2,200. In July, 1892, the old church was torn down and the lots on which it stood since 1866 were sold. The present pastor, the Rev. William F. Murphy, succeeded Father Jennings in August, 1893. He found a flourishing congregation, imbued with an excellent spirit, thus making his pastorate a labor of love. Thus far Conneaut had no parish cemetery. Father Murphy therefore secured five acres of land for that purpose, in June, 1900. The purchase price was $750, and the location is a desirable one. During the same year he also bought, for $2,900, two lots, on State street, to serve for school purposes. The building was commenced on September 8, 1900, and at present writing (December, 1900) is under roof. It is built of pressed brick and is two stories high, exclusive of basement. When completed it will have cost about $15,000. This completes a group of parish buildings that would do honor to a parish of much greater numerical and financial strength. Conneaut now has about 100 Catholic families, and with its present bright prospects this number will rapidly increase in the near future.

CONVOY, VAN WERT COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Convoy, located on the P. Ft. W. & C. railway, between Delphos and Van Wert, is a small Catholic Mission, of only ten families, which number it never exceeded. It was first attended from Glandorf, Putnam county, as a Station, as far back as 1850, by the Sanguinist Fathers, the Revs. P. Henneberry and M. Kreusch. In 1855 it was attached to Delphos, and thence attended, successively, by the Revs. F. Westerholt and A. I. Hoeffel until 1876. It was then made a Mission of Van Wert, and has since so remained. Father Westerholt bought a lot at Convoy in April, 1861, and had a plain but neat frame church (25x35 feet) built on it, which still serves its purpose. The following priests attended Convoy monthly, from Van Wert: The Revs. J. H. Leddy, J. T. Cahill, P. Barry, E. F. Rohan, F. J. O'Neill, M. J. Clear, J. J. Clarke, and the present pastor, the Rev. S. Weber, since June, 1898.

CRAWFORDSVILLE, WYANDOT COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Crawfordsville was organized in 1849 and a small log church (20x26 feet), built on a donated parcel of land. It was attended by the Sanguinist Fathers, the first of whom was the Rev. F. X. Obermüller. The last was the Rev. T. Schoch, whose pastorate ended in August, 1875, when the Rev. Joseph Rosenberg, resident pastor of Kirby, was appointed to take charge of the Mission. Whilst the Rev. Father Gales, C. PP. S., attended Crawfordsville (May, 1857, to October, 1859), the second church, a very plain frame structure (25x50 feet) was built in 1859. It cost about $1,000, and was erected on a one acre tract of land donated by Peter Pauly, in November, 1858, for a place to build a church and school. In May, 1859, J. Draper also donated two and one-half acres for a cemetery. In 1878 Father Rosenberg established the parish school. In July, 1880, he was succeeded by the present attending priest, the Rev. J. G. Mizer. About this time the Mission had considerably increased, which fact made the

need of a large church quite apparent. Besides, the well-to-do Catholic German farmers, who composed the Mission, also felt equal to the task of erecting a church that would be a credit to them. Father Mizer therefore had plans drawn for a church of Roman architecture, in size 40x80 feet, and to cost about $7,000. It was begun in August, 1883, and ready for use in January, 1885. On December 10, 1893, the pretty church was consumed by fire, owing to a defective flue. The insurance ($5,000) was promptly paid, but covered the loss only in part. The people were not disheartened, however, but resolved at once to replace the church by another and better edifice. Just two months after the fire the contract for the new church was let. On June 3, 1894, Bishop Horstmann laid its corner-stone. He also dedicated the church on November 18, 1896. It is a very attractive brick structure, 40x80 feet, of Roman architecture, with an eighty-foot tower at the southwest corner. It is furnished with artistic stained glass windows, fine altars, statuary, etc., and is considered one of the prettiest country churches in the diocese of Cleveland. Its cost was $11,000, and is fully paid. The fact is worthy of record, as the Mission numbers only about 35 families.

Father Mizer has had charge of Crawfordsville since 1880, with the exception of a short time (August, 1888, to January, 1890), when the Mission was attended from Carey, by the Rev. C. L. O'Brien. Father Mizer was then transferred to Carey, as resident pastor, but retained the charge of Crawfordsville, giving it semi-monthly service since then, as in past years.

CRESTLINE, CRAWFORD COUNTY.

ST. JOSEPH'S CHURCH.

The Rev. George H. Brennan was the first priest to say Mass in Crestline. This he did on week days in private houses, between the years 1854 and 1856, whilst he was resident pastor of Wooster. In the latter year he was succeeded by the Rev. Michael O'Neill who for about three years attended the few Catholic families then residing at Crestline. They were next visited by the Rev. Stephen Falk, pastor of Shelby Settlement, from 1859 to 1861, when Crestline was assigned to Mansfield as a Station and

ST. JOSEPH'S CHURCH AND SCHOOL, CRESTLINE.

attended by the Rev. Joseph F. Gallagher. Fathers Brennan and O'Neill had made several attempts to raise sufficient means for the erection of a frame church on lots that were promised as a donation, but their efforts failed, because of the very small number and the poverty of those that comprised their charge. The promised site for a church (two lots fronting on North street) was deeded by Peter Dousset to Bishop Rappe in July, 1859, during the time Father Falk attended Crestline, but the building project had still not materialized. Finally, when Father Gallagher took charge in July, 1861, another attempt was made to raise funds for a church—this time with success. In a few months a frame building, 25x60 feet, was ready for use as a place of worship. Most of the timber was donated by members of the Shelby Settlement congregation and hauled by them gratis. This materially reduced the cost of the church, which was erected at an expense of about $1,000. It was placed under the protection of St. Joseph, but there is no record when or by whom it was dedicated. The Rev. Victor Arnould succeeded Father Falk at Shelby Settlement in May, 1862, and was also given charge of Crestline as a Mission. This he attended regularly on Sundays until September, 1863, when it became a Mission of Mansfield, with the Rev. James P. Molony in charge. In July, 1865, the Rev. John P. Pütz was appointed pastor of Galion and was at the same time directed to attend Crestline as a Mission. In November, 1868, he was transferred to Crestline as the first resident pastor. He remained until December, 1869, when, to the great sorrow of his parishioners, ill health forced him to resign his charge. His successor was the Rev. Joseph Eyler, January, 1870, to May, 1873. Shortly before his departure Father Pütz had bought two lots immediately east of the church, to be used eventually as a site for the pastoral residence. Father Eyler raised a subscription for the purpose and in 1871 built the present residence, a neat brick structure, at a cost of about $2,500. In July, 1873, the Rev. A. M. Meili was appointed to succeed Father Eyler, after whose departure the Rev. J. B. Heiland, of Shelby Settlement, attended Crestline about one month. Father Meili's pastorate ended in March, 1874. The Rev. P. F. Quigley had temporary charge of Crestline, from Rockport, for a few weeks, until the arrival of the Rev. Edward Mears. By his prudence and zeal Father Mears succeeded in

bringing about an excellent spirit into the parish, which he found considerably disturbed because of difficulties that arose during the time of Father Meili's incumbency. His successor was the Rev. George F. Houck, whose pastorate lasted from August, 1875, to July, 1877—when the effects of the "Black Friday" financial panic of 1873 were yet felt. Notwithstanding the financial depression, which very noticeably affected Crestline—a thorough "railroad town"—Father Houck succeeded in making a number of notable improvements in and about the church and school, all of which were paid for when completed. In obedience to Bishop Gilmour's wish he severed his connection with the good people of his first and only pastoral charge, and to which he had become greatly attached. He was assigned to a field of duty entirely new to him—the Chancellorship of the diocese, with which position was also connected that of secretary to the Bishop. Father Houck's successor was the Rev. Michael B. Brown, during whose pastorate, which ended in March, 1881, the present Sisters' residence was built. He was succeeded by the Rev. William J. Finucan who, like most of his predecessors and the large majority of the parishioners, was displeased with the out-of-the-way location of the church. As a new and larger church was a necessity, Father Finucan determined that it should be built in a prominent part of the town—as good as the best. In 1883 he raised a generous subscription for the purchase of a splendid site at the corner of Main and Thoman streets. The lots were bought in May, 1884, and cost $1,800. Ill health prevented Father Finucan from building the much desired church, and obliged him to ask for a less exacting pastoral charge. His wish was granted and the Rev. Clement H. Treiber was appointed his successor, in June, 1887. Shortly after his advent to Crestline Father Treiber made preparations to erect the new church, for which he found a little over $4,000 in the parish treasury. This sum had been raised by Father Finucan who had also paid for the above mentioned lots. With this nucleus on hand, increased by further subscription, the foundation for the church was commenced in the spring of 1888. On June 3, of the same year, the corner-stone was laid by Bishop Gilmour. During 1888 the sum of $13,000 was expended on the building. Father Treiber thought it prudent not to push the work

too rapidly; hence nothing of importance was done in 1889. In the following year the church was completed, $3,000 having been the amount expended. Mass was said in it for the first time on November 23, 1890. The beautiful edifice was dedicated by Bishop Horstmann, on Sunday, May 22, 1892. It was a day of rejoicing for pastor and people who now had a church that ranked with any in that section of the diocese in point of architectural beauty and finish. It was also a vindication of Father Finucan's position against the few who opposed the purchase of the new site, all now agreeing that no better location could have been chosen. The church (42x100 feet) is a very attractive brick edifice of Gothic architecture and adorned with stone trimmings. It has stained glass windows and its interior is fitted up in excellent taste.

In September, 1899, the Rev. Ignatius J. Wonderly was appointed successor to Father Treiber, who was sent to Canton, there to organize a congregation. Father Wonderly's stay was brief—till January, 1900, when the Rev. J. C. Herr, the present incumbent, was appointed to take charge. Shortly after his arrival he had the pastoral residence neatly refurnished at a cost of about $300. At an outlay of about $700 he had the old church remodeled into a school, a purpose it now admirably serves, affording, as it does, ample educational facilities to the children of the parish. The school dates back to the pastorate of Father Pütz, and has been kept open ever since. It was in charge of lay teachers until September, 1887, when it was placed under the direction of the Sisters of Notre Dame. They remained in charge until September, 1889, when they were succeeded by the Sisters of the Humility of Mary. They taught the school until June, 1893. In September, 1893, the Dominican Sisters replaced them and since then have had charge. The enrollment in December, 1900, was 100 pupils.

The parish now numbers about 85 families. As a "mixed" congregation, composed of Irish, Germans, and their decendants, it is a model, Catholicity and not nationality being the tie that binds them all.

CUSTAR, WOOD COUNTY.

ST. LOUIS' CHURCH.

The first Catholic settlers in Liberty, Milton and Weston townships formed the nucleus of the present flourishing congregation at Custar. From 1858 to 1866 Custar was attended as a Station at irregular intervals, from Maumee, Perrysburg and Providence. A frame church (no longer existing) was built in the early "sixties," at Wirtsburg, about a mile and a quarter east of the center of the Custar Mission, where also, in the summer of 1864, a frame church, 29x50 feet, was built under the direction of Father Griss, who at that time attended Custar from Perrysburg. Both churches were completed about the same time and were dedicated on the same day by Bishop Rappe. There is, however, no record of the date of dedication. Shortly after this event the Mission of Wirtsburg was merged into that of Custar, and thus ceased to exist. The following priests had charge of Custar, either as a Station or as a Mission: The Revs. S. Bauer (who attended Custar from Maumee between 1860 and 1862, and was the first priest who visited Custar), Jacob Hamene, Charles Griss, Joseph Reinhardt, Daniel O'Keefe, and Henry D. Best. In August, 1875, the Rev. Henry Doerner was appointed first resident pastor. He had charge of St. Louis' parish until March, 1881. He built the pastoral residence in 1876; previous to that time he lived in a rented house. His successor was the Rev. Joseph Sproll (1881-85), and he in turn was succeeded by the present pastor, the Rev. Michael Vollmayer, in July, 1885. By this time the congregation had outgrown its first church, which had also been considerably damaged by fire in March, 1887. Hence Father Vollmayer secured a suitable site in January, 1889, and shortly after had the foundation for a brick church, 45x106 feet, under way. Bishop Gilmour laid the corner-stone on Sunday, July 14, 1889. Two years later (May, 1891), Mgr. F. M. Boff, then administrator of the diocese, dedicated the beautiful Gothic structure to St. Louis, King of France. The pastor and his generous people, the majority being German farmers, had the great satisfaction of entering their new house of worship on the day of its dedication, with the knowledge that it was without a dollar of

debt. With its furnishings, stained glass windows, Stations and statues, the church cost about $14,000. In December, 1891, three fine bells were placed in position. The church is a monument to the zeal of Father Vollmayer, under whose watchful eye it was brought to completion; it is also a tangible evidence of the generosity and practical faith of his congregation, which numbers about 85 families.

In the fall of 1900 Father Vollmayer began the erection of a handsome pastoral residence, of brick; it cost about $3,500. The old residence was fitted up as a home for the Notre Dame Sisters who took charge of the parish school in September, 1900, till then taught by lay teachers. The school was established in 1875, during the pastorate of Father Best. For three years the pupils were assembled in the church, near the entrance, and there taught. In 1878 Father Doerner built an addition to the rear of the church, part of it serving as a sacristy, and part as a school.

CUYAHOGA FALLS, SUMMIT COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Cuyahoga Falls is a flourishing village, five miles north of Akron. It is located on the banks of the river from which it takes its name, and is noted as one of the most picturesque places in Northern Ohio. Catholics settled there between 1820 and 1835, and were visited by the Dominican Fathers, among them the Rev. Vincent De Raymacher. In 1835 the Rev. John Dillon, first resident pastor of Cleveland, paid them occasional visits, as appears from an item in the Cincinnati *Catholic Telegraph* of September 4, 1835, which will be found on page 31 of this volume. Cuyahoga Falls was first attended from Cleveland, as a Station, by the Revs. Patrick O'Dwyer and Peter McLaughlin (1836-42), and from 1842 till 1867, by the resident pastors of St. Vincent's, Akron. It was then attached to Hudson, whence it has been attended ever since. Whilst the Rev. Patrick Barry, resident pastor of Hudson (July, 1881, to November, 1884), had charge of Cuyahoga Falls, he secured property for a church in October, 1883. In the spring of the following year he had the present brick edifice (30x60 feet) brought under roof, but lack of means prevented its interior

completion. It thus remained until the advent of the Rev. James J. Farrell, who had pastoral charge of "The Falls" from October, 1885, to September, 1889. He had the church plastered and neatly adorned. It cost about $2,000, and was dedicated to St. Joseph, by Mgr. F. M. Boff, V. G., on June 19, 1887. The Mission numbers about 20 families, to whom much credit is due for generously assisting with their limited means their respective pastors in securing so neat a place of worship. The Rev. D. B. Crotty, of Hudson, the present pastor, has had charge of the Mission since August, 1899.

CYGNET, WOOD COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

The little "oil-town" of Cygnet has but a brief history. It dates back less than ten years—to about the year 1890, when in the heart of the now celebrated oil field of Wood county it came into existence. With oil drillers, in the employment of the Standard Oil Company, came also a fair contingent of Catholics, whose numbers were steadily increased by other co-religionists seeking employment, or their fortune, in the surrounding oil region. How Cygnet, with its vast array of oil derricks, came by its pretty name is not on record, as there is certainly nothing about the town to suggest the young of the swan.

To the Rev. W. S. Kress, pastor of Bowling Green, was committed, in September, 1892, the spiritual welfare of Cygnet's few Catholics. He assembled them for the purpose of determining upon the purchase of a suitable place for divine worship. They were averse to erecting a costly building, as the future of the town, depending as it did on the oil supply, was not assured. Its exhaustion meant the total abandonment of Cygnet. In view of the uncertainty of the town's stability it was resolved to accept the offer, without cost, of an abandoned one-story frame building, which had been used as a rod-shop, but was still in good condition. Three lots, fronting on Bradford street, were purchased for $250, and the above mentioned building, located on them, was transformed into a neat chapel. The first High Mass was celebrated in it by Father Kress, on Sunday, October 30, 1892.

Previous to the equipment of the chapel, Mass had been said in one of the public school buildings, and before that in the house of Hugh McGivern. In November, 1894, the Rev. A. H. Schreiner succeeded Father Kress at Bowling Green, with charge of Cygnet as a Mission. After repeated but vain efforts to convince the few Catholics of Cygnet of the necessity of building a more suitable house of worship, Father Schreiner finally succeeded in getting their co-operation. As a result he bought, on September 9, 1898, a new location in the most prominent part of the town. The temporary chapel was removed to the rear end of the lots, eventually to be used as a parish and society hall. Plans were at once drawn and approved for the construction of a substantial brick church, 35 feet wide and 65 feet long. It was completed in a few months, and dedicated to the Sacred Heart of Jesus, on Sunday, July 9, 1899, by the Rev. Chancellor Houck, as Bishop Horstmann's delegate. He also sang the first High Mass in the new edifice, which is a little gem of church architecture, and an ornament to the town as well as its most prominent building. Its construction was planned and begun by Father Schreiner, and completed under the supervision of Father Regan. It cost $4,000; but a small debt remains, which will soon be paid.

Father Schreiner was succeeded at Bowling Green and Cygnet by the Rev. Martin J. Regan, the present pastor, in January, 1899. Since Bowling Green and Cygnet are now connected by an electric line, services are held in each place every Sunday and Holyday. The Mission is in a prosperous condition, with harmony and peace prevailing. As yet it has not been found possible to establish a parish school.

DALTON, WAYNE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

As early as 1825 Catholics, from Maryland, had settled in the village and environs of Dalton—located six miles from West Brookfield, Stark county. It was then and for many years known as Sugar Creek. They were attended by the resident pastors of St. John's, Canton, and later by those of Doylestown, Wooster and Canal Fulton. They had built a log chapel on the farm of a Mr.

Arnold. As they gradually became reduced in numbers their further attendance as a Mission was abandoned. When asked to join one of the neighboring Missions, and help build a church, it is said they refused. Concerning the log chapel, mentioned above, the following paragraph is taken from a letter sent by Bishop Purcell to the Cincinnati *Catholic Telegraph*, in which it appeared July 18, 1834: "In Sugar Creek church, Wayne county, likewise a log edifice, small and inconveniently situated, there were fourteen communicants * * * on the first of July. The Arnolds, of Allegheny county, Maryland, have planted the mustard seed, and they now cherish its growth in this lonely place." By degrees they became careless and eventually they, with their descendants, apostatized. The above mentioned log chapel was turned into a stable and later the adjoining small and partially filled cemetery was sold to the Township Trustees by the owner of the farm on which it was located, and made a public cemetery. Thus the last trace of Catholicity at Dalton was effaced and has never since been restored.

DEFIANCE, DEFIANCE COUNTY.

ST. JOHN THE EVANGELIST'S CHURCH.

The Holy Sacrifice was offered in Defiance for the first time, in the year 1841, the Rev. Amadeus Rappe, later first Bishop of Cleveland, being the celebrant. There were then but two Catholic families—P. Fitzpatrick's and Frank Weissenberger's—in Defiance, the County Seat of Defiance county. There were in the town at that time less than three hundred inhabitants. Besides the above mentioned families, in whose houses Mass was said for some years, there were also a few Catholic young men and women. They constituted the numerical strength of Defiance's Catholic population and were regularly visited from Toledo, on week days, by Father Rappe (1841-46), the Revs. Louis De Goesbriand (1847) and Philip Foley (1847-49). In 1849 the Rev. Sebastian Sanner, resident pastor of Maumee, was given charge also of Defiance, which he attended about one year.

The first church, a frame structure, 22x30 feet, was built under the direction of Father Rappe, in the fall of 1844, on a lot donated

ST JOHN S CHURCH, DEFIANCE

by H. G. Phillipps. The following passage, relative to St. John's, Defiance, is taken from a letter sent by Father Rappe to Bishop Purcell, and published by him in the *Catholic Telegraph*, February 13, 1845: "I went to Defiance the 15th of January, and was very much gratified when I perceived a small church erected by the care and sacrifice of a few Catholic families of that place. I hope to celebrate Mass in it before Easter. I am pleased to tell you that everything has been conducted so well that it will be out of debt when finished. It is not a splendid building, but I hope Almighty God will have more regard for the good and pious hearts, which built up an humble temple for His glory, with much exertion, than for a monument erected by pride, or without any hard sacrifice." Though small, the church, or chapel, was amply large for some years, as the growth of Catholicity in the village and county of Defiance was very slow until 1850. Within the limits of the entire county there were then only fifteen Catholic families, some of them going a distance of twenty miles to attend Mass. In 1850 Defiance was made the center of a Mission district, comprising all of Defiance, and part of Fulton, Henry, Paulding, Williams and Wood counties. The Rev. Louis J. Filiere was appointed the first resident pastor of Defiance, in November, 1850, with the above mentioned additional charge. In March, 1854, he was transferred to Providence, Lucas county, and Defiance was then assigned to the Sanguinist Fathers of Minster, Auglaize county, as a Mission, and attended by them from April, 1854, to July, 1855. Their names, as found in the parish records of Defiance, are the Revs. Patrick Henneberry, Andrew Herbstritt, E. Ruff and Jacob Ringeli. During this time they built a small frame house next to the church for their residence. They also built a residence for the Sanguinist Sisters who had charge of the school, which was organized at that time. During Father Filiere's pastorate five acres of land were secured for a cemetery. The deed was given June 3, 1853. The Rev. Francis Westerholt was appointed to the pastorate of Defiance in July, 1855, thus relieving the Sanguinists. In September of that year he secured additional lots for a prospective church, which soon became a necessity, owing to the increase of Catholic population in Defiance and its immediate vicinity. In the summer of 1856 Father Westerholt had the new

brick church (34 x 75 feet) under way and enclosed in the fall of that year. Although its interior for lack of means was not finished until some time later, necessity compelled Father Westerholt to use it in its unfinished condition, as the old church had become overcrowded. This was also changed at once into a parish school, much to the joy of the children, whose number had outgrown the cramped quarters in the old school. Besides attending to St. John's, Defiance, Father Westerholt had charge of many stations and missions in the county of Defiance and neighboring counties, until his appointment to the pastorate of Delphos, in July, 1858. The Rev. Aloysius I. Hoeffel was at that time also appointed his successor at Defiance, with charge of the above mentioned stations and missions. These he attended alone about one year, when he received assistance, in July, 1859, in the person of the Rev. James P. Molony, whom Bishop Rappe sent to Father Hoeffel as his co-laborer, thus enabling him to give more time and attention to his parish work at Defiance. Father Molony was succeeded by the Revs. A. Magenhann (1861); J. P. Carroll (1862-63); John Hannan (1865-66) and Daniel O'Keefe (1866-69). Father Hoeffel finished the interior of the church begun by Father Westerholt. He secured a pipe organ at a cost of $1,000, purchased eight acres of land for a cemetery, and the lot on which the present pastoral residence stands. After ten years of hard labor Father Hoeffel was appointed to the important pastorate of St. John's, Delphos, thus again succeeding Father Westerholt, who was transferred to St. Peter's Church, Cleveland, in January, 1868. The Rev. G. Rudolph succeeded Father Hoeffel at Defiance. He remained from May, 1868, to August, 1869, when the Rev. C. Viere was appointed resident pastor. He in turn was succeeded by the Rev. John B. Jung, in October, 1878. During Father Viere's pastorate the parish of Our Lady of Perpetual Help was organized in 1873, by the separation from St. John's of its English-speaking members. This now made St. John's an exclusively German parish. To give the new parish a start, St. John's gave the sum of $5,000, and retained for their own use all the church property, excepting the cemetery, which remained in common. During the same year St. John's built a neat brick pastoral residence. It cost $4,000, and was then considered one of the best in the diocese.

The new parish used St. John's Church, and had separate services in it, until 1876. They then took possession of their own church, which was brought almost to completion during that year. In spite of the separation above mentioned, St. John's Church again became too small to accommodate its rapidly increasing membership; hence it was enlarged in 1880. At that time the parish numbered 130 families. Father Jung's pastorate ended in October, 1891, when ill health forced him to resign his charge. He returned to his native Switzerland and died there two months later, December 30, 1891. His death was mourned by his people and by all who knew him, as that of a good and faithful priest. His successor is the present pastor, the Rev. Joseph P. Gloden, who took charge of St. John's on November 1, 1891. He at once set to work to pay off the parish debt. It was cancelled in 1892. He then started a subscription for a much needed larger and better church, the old structure having again become too small; it was also in poor condition; in fact, unsafe. A building fund was commenced in 1892, and within two years had grown to generous proportions. In the fall of 1894 the foundation for the new church (55 x 135 feet; transept, 65 feet) was commenced on the lots that served as a site for the parish hall, which had been removed in the spring of that year. On May 25, 1895, Bishop Horstmann laid the cornerstone, and the following day he also blessed two large bells intended for the new church, both of which, as well as the fine tower clock, were special donations. On this occasion the parish also celebrated the fiftieth anniversary of its establishment, and the twenty-fifth of Father Gloden's ordination to the priesthood. The double festivity marked a memorable epoch in the history of the parish.

During the summer of 1895 the new church was enclosed, and its beautiful interior was brought to completion by August of the following year. Its fine array of artistic statuary and all its other furnishings were donated—some by individual members of the congregation and some by the parish societies. Father Gloden donated the splendid set of Stations. They cost over $1,000, and are works of art. On September 13, 1896, the beautiful new brick church, of Roman architecture, was dedicated by Bishop Horstmann. It was a day of supreme joy for the zealous pastor and his devoted people, who now had a church worthy to be ranked with

the best equipped in the diocese of Cleveland. Its total cost was about $25,000. A debt of $8,000 was due on the church, the day it was dedicated, but in December, 1900, it had been reduced to $4,400; this comparatively small balance Father Gloden confidently hopes will be cancelled within the next two years.

As above stated the parish school was established about the year 1854 by the Sanguinist Fathers, then in charge of St. John's. It has been supported without interruption since that time. It was taught by lay teachers until 1870, when it was entrusted to the Sisters of St. Agnes, of Fond-du-Lac, Wis. They have conducted it ever since with results gratifying to the various pastors and beneficial to their pupils. At present three of the Sisters have charge of the school, which has an enrollment of 150 pupils. The parish numbers 145 families according to the last diocesan census, and is in excellent condition, financially and spiritually.

DEFIANCE, DEFIANCE COUNTY.

OUR LADY OF PERPETUAL HELP CHURCH.

The original members of the congregation of Our Lady of Perpetual Help belonged to St. John's. The formal organization of the new parish, composed of the English-speaking members of St. John's, including also many German-Americans, took place during the pastorate of the Rev. C. Viere on January 1, 1873. The separation was the result of a vote, whether to replace St. John's by a church large enough to accommodate all the members, or to divide its membership and establish an exclusively English-speaking congregation. The latter proposition prevailed, and received Bishop Gilmour's approval. At the same time the new parish was voted the sum of $5,000 and given the right to have its own services in St. John's for three years, until the completion of its church, as stated in the preceding sketch. A large lot, 228 x 356 feet, located at the corner of Jefferson and Arabella streets, was secured for a church site, in April, 1873, the purchase price being $3,800. As no pastor could then be appointed for the new parish, owing to a lack of priests, a building committee attended to all the details of providing plans for the new church, excavating for foundation, raising funds, etc. Finally, in March, 1875, Bishop Gil-

mour sent the Rev. Peter P. Mazuret, as the first resident pastor of the congregation of Our Lady of Perpetual Help. Under his direction the work on the new church was continued. The corner-stone was laid in June, 1875, and services were held for the first time in the new but interiorly unfinished church, in January, 1876. Father Mazuret was succeeded by the Rev. Michael P. Kinkead on January 4, 1877. He had the interior brought to completion within the following two years. On Sunday, November, 20, 1878, Bishop Gilmour dedicated the new church. It is of Gothic architecture, and its size is 55 x 130 feet. It cost over $30,000, and is an ornament to the city of Defiance and the diocese of Cleveland. It has rich stained glass windows, and its furnishings are among the best. In 1892 Father Kinkead had the graceful spire erected at a cost of nearly $3,000, and a $2,000 pipe organ placed in the church. In 1897 he provided three new altars for the church, had it beautifully frescoed and decorated, and fitted out with a steam heating apparatus—all at a cost of about $5,500. The interior is very neat, attractive and devotional.

The parish school was organized in 1886. The brick school building and a residence for the Sisters were erected during that year, both costing about $8,000. The school has been in charge of three Dominican Sisters since its establishment. Although the church debt is considerable, it is being steadily reduced. The parish numbers about 180 families. The Rev. F. B. Doherty is the present pastor. He succeeded Father Kinkead in August, 1899.

DELAWARE BEND, DEFIANCE COUNTY.

ST. STEPHEN'S CHURCH.

The Rev. Amadeus Rappe was the first priest who visited the few Catholic families living at or near Delaware Bend, in 1846. He repeated his visits from Toledo several times during that year and said Mass in private houses. In 1847 the Rev. Louis De Goesbriand, also of Toledo, took charge, and after him, from 1848 to 1850, the Sanguinist Fathers, residing at Glandorf. Between 1850 and 1888 Delaware Bend was attended from Defiance (1850-73), and Antwerp (1873-88), first as a Station and later as a Mission. In 1856 Father Westerholt had a log chapel built. It

served its sacred purpose until 1880. The Rev. F. Rupert, resident pastor of Antwerp, attended Delaware Bend from July, 1879, to April, 1881. Early in the spring of 1880 he bought an acre of ground and soon after began the erection of the present frame church (38 x 70 feet); it cost about $3,800. The members of the mission, mostly farmers, furnished and hauled the greater part of the lumber without charge, thus greatly reducing the cost of the building. The neat edifice, handsomely furnished, was dedicated by Father Rupert, as the Bishop's delegate, on November 28, 1880. When he left Delaware Bend, in April, 1881, the debt had been reduced to $400. In August, 1888, the Rev. Lawrence Heiland was appointed the first resident pastor, with charge of several missions. In the following year he had the present neat frame pastoral residence built, at a cost of $1,300. In 1890 he also opened a parochial school in a one-story frame building, which had been donated by a parishioner in 1889. Owing, however, to lack of means and small attendance, the school was closed in 1891 and has not been reopened since. The present cemetery is Father Heiland's donation; the deed was given in 1900. He was succeeded, in June, 1900, by the Rev. H. E. Boesken. He, however, remained only about one month, when he was transferred to Loudonville, and succeeded by the present pastor, the Rev. Nicholas Espen. At once a number of improvements were made by him in and about the church, which has now a neat and tidy appearance.

DELPHOS, ALLEN COUNTY.

ST. JOHN THE EVANGELIST'S CHURCH.

The large and flourishing parish of St. John's and the enterprising town of Delphos, located on the border line of Allen and Van Wert counties, owe their origin to a Catholic priest—the Rev. John Otto Bredeick. In October, 1844, he came from his native Westphalia to that part of Ohio when it was a dense forest, covering a very large area of land, then known as "Ten-Mile Woods." His brother Frederick had preceded him in 1836, for the purpose of founding a Catholic German colony in Northern Ohio, but did not purchase land in that locality until 1844. He secured a ninety-two-acre tract of government land, immediately east of the Miami

ST. JOHN'S CHURCH, DELPHOS.

and Erie Canal, which is the dividing line between Allen and Van Wert counties. The canal was opened to traffic in 1845, at which time the town of Delphos was also platted. Until 1851 the different portions of Delphos were known as Section Ten, Howard, East Bredeick and West Bredeick. In February, 1851, the town was incorporated by act of Legislature, and at the suggestion of Father Bredeick it was given the name of Delphos.

In October, 1842, the first colony of Catholic settlers came from Germany to the Ten-Mile Woods, under the leadership of Theodore Wrocklage, who had returned to Europe from Ohio for the purpose of inducing his countrymen to seek their fortune in the new world. The colony, composed of 42 persons, was met at Defiance and brought to the present site of Delphos by Frederick Bredeick. The hardships these sturdy pioneers had to endure on their long and tedious journey, by water, wagon, and afoot, were eclipsed soon after by the privations they had to suffer in the wilderness of Northwestern Ohio. Two years later, in October, 1844, they were rejoiced to have in the midst of them, both as pastor and counselor, the Rev. J. O. Bredeick, who brought with him a number of sturdy Catholics from Osnabrueck, Germany, to add to the strength of the little colony, some of whose members had been his parishioners in their native village. Father Bredeick brought with him also considerable means from his patrimony, and with it bought another tract of government land adjacent to that which had been secured for him by his brother Frederick, a short time previous. Part of this land Father Bredeick had platted into lots and streets, that now form the best and most valuable portion of the present town of Delphos. In 1845 he also set aside as a gift for the use of the Catholics of "Section Ten" (Delphos) a large tract, comprising many choice lots, as a site for the future church, school and pastoral residence. Even now the church property of Delphos is not equalled in size and location by any other in the diocese of Cleveland. Father Bredeick, shortly after his arrival, had a log house (18 x 24 feet) erected at his own expense, to serve as a chapel for his faithful colony. It soon proved too small for their accommodation, and hence was enlarged in 1846 by a frame addition, 27 feet wide and 37 feet long. The addition was intended only as a makeshift, as Father Bredeick saw the necessity of at

once providing larger and much better church facilities. Part of the addition was used as a school, and served as such for some years.

In the latter part of 1846 Father Bredeick began the erection of a new church. It was built of hewn timbers; its size was 60 x 107 feet. Considering the poverty of his people (only one family was possessed of means) it was a grave undertaking for the good pastor, who gave most liberally out of his own purse to meet the cost of the church. But all the parishioners contributed, either of their limited means, or gave generously of their time in the way of labor, teaming, etc. The cutting and hauling of the heavy timbers took almost two years, as the work had to be done when labor and teams could be had. After this the framing of the timbers and the erection also took considerable time. But the result was a firmly built church of hewn logs, the interstices being filled with mortar, and the whole exterior covered with shingles. Solidity, rather than architectural beauty, was its chief mark. The large and clumsy-looking structure was used for the first time on All Saints' Day, 1853, when to the great joy of his faithful flock, now numbering 85 families, Father Bredeick offered up the Holy Sacrifice within the unfinished enclosure. The people of Delphos, at that time, had no idea of the science needed in the construction of a building of this kind, and therefore employed no architect. They calculated strength and durability by bulk; hence the more timber they used, and the more massive the structure, the stronger and more durable it seemed to them. It is remarkable, that, wanting as the builders were in the most elementary knowledge of the art of construction, they should have been able to stay the huge pile so firmly that it remained intact for nearly thirty years, and finally had to be taken down. No practical builder directed the work, as no one was then to be had in or near Delphos. The task was entrusted to J. M. Heitz, a cabinet maker, who never, before or after, built a house, or even a stable. In 1855 the exterior of the church was completed. It was painted white, which gave the shingle-covered sides a unique appearance. Between 1856 and 1857 the main altar and most of the pews were made and placed in position.

Father Bredeick labored incessantly for the welfare of his parish which had doubled in size within less than ten years, in spite

of the ravages of the cholera epidemic of 1854 and 1855, which claimed many victims. The hardships of pioneer life, and the countless difficulties that beset him in his varied pastoral duties, gradually undermined his health. Though his indomitable spirit was ever ready to cope with difficulties, his physical strength was by no means equal to the task, and gradually it gave way to the inevitable. Before the interior of the church was completed the stamp of death was imprinted on his brow. In April, 1858, Father Bredeick became seriously ill after preaching his first sermon from the new pulpit. He rallied somewhat, but was never again able to fully discharge his pastoral duties. The Rev. Francis Westerholt, at the time pastor of St. John's, Defiance, was therefore appointed in July, 1858, to assist him. About six weeks later, August 19, Father Bredeick passed to his eternal reward, sincerely mourned by his parishioners and by his fellow citizens, the former losing in his death a devoted pastor and the latter a public benefactor. For a more detailed account of this worthy priest's life the reader is referred to his biographical sketch in the second volume of this work.

Father Westerholt was now given full charge of the parish, and well did he acquit himself of the responsibility. He soon gained the confidence and affection of his people, and with their generous co-operation continued the work of his predecessor. His first efforts were directed towards finishing the interior of the church. He had two side altars placed in the sanctuary, secured a $1,000 pipe organ and added a number of pews to those already in place. In 1862, the spire, 150 feet in height, was built, and shortly after two bells—the larger weighing 1,800 pounds—were placed in position. The steadily increasing membership of the congregation required more church accommodations, hence an additional gallery was built in 1865. In the following year the parish, composed in large part of farmers, was dismembered by the formation of a second, whose place of worship was located at Landeck, five miles from Delphos. About this time three Sisters of St. Francis, of La Crosse, Wis., took charge of the girls' department in the parish school. In accordance with one of Father Bredeick's bequests they were given possession of the property which had been used as a pastoral residence. Thus Father Westerholt was obliged

to build another residence for himself, which he did in 1867. It is a commodious two-story brick building, cost $6,500, and still serves its purpose well.

In January, 1868, Father Westerholt was called by Bishop Rappe to take charge of St. Peter's parish, Cleveland, and was also appointed one of his Vicars General. Although a distinct promotion for the pastor, his people deeply regretted to part with him. By his energy, force of character and honesty of purpose he had won their confidence and respect, and the separation was painful to them. His successor is the present worthy incumbent, the Rev. Aloysius I. Hoeffel, who received his appointment at the same time Father Westerholt received his for Cleveland. At this time about 250 families made up the parish.

Father Hoeffel found it necessary to provide more adequate school facilities at once. He raised the needed funds by voluntary subscription, and after exchanging a portion of the Father Bredeick estate for two lots south of the church, he erected on these the present school building in 1869 and 1870. It is three stories high and contains four large school rooms. The third story, formerly a parish hall, has been changed recently into society rooms, which are used by the Young Men's Sodality.

No sooner had the new school building been occupied than it became necessary also to build a new residence for the Sisters. The house, a brick structure, was built in 1872, and paid for in part out of the estate of Father Bredeick and in part out of the parish treasury. Scarcely had the above mentioned buildings been completed when they were threatened with destruction. In May, 1873, a great conflagration consumed nearly one-half of the town of Delphos, the flames carrying devastation with them in every direction. Thrice the church began to burn and the fire was as often extinguished. Once also the school caught fire and very narrowly escaped the fate of so many other buildings in the town. It was then that the pioneer log chapel, the frame school and Sisters' house—the one occupied by them at the time—were destroyed. In September, 1874, the Sisters of St. Francis were succeeded by the Sisters of Notre Dame as teachers in the parish school, and have remained in charge of the girls' department ever since.

In 1875 the present organ was bought for $2,800. By this time the log church, begun by Father Bredeick and brought to completion by his successors, had become not only antiquated but also much too small to accommodate the steadily increasing congregation. When Father Hoeffel first proposed to his flock the subject of building another church, adequate to their wants and in keeping with their means, he met with considerable opposition, quite a number of the opponents insisting on a division of the parish and a second church, to be built in the western portion of the town. After considerable delay and discussion the first proposition finally prevailed—to build a brick church on the site of the old one, large enough to accommodate all. The building project took form in 1878, when plans for the present edifice were adopted. The execution of the design was committed, in September, 1878, to Francis Heitz, a practical builder, the son of John H. Heitz, mentioned before in this sketch as having built the first church for St. John's parish. The various contracts were sublet to responsible parties, and all gave perfect satisfaction. The old church was torn down to make way for the new, and a frame building, 56 x 110 feet, was erected to serve as a temporary place of worship till the completion of the new church. The building was used for the first time on Palm Sunday, 1879. On June 15 of the same year the cornerstone of the new church was laid by Bishop Gilmour. Work was then pushed without intermission for one year and eight months, under the watchful eye of Father Hoeffel and the superintendent, Mr. F. Heitz, and brought to completion in the fall of 1880. The splendid edifice was dedicated by Bishop Gilmour on Sunday, January 16, 1881. Although the ceremony took place on a midwinter day, it made the participants—pastor and people—aglow with keenest joy. It was "the day the Lord had made" for their special happiness, for it brought to a successful close the grand work which had taxed the prudence and care of those directly connected with it, and which tested the generosity of all. St. John's could now point with just pride and satisfaction to a church that was without question at that time the largest and finest in the diocese of Cleveland, a distinction it held for fully ten years.

St. John's Church has a seating capacity of 1,800, and stands on a plot of ground 280 feet square. It is 193 feet long, 100 feet

across the transept and 78 feet wide in the nave; its architecture is Romanesque. It is built of brick, with a generous amount of artistic stone trimming. The cruciform broken lines, the numerous graceful turrets and the general harmony of the details give grace and unity to the imposing edifice. It is surmounted by a beautiful spire, which, with the resplendent cross, reaches a height of 222 feet. The tower clock cost $2,000. The contracts were let at a time when building materials, etc., were the lowest, yet the building cost $60,000, exclusive of gratuitous labor and material, which at a fair estimate would bring the cost of the church—not taking into account the altars, pews, etc.,—up to $100,000.

The interior of the church is grand. The groined ceiling, 58 feet from the floor at the highest point, is divided into arches, which are supported by ten fluted and foliated columns. The sanctuary is octagonal in form, and richly adorned with beautiful altars, paintings and statuary, the last being special gifts from parishioners. The canopy over the main altar adds much to its beauty, as does also the splendid oil painting of the Last Supper, on the front of the altar table. The canopy and carved communion railing together cost over $2,000. The church itself is also frescoed and ornamented in excellent taste. The artistic stained glass windows and Stations are all gifts from members of the parish.

After the completion of the church Father Hoeffel turned his attention to the wants of the parish school. The steady increase of school enrollment forced the erection of another building. Work was therefore begun on it in 1887, in spite of strong opposition regarding the question of site, and finished by September of the following year. The well arranged brick building cost about $12,000. Six Sisters of Notre Dame, besides four lay teachers, have charge of the schools. The latter are paid out of the District School or public fund.

On January 3, 1889, St. John's parish was made a rectorate, with Father Hoeffel as its first irremovable rector—a well merited distinction. On September 12, 1894, the parish celebrated with great eclat the 50th anniversary of its foundation by Father Bredeick. On this occasion Father Hoeffel informed his congregation that he donated three bells in memory of the three pastors of Delphos, and paid for the recasting of a fourth bell, in order to

bring its tone into harmony with the chime of five bells now belonging to the church. Fifty years before, the Catholic pioneers of Delphos had but a small log chapel in the almost unbroken forest, with poverty and privation for their lot; now the remaining few, and their successors, can boast of a magnificently equipped church and other parish buildings, second to none in the diocese; a flourishing parish, and an enterprising, well-to-do growing community. What a change brought about in half a century!

The following priests were attached to St. John's parish as curates: The Revs. Elias Maesfrancx, 1867-68; P. O'Mara, 1886-88; A. Heuchemer, 1891-92; M. Philippart, August, 1892, to December, 1899; Joseph B. Alten, December, 1899, to June, 1900; and since July, 1900, the Rev. Frederick A. Houck. The parish now numbers about 500 families.

DESHLER, HENRY COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Deshler was first attended from Providence, Wood County, as a Station in 1871 by the Rev. Henry D. Best, who said Mass in private houses for the few Catholics then living in the village. In 1875 he donated two lots, and on one of them built a small frame church. It was then thought that, with a church located at Deshler, Catholics would be induced to settle there. But the contrary proved to be the case, as the few Catholics who then lived there, and whose main support depended on a local barrel factory, were obliged to seek a livelihood elsewhere, owing to a collapse of that concern in 1877. For some years the prospects for Catholicity in Deshler looked gloomy indeed, the mission having lost about one-half its Catholic population. This was at the time the Rev. H. Kolopp, resident pastor of Providence, had charge of the Mission (April, 1877, to August, 1883). Deshler was then assigned to Custar as a Mission and so remained until January, 1893. Since that time it has been attended from North Baltimore. In 1896 the Rev. Joseph B. Alten took up a subscription for a new church and site. The latter (three lots) was secured in June, 1897. In September of the same year the Rev. John P. Haupert took charge of the Mission and during the fall of 1898 built the present brick

church (36 x 55 feet) at a cost of about $3,500. Its cornerstone was laid by Mgr. Boff, V. G., on September 11, 1898. The dedicatory ceremony was performed by Bishop Horstmann on Thanksgiving day, November 30, 1899. Since the completion of the attractive church, the Mission of Deshler has improved and is steadily growing. The following priests have had charge of the Mission: The Revs. H. D. Best, H. Kolopp, H. Doerner, J. Sproll, M. Vollmayer, J. J. Wonderly, J. B. Alten, and, since September, 1897, the Rev. J. P. Haupert.

DOYLESTOWN, WAYNE COUNTY.

STS. PETER AND PAUL'S CHURCH.

The origin of the present flourishing congregation at Doylestown dates back to the year 1827, when a number of Catholic families, originally from Maryland, settled in Chippewa Township, Wayne county. Among them was the family of George Whitman, who had come to Ohio in 1826, and rented a farm near Canton. In a short time a Catholic settlement was formed which for many years was known as Chippewa. It was located about one mile southwest of Doylestown. Chippewa was attended for the first time in 1827, and then only for a short period, by the Rev. Francis Marshall; he came to visit his brother, Peter, who had settled there in the early spring of the same year. During his visit Father Marshall said Mass in the log cabin of George Whitman. For nearly one year after his departure the pioneer Catholics of Chippewa were without spiritual attendance. The Rev. John A. Hill, of Canton, was then commissioned by Bishop Fenwick to attend Chippewa, which he did until his death, in September, 1828. Under his direction a log chapel, or church, 28 x 40 feet in size, was erected on a plot of land donated by Peter Marshall and two sons of George Whitman. The chapel served its purpose over twenty years. Father Hill's successors in the attendance of Chippewa, until 1837, were the Revs. T. H. Martin, J. M. Henni, V. De Raymacher, P. O'Bairne and F. S. Hoffmann—all of Canton. In June, 1837, the Rev. Basil Schorb was appointed the first resident pastor of Chippewa, with charge of many missions in Stark, Portage, Summit and Richland counties. He lived with the family

of Peter Marshall for about one year, when a two-story log house was built for him near the above mentioned log church, which was located four miles from the Marshall home. Father Schorb resigned his charge in 1842, and returned to his native Pennsylvania. Chippewa then became a Mission, and as such was successively attended from Akron, Massillon, Canton and Wooster. In 1849, whilst the Rev. A. Campion attended the Mission from Wooster, it was resolved, on the urgent advice of Bishop Rappe, to build a brick church in the village of Doylestown, and on its completion to abandon the log chapel at Chippewa, as most of the twenty-two families composing the Mission lived near the former place. The site chosen comprised five acres of land, secured to serve all parish purposes. The cornerstone of the church, 36 x 60 feet, was laid on July 8, 1849, and the edifice itself was dedicated just one year later. It cost about $4,000. In February, 1854, the Rev. N. Ponchell was appointed resident pastor, and remained till January, 1855. Then Doylestown was again made a Mission for a short time, from March until June, 1855, when it was attended from Navarre (Bethlehem) by the Rev. Peter Kohler. In July, 1855, the Rev. E. W. J. Lindesmith was sent to Doylestown as resident pastor; it was his first charge. From Doylestown he also attended a number of missions in Wayne and Stark counties. He was succeeded in February, 1858, by the Rev. Joseph Lais, who remained at Doylestown as resident pastor until 1862. He was then transferred to Canal Fulton, whence he attended Doylestown as a Mission, till June, 1866. Then the Rev. Peter Kolopp was appointed resident pastor of Doylestown—June, 1866, to August, 1870. His successors were the following priests: The Revs. Nicholas Flammang, August, 1870, to September, 1871; Charles Seltzer, September, 1871, to June, 1881; Michael Becker, June, 1881, to December, 1882; Charles Seltzer (second time) January, 1882, to June, 1893. The Rev. Michael Becker had temporary charge from August till November, 1893, when the present pastor, the Rev. E. W. J. Lindesmith, received his appointment.

During the pastorate of Father Seltzer a larger church became a necessity, as the one built in 1849 had become too small and quite "antiquated." Some opposition was shown at first, but it was soon overcome, as by far the larger number of parishioners

favored the project. The new church was built on the site of the old one, which was torn down; during the process of building, services were held in the school house. The cornerstone of the new church was blessed by Bishop Gilmour on Sunday, September 30, 1877. The beautiful Gothic structure, 56 x 110 feet in size, was finished in June, 1879, but was not dedicated until October 22, 1880, Bishop Gilmour performing the ceremony. The church, with its furnishings, cost about $13,000. The various branches of the Whitman family, and the Marshall family, always special benefactors of the parish, contributed over $3,000 towards the building fund. It was the third church they helped to build—the first at Chippewa, the second and third at Doylestown.

A parish school was established during the pastorate of Father Lais. It had a fitful existence, and was finally closed, as the small number of children that could attend—most of the families living in the country—did not warrant the expense of engaging a teacher.

The parish has long since been out of debt, and owns as finely situated church property as any parish of its size in the diocese. It now numbers about 85 families.

DUNGANNON, COLUMBIANA COUNTY.

ST. PHILIP'S CHURCH.

The congregation of Dungannon was the first organized within the present limits of the diocese of Cleveland. Its history dates back to the year 1817, when the Rev. Edward Fenwick, a Dominican Father, known as "The Apostle of Ohio," paid his first visit to the Catholic settlers in Columbiana county. In fact the congregation antedates the village of Dungannon, and was generally known to the early missionaries, who visited that part of Northern Ohio, as "the Catholic settlement near Lisbon," which was then as it is now, the county seat of Columbiana county. The settlement was so called, regardless of the fact that its first place of worship—a log cabin—was located nearly seven miles from Lisbon. To avoid a repetition of its early history here, the reader is referred to Chapters II[1] and III[2] of this volume.

(1) P. 9.
(2) Pp. 25, 30, 48. See also "Church in Northern Ohio," pp. 263, 266, 269, 292, 303.

ST. PHILIP NERI'S CHURCH AND PASTORAL RESIDENCE, DUNGANNON.

For nearly three years the log cabin above referred to—the home of Daniel McAllister—served as a place of worship. Within this humble enclosure the early Catholic settlers of and near Dungannon assembled to hear Mass, and to receive the Sacraments at the hands of Fathers Fenwick and N. D. Young, the latter visiting the settlement at regular intervals for nearly three years. In 1820 the Catholic settlement was composed of about fifteen families. Among them, besides that of D. McAllister, were also those of P. Fitzpatrick, John and James Brennan, James McMullon, William and John Stewart and Peter Tiernan. About 1824 a number of German families, from Western Pennsylvania, settled at Dungannon, viz., the families of Messrs. Wiss, Meister, Hoffman, Gasser, and of U. Walsen, M. D., the maternal grandfather of the Rev. E. W. J. Lindesmith, present pastor of Doylestown. In 1820 a brick church, 30 x 40 feet, was built under the direction of Father Fenwick. It was the first Catholic church erected in Northern Ohio, since 1751, when the Jesuit Father De la Richardie had a log chapel, or church, built for the Wyandot Indians located in the vicinity of Fort Sandusky.* Its design was the plainest, its floor of brick, and its outfit the simplest. With the increasing number of families it soon proved too small, hence about the year 1827 its seating capacity was considerably enlarged. This was done under the direction of the Rev. T. H. Martin, O. P. (who succeeded Father Young), by building a gallery around three sides of the interior, the walls having been raised about ten feet. The church was dedicated to the Apostle St. Paul. The Dominican Father, John H. M. McGrady, had charge of the Mission from November, 1830, until February, 1834, when Dungannon was attended for some months, in 1834 and 1835, by the Rev. J. M. Henni, of Canton, and a few times by the Rev. E. T. Collins, of Cincinnati; and then from Somerset, Perry county, by the Dominican Fathers, among whom were the Revs. V. De Raymacher, J. S. Alemany, T. H. Martin and A. Fahey. Their attendance ceased in August, 1835, with the appointment of the Rev. James Conlon as pastor of Steubenville, with charge of Dungannon, which he visited monthly. In 1842 he was appointed resident pastor of Dungannon, and filled that position until 1849, when he was called to Cleveland, to assist in

(*) P. 2, this volume.

pastoral work at the Cathedral. During Father Conlan's time St. Paul's church again became too small to accommodate the growing congregation. The village of Dungannon was platted in 1833, about one mile west of St. Paul's church. The congregation having determined to build a new and larger church, a site was chosen on an elevation in the village. Philip Ehrhart donated the land for that purpose; it comprised one acre. The church was commenced in 1846, the Rev. J. H. Luhr, of Canton, laying its cornerstone on August 15. Before the building was completed Father Conlan was removed to Cleveland, in 1849, as above stated. For nearly one year (1847-48) the Rev. J. Vincent Conlan assisted his cousin, Father James Conlan, in attending Dungannon and its missions. In 1849 the Rev. James Monahan succeeded Father Conlan in the pastorate of Dungannon. He brought the church to completion the following spring, when it was dedicated by Bishop Rappe, who placed it under the patronage of St. Philip Neri. At that time the Rev. Jacob Ringeli, a Sanguinist Father, attended to the spiritual wants of the German families of the parish for some months. He came for that purpose from Randolph. It was he also who sang the first Mass in the new church—on Christmas, 1849.

As before stated, the first church (St. Paul's) was built in 1820. It was located on a two-acre plot of land, donated by Daniel McAllister, Sr. The cemetery was laid out in the rear of the church, near which the first pastoral residence also stood. Daniel McAllister was the most prominent among the first Catholic settlers in Columbiana county. He came from Ireland in 1812, resided for about three years at Pittsburg and then located in the wilds of Columbiana county, on land he had bought from the Government, near the village of Dungannon. For years his log cabin was the stopping place for the priests who attended Dungannon, and even for some time after his death. He died January 7, 1823, aged 75 years. The same hospitality was extended for many years by his son, Daniel, whose home was also a log cabin; under its humble roof Bishops Fenwick and Purcell were frequently lodged. Mr. McAllister contributed generously at all times towards the parish church. He died August 26, 1863.

Father James Conlan's pastorate covered a period of about fourteen years, exceeding in duration that of any other resident pastor of Dungannon. It began at a time when there was consider-

able disorder in the parish, owing to much intemperance on the part of many of the Catholic laborers engaged in digging the Sandy and Beaver Canal through that part of Columbiana county. Although they increased the numerical strength of the parish considerably, yet they added not a little to the trials and sorrows of their pastor, by their excesses as well, so that their advent was not altogether an unmixed blessing. Father Conlan's zeal and earnestness, however, induced many of these victims of intemperance to take the total abstinence pledge, and thus saved them from spiritual and temporal ruin. He was the "Father Mathew" of his missions and his memory was blessed for his good deeds and kindness of heart long after he had departed from his once turbulent charge.

With the opening of the new church the use of St. Paul's ceased. The actual cost of the church, a brick structure, was only about $2,500. This was owing to the fact that the teaming and much of the building material had been furnished without charge by members of the parish. For a few months in 1852, Father Monahan had the Rev. Michael Kennedy as his assistant in attending the missions attached to Dungannon, viz., Summitville, East Liverpool, Youngstown, etc. Father Monahan was transferred to another charge in October, 1852, and Father Kennedy became his successor. In December, 1853, the Rev. William O'Connor succeeded Father Kennedy and shortly after received as his assistant the Rev. Francis Stroker, who attended the above mentioned missions. In July, 1855, the Rev. Philip Flum was appointed their successor. During his pastorate, which lasted until February, 1858 (when ill health forced him to resign), a house was bought in the village of Dungannon, near the church, to serve as the priest's residence; the purchase was made in 1856. Previous to this time the pastors of Dungannon resided in a frame house which was built during the pastorate of Father Conlan, and was located at the rear of the old church site. The Rev. W. Fehlings was the next resident pastor. His stay was very short—from February till May, 1858. Following is a list of resident pastors from that time to the present: The Revs. Peter Kreusch, June, 1858, to April, 1859; Nicholas Moes, April, 1859, to July, 1861; G. Peter, July, 1861, to June, 1864; F. C. Ludwig, October, 1864, to February, 1867; G. A. Spierings, April, 1867, to September, 1869; Edward

J. Vattmann, September, 1869, to October, 1877; J. G. Vogt, October, 1877, to January, 1888; A. Langevin, February, 1888; Edmund F. Rohan, March, 1888, to February, 1889; J. P. O'Connor, February to August, 1891; E. W. J. Lindesmith,* August, 1891, to November, 1893; John Baumgartner, November, 1893, to August, 1898. The present pastor, the Rev. Albert Andlauer, succeeded Father Baumgartner immediately on the latter's departure. During the intervals, as above noted, when Dungannon had no resident pastor, it was attended from Summitville as a Mission.

A parochial school was established during the pastorate of Father Flum. He taught it himself in an abandoned shoe shop (a small frame building) which stood on the pastoral residence lot. When he left, the school was closed and was not re-opened until the advent of Father Moes. For the purpose of using the brick of the old church for a school building he had the venerable relic—the first church in Northern Ohio—torn down in 1859, as it had not been used since the completion of the new church, in 1849. However, as the bricks were not covered the following winter's frosts rendered them useless; hence the proposed brick school house was not built by Father Moes. His successor, Father Peter, built a frame school house in the rear of the present church, and filled the post of schoolmaster. It served as the parish school building until 1877, when for lack of means and because of the small number of children that could attend, it had to be closed, and has never since been re-opened. During Father Vogt's pastorate many improvements were made on the church property and paid for. They included repairs on the church itself, which had been struck by lightning in June, 1879, entailing a loss of about $600. The interior of the church was completely and very tastily remodeled, in 1886, at an expense of $2,500, on plans submitted by Architect Ginther. The entire cost was paid by special donations, subscriptions and a church fair, shortly after the work was finished. The handsome stained glass windows, the artistic statuary, frescoing, three new altars and the communion railing comprised the improvements and made the interior very attractive.

*Father Lindesmith is a native of Columbiana county, was admitted to his First Communion and received Confirmation in St. Paul's Church near Dungannon. The writer is indebted to him for much of the early history contained in the parish sketch of Dungannon, as also for the outlines of its first church, from which the artist was enabled to produce its picture, which appears in this volume.

During the pastorate of Father Lindesmith the church and pastoral residence were re-roofed with slate and the residence lot enclosed by a neat iron fence. He also made a number of generous donations to the church of his native parish, including several beautiful pieces of statuary. The present pews were bought during the pastorate of Father Baumgartner. They cost $450 and were paid for by the sale of the school, built by Father Peter, and by donations from Mrs. Ehrhart and Mrs. Sweeney. At an expense of about $1,500 the present pastor, Father Andlauer, had the exterior of the church completed by the addition of a graceful spire, 120 feet high. The church has three bells; the largest of them was donated by Father Lindesmith; the next in size was presented by Mr. E. R. Woods, of Pittsburg, and the third is the one in use since the church was built—the three making a sweet-toned chime. At present the congregation numbers about 50 families—all farmers. Among the parishioners of the past, who deserve special recognition for services rendered to the church, are George Divel, Philip Haessly, Sr., and James Hagan, Sr. They filled for many terms the office of councilman and in a manner most acceptable to the respective pastors.

In spite of many drawbacks, a number of apostasies, and some scandal in its past long history, a healthy Catholic spirit pervades the parish, which is composed now of the second and third generation of good old Irish and German ancestry; who are "Catholics first and Americans next."

EAST LIVERPOOL, COLUMBIANA COUNTY.

ST. ALOYSIUS' CHURCH.

The Rev. James Conlan was the first priest to look after the spiritual interests of the Catholics located at East Liverpool. His first visit was made in the fall of 1835, at which time he was stationed at Steubenville—now in the diocese of Columbus. He found about ten Catholic families in what was then the village of East Liverpool. Mr. J. S. Blakely, a prominent citizen and generous Catholic, kindly offered him the use of the largest room in his spacious house as a place for the celebration of the Holy Sacrifice. The offer was gratefully accepted and for nearly sixteen years, until the completion of the first church, the Blakely home

was the center of Catholicity in East Liverpool. Father Conlan encouraged the Mission, though small and poor, to erect a brick church. It was begun in 1837, but remained in an unfinished state for over four years, owing to lack of means. By July, 1841, the sum of $3,000 had been expended on the edifice, with a debt of $1,000 to be met. With the permission of Bishop Purcell an appeal for financial assistance was addressed "To the Catholic Congregations of Ohio" and signed in the name of the Mission by three of its most prominent members, viz., John J. Murphy, Josiah Bagley and John S. Blakely. The appeal was published in the Cincinnati *Catholic Telegraph* of July 10, 1841.* The following passages are quoted from the appeal:

"Our church was commenced in the spring of 1837, under the most favorable auspices; being encouraged by the promising state of the times, and the prospect of a considerable increase of our numbers, from a public work then under contract, we were induced to lay out our church on a larger scale than would have been advisable had such a change been contemplated as took place shortly after that period. The building having progressed, however, to that extent that rendered any alteration impossible, we had no alternative left but to abandon the work entirely and lose what had already been expended, or make another effort to finish the building on the plan already begun. The latter course was determined on, and by the most extraordinary exertions, considering our numbers, we have succeeded in raising a beautiful and substantial edifice (40 x 70 feet, of brick), one that will be an ornament to our town and a credit to our Faith. It is in an unfinished state, it is true, but notwithstanding, it will and does answer for public worship, until a change in the times will enable us to complete it. To effect what has been done we have expended $3,000, and unfortunately we have a debt of $1,000, for the payment of which the hammer of the sheriff is now battering at the door. It is to prevent so deplorable a consequence that this appeal is made. * * *

"A church, on which has been expended upwards of $3,000, is about to be sacrificed for a small remaining debt. This of itself should be an important consideration. But still this would be nothing when compared with the disgrace which must be consequent on such an event, a consequence which we confidently feel

(*) The Church in Northern Ohio, p. 283; pp. 34, 37, this volume.

ST. ANTHONY'S SCHOOL, TOLEDO.

you will readily assist us to avert. A small pittance from each individual who will be called on would raise the sum required. We do hope our appeal will not be in vain. * * * The different congregations of the diocese will be waited on by our pastor, Rev. James Conlan in a few weeks. We hope none will send him away without contributing something."

This public appeal, which Father Conlan also made in person, in many places, met with a generous response. Hardly had he finished the church, however, when it was destroyed by fire, on Passion Sunday, 1845. The general supposition was that the fire was the work of an incendiary. Father Conlan and his people were much discouraged as they were now without a church and without means to rebuild. Mr. Blakely's house was again offered by him, and used as before, as a place for divine worship till the completion of the second church—a frame structure, 30 x 50 feet—which was built in 1851, under the direction of the Rev. James Monahan. The site covered two lots, one of which was donated by Mr. Blakely. All the timber for the church was framed at Pittsburg, and then floated down the Ohio river on a raft to East Liverpool, where it was put together. The church cost $1,000—no small sum to be paid by the few Catholics that even then composed the Mission. During the first pastorate of the Rev. P. J. McGuire, an addition of 25 feet was built at an expense of $800, thus to accommodate the increased membership.

East Liverpool was one of the many Missions of the Rev. James Conlan, who attended it from Steubenville, from 1835 to 1842, and from Dungannon, until 1849. It was then made a monthly Mission of the resident pastors of Dungannon, from 1849 to 1856; and of Summitville, from 1856 to 1874, when it was attended by the Rev. James Cullen for a few months, from Wellsville. Following are the names of the priests who had charge of the Mission of East Liverpool after Father Conlan, viz.: The Revs. James Monahan, 1849-52; Michael Kennedy, July to December, 1852; William O'Connor and Francis Stroker, December, 1852, to June, 1855; Philip Flum, June, 1855, to April, 1856; Michael Prendergast, 1856-58; Thomas J. Walsh, 1858-59; Denis Tighe, 1859-64; Patrick J. McGuire, September, 1864, to September, 1874. In November, 1874, the Rev. James Cullen was

appointed first resident pastor, and lived in a rented house till his removal in February, 1876. His successor was the Rev. P. J. McGuire, who, as above stated, had attended East Liverpool as a Mission. In the summer of 1876 he had a neat and comfortable brick residence built on two lots, at a cost of $4,000. Father McGuire paid $1,600 for the lots. His pastorate lasted until July, 1879, when he was transferred to St. John's Church, Canton—his present position. Until the appointment of the Rev. J. P. Carroll as Father McGuire's successor, in November, 1879, the Rev. E. J. Murphy, then of Summitville, attended East Liverpool from July to September, and the Rev. J. T. Cahill, from September to November, 1879. During the pastorate of Father Carroll the present church, (the third in the history of the parish), an attractive brick structure was built on the site of the old church, which was moved back some distance. It was commenced in 1887 and through necessity used before its completion, in November, 1889, because the old church had become quite dilapidated. From that time forward services were held regularly in the new church. It was dedicated by Mgr. F. M. Boff, V. G., on Sunday, October 5, 1890. It is of Roman architecture, is 52 feet wide and 118 feet long. Including its furnishings it cost about $30,000. In July, 1883, four and a half acres of land were bought for a cemetery. The present pastoral residence was also built during this time, the former residence having been remodeled into a school. Owing to ill health Father Carroll resigned his charge in March, 1893. He died at Charity Hospital on February 6, 1894. His successor was the Rev. J. C. Desmond, whose pastorate was of brief duration, from March to December 5, 1893, when he died. The present incumbent is the Rev. Thomas M. Smyth, whose appointment dates from December, 1893. Besides making and paying for many needed improvements Father Smyth's generous people also paid the church debt, which was considerable at the time he took charge of the parish.

A school was begun during the pastorate of Father Tighe, but shortly after it had to be closed for want of support. It was reopened by Father Carroll, and has never been discontinued since. It is now in charge of five Sisters of Charity, of Nazareth, Ky., and has an enrollment of nearly 300 children. The parish numbers at

present about 350 families and has a steady growth, owing to the large potteries which employ many Catholics.

The names of John S. Blakely, P. McGinley, G. Buchheit, G. Margraf, Patrick and John McNicoll, George Darragh, Martin Hilbert, Thomas Plunkett, H. Keffer and M. Holzmann are held in grateful remembrance as men who, in the pioneer days of the parish, when it was struggling for existence, gave liberally of their time and money to further its interests.

EAST PALESTINE, COLUMBIANA COUNTY.

OUR LADY OF LOURDES' CHURCH.

East Palestine is a town of about 3,000 inhabitants, near the Pennsylvania State line. Coal mining, sewer tile and pottery works are the chief industries. In July, 1880, the Catholics of the place, then numbering about twenty-five families, mostly poor, were organized as a congregation by the Rev. Clement H. Treiber. Previous to July, 1880, they were identified with the parish of St. Rose's, at Cannelton, five miles distant, in the diocese of Pittsburg. From 1872 until 1880 the Rev. E. W. J. Lindesmith attended East Palestine from Leetonia on week days, and said Mass in private houses. In August, 1880, Mr. T. Chamberlain donated a lot to the parish at the corner of W. Walnut and Clarke streets. In September of the same year the erection of a frame church, 32 x 60 feet, was begun on it under the direction of Father Treiber. When finished (in 1882) it cost $3,500. Father Treiber said Mass in it for the first time on January 23, 1881. Neatly frescoed, and tastily furnished with altar, pews, and stained glass windows, the church is a credit to its builder and to the parish; it was dedicated to Our Lady of Lourdes, by Bishop Gilmour, on June 10, 1883. East Palestine was attended from Salem by Father Treiber from September, 1881, until June, 1887. In January, of the same year, he secured a two-acre tract of land about two miles from the church for cemetery purposes. Father Treiber was succeeded at East Palestine and Salem by the Rev. W. J. Finucan, whose pastorate, owing to ill health, was of short duration, from June to December, 1887. In January, 1888, he was succeeded by the Rev. Francis Senner, who attended East Palestine at first semi-monthly, and later monthly, on Sundays, until his transfer to Louis-

ville, Stark county, in 1897. He left the Mission in a flourishing condition as to temporals and spirituals, and without debt. The Rev. G. C. Schoenemann, of Salem, next had charge of the Mission, giving it the same attendance as it had before, until June, 1898, when the Rev. Joseph J. Clarke was appointed first resident pastor of East Palestine. He remained till January, 1899, when the Rev. Edward Reagan was appointed his successor. One of Father Reagan's first acts was the purchase of a new site for the church and a proposed pastoral residence, in a more eligible location. The ground, situate on Main street, with a frontage of 120 feet and a depth of 190 feet, was bought in the summer of 1899, for $1,250, and paid for in a few months. Father Reagan's health failing, he was obliged to pass the following winter in a milder climate. The Rev. D. Shunk, C. PP. S., supplied his place till his return in the latter part of March, 1900, with health unimproved. He died on April 11, less than a fortnight later. The remains of the good priest were taken to his former home in Philadelphia for interment. Until the appointment of his successor, the Rev. John J. Boyle, in June, 1900, East Palestine was again attended from Salem. Father Boyle's stay was short—until his death, December 5, 1900. His successor is the present incumbent, the Rev. Joseph Barth. The parish now numbers about 50 families. It has been found impossible thus far to establish a parish school owing to the fact that most of the children live too far distant, in the surrounding country.

Mr. H. A. Gray, a convert and a prominent citizen, is the leading spirit in all movements for promoting Catholic interests in East Palestine.

EDGERTON, WILLIAMS COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity at Edgerton begins with the year 1865, when the Rev. Nicholas Kirch, at the time resident pastor of Stryker, was appointed to take pastoral charge of the few Catholic families then residing there. Previous to that time they were identified with Clarksville, two miles distant, and attended from Defiance by the Revs. A. I. Hoffel and A. Magenhann. With the

organization of the Mission of Edgerton that of Clarksville ceased, as both were united into one Mission. Under the direction of Father Kirch the present frame church (40 x 60 feet) was commenced in 1865 and finished the following year. It was built on lots donated for a church site. During the pastorate of Father Kirch considerable trouble arose between him and the councilmen in regard to the transfer of title to the Bishop. In consequence of this trouble Father Kirch, who had been gravely insulted by the "trustees," was removed by Bishop Rappe. In December, 1867, the Rev. Peter Becker was appointed his successor and first resident pastor. He also had to face the same trouble as did Father Kirch. But as he insisted on compliance with the diocesan law regarding the title to church property, and threatened to ask for his removal unless the opponents, and so-called "trustees," yielded, they finally gave Bishop Rappe the required deed, in September, 1868. The church was not dedicated however until June 12, 1881, Bishop Gilmour performing the ceremony. In 1868 Father Becker secured a two acre tract of land for a cemetery, which is still in use. In 1869 the present pastoral residence, also a frame building, was erected at a cost of about $1,800. Owing to insubordination on the part of a number of parishioners, the church was closed in 1878, for nearly two months. Since that time peace and harmony have prevailed in the parish.

In 1893, during the pastorate of Father Pfyl, the church was enlarged, entirely remodeled, and made quite attractive in appearance, at a cost of about $1,600. On October 28, of the same year, it was re-dedicated by Bishop Horstmann.

St. Mary's congregation is composed mostly of farmers, and has never been of sufficient numerical strength to support a parish school.

The following priests had pastoral charge of Edgerton: The Revs. N. Kirch (from Stryker), 1865-67; P. Becker, first resident pastor, December, 1867, till March, 1869; J. Eyler (from Stryker), March, 1869, to February, 1870; C. Braschler, resident pastor, from 1870-73; J. G. Vogt, 1873-75; G. Peter, 1875-79; A Mertes, 1879-83; J. H. Kleekamp, 1883-87; T. S. Major, 1887-92; F. J. Pfyl, 1892-97; A. B. Stuber, 1897-98; F. J. Pfyl, a second time, from June, 1898, to January, 1899. The present pastor, the Rev. P. A. Schritz, has had charge since January, 1899.

ELMORE, OTTAWA COUNTY.

ST. PATRICK'S MISSION CHURCH.

The Catholics at Elmore were attended from Toledo for some years prior to 1872, and Mass was celebrated in the house of P. Higgins. There is however no record of the names of the priests, or when first they attended Elmore as a Station. The first resident pastor was the Rev. F. Davy, who had charge of Elmore and several Missions, from April to August, 1872, when he was succeeded by the Rev. William McMahon, present pastor of St. Bridget's, Cleveland. In April, 1873, Father McMahon bought a fine corner lot on which stood two frame buildings that had been used for public school purposes. The larger of these buildings was transformed into a church and the other into a comfortable parochial residence. The property and necessary changes in the buildings cost $2,800. All but $200 of this sum was paid during the pastorate of Father McMahon. He was succeeded by the Rev. H. Kolopp in August, 1874, and he in turn by the Rev. J. Klute, in January, 1876. Aided by the generous Protestants of the village and by his own small parish Father Klute paid off the balance of the church debt. In July, 1880, the Rev. Gustave H. Rieken succeeded Father Klute. His successors, as resident pastors of Elmore, were the following priests: The Revs. Joseph J. Clarke, October, 1885, to June, 1886; John W. Malecha, August, 1886, to September, 1888; W. J. Smith, September, 1888, to January, 1889; J. P. O'Connor, from February to August, 1899, when Genoa became the residence of the priest attending Elmore. It continued to be a Mission of that place until May, 1896, when it was attached to Gibsonburg as a Mission, and since then has so remained. Elmore was attended from Genoa by the Rev. W. S. Kress from July, 1891, till January, 1892. For nearly two years Elmore had no priest. It was then attended from Toledo for a few months by the Rev. T. F. McGuire and later by the Jesuit Fathers, G. Burkard and A. Steffen, until May, 1896. The Mission was next attached to Gibsonburg, as above stated, and placed in charge of the Rev. P. A. Schritz. He was succeeded by the present pastor, the Rev. Leo L. Broens, in January, 1899. Owing to the much reduced Mission, Elmore is now attended monthly on week days.

ST. MARY'S CHURCH (1st and 2nd), ELYRIA.

During the pastorate of Father Malecha the church was destroyed by fire, on May 20, 1888. Father Smith, his successor, rebuilt the church, which is now in use. It is a small but very neat edifice (24 x 42 feet), of old English architecture, and cost nearly $1,700. Father Kress supplied it with pews which were used in old St. Ann's church, Fremont, and donated to the Mission of Elmore, which at present numbers only seven families. It is a question of only a short time when the Mission will have to be abandoned, as Elmore offers no inducement for an increase of its Catholic population.

ELYRIA, LORAIN COUNTY.

ST. MARY'S CHURCH.

Elyria, one of the most beautiful towns in Northern Ohio, and noted for its charming river scenery, was founded by Heman Ely, a native of Massachusetts. With his family and some servants he settled in that part of Lorain county in 1817; it was then an unbroken forest. In a short time other New Englanders cast their lot with these pioneers, bringing with them not only their Yankee shrewdness but also their bigotry against Catholics. This un-American spirit remained among them and their descendants for many years, and showed itself in a marked degree when Catholics began to settle in Elyria and its vicinity. This was about the year 1845, when the first Catholic Irish and German families established homes there. Although this Puritanic opposition of the Protestants of the village was annoying to the Catholics at first, later it spurned them on all the more to live up to their Faith, for the profession of which they suffered "refined persecution." In 1845 Bishop Purcell visited a number of missions in Northern Ohio, among them also Laporte, near Elyria. His fame as a pulpit orator and lecturer was widespread, even at that early day. Hence on the occasion of that visit he was invited by Mr. L. C. Boynton, a Protestant and the deputy sheriff of Lorain county, to lecture in the court house at Elyria on any Catholic subject he might choose. At the same time he was informed of the sad condition of the small and despised Catholic population of that town. He gladly accepted the invitation, and his lecture pleased his non-

Catholic audience so much that a Baptist deacon invited the Bishop to lecture in the Baptist meeting-house at Elyria. This aroused a storm of indignation among the Protestant element of the town, but the lecture was delivered and had a salutary effect on his audience. The Bishop then arranged to have a priest look after the spiritual interests of the Catholics at Elyria, by sending them the Rev. Peter McLaughlin, at that time stationed at Cleveland, 25 miles distant. In 1846 he was replaced by the Rev. Maurice Howard, who attended Elyria as a Station until 1849, when the Very Rev. Vicar General DeGoesbriand succeeded him. Following the custom of his predecessors, he visited Elyria once a month on week days, and said Mass in private houses. At this time there were about fifteen Catholic families in Elyria. From November, 1851, until May, 1853, the Rev. William O'Connor, Father De Goesbriand's successor, attended Elyria as a Station, from Cleveland. During this period the Rev. Jacob Ringeli, a Sanguinist Father, also looked after the spiritual welfare of the Germans who formed a considerable part of the growing Catholic population. In May, 1853, the Rev. Michael Healy was sent to Elyria as the first resident pastor, with charge of a number of missions and stations in Lorain and Huron counties. In May, 1854, he secured a plot of land, 4 x 12 rods, at the corner of Middle avenue and Fourth street, which has long since developed into a very attractive part of the town. In spite of bigotry which still displayed itself from time to time, he built on the above mentioned land a small frame church, or chapel. Upon its completion, in the summer of 1854, the use of private houses for Mass ceased. Father Healy was succeeded in March, 1859, by the Rev. Robert A. Sidley in the pastorate of Elyria. He was obliged to enlarge the church, as the congregation had outgrown its place of worship. He made the addition spacious enough to provide for a school room in the rear of the building. The school was placed in charge of a lay teacher. In the summer of 1859 Father Sidley built the pastoral residence, a frame structure, which, though since considerably remodeled, still serves its purpose. Father Sidley was transferred to Sandusky, in April, 1863, and Elyria was left without a resident pastor until the following July, the parish being attended meanwhile from the Cathedral. The Rev. Francis A. Sullivan was then appointed Father Sidley's successor. He was in poor health and

death cut short his pastorate less than eight months after he arrived in Elyria. He died of tuberculosis on February 3, 1864. With Father Sullivan's demise, the parish was again without a resident pastor—this time for one year. Meanwhile it was attended from the Cathedral and Seminary at Cleveland, till the following July, and from Norwalk, by the Rev. T. F. Halley, till January, 1865. In February, 1865, the Rev. Charles Griss was appointed to Elyria, but remained only until the following September, when he returned to Perrysburg, his former pastorate. His successor was the Rev. Louis Molon, who had charge of the parish from September, 1865, until April, 1880. During his stay in Elyria he added to the church property, by the purchase of two fine lots, located diagonally from the church. He also enlarged the church considerably, making its length 110 feet, about thrice its original size, when built in 1854. He secured a large bell and an organ; also the old Town Hall, which he had moved on one of the vacant church lots and remodeled it so as to serve as a school building. In March, 1880, he was stricken with paralysis and thus became disabled for further pastoral work. He died at Elyria, November 16, 1880. His successor, the present pastor, the Rev. John T. Schaffeld, took charge of the parish on May 13, 1880. During the intervening six weeks the Rev. G. F. Houck attended Elyria from Cleveland.

When Father Schaffeld had the parish affairs fully in hand he felt that the old church had outlived its sacred use, and that a new, larger, and better edifice was a necessity. After some difficulty he convinced his parishioners of that fact and soon received generous subscriptions. He chose for the site of the new church the lots Father Molon had bought for that purpose in 1867. Work on the new church was begun in the spring of 1883, and on Sunday, July 22, of the same year, Bishop Gilmour laid the corner-stone. The edifice was completed three years later. Bishop Gilmour dedicated the beautiful brick structure on Sunday, June 13, 1886. The church faces Middle avenue, is 126 feet long, 50 feet wide, and 62 feet in the transept. It is tastily frescoed, furnished with fine altars, pews, has artistic stained glass windows, and cost about $35,000. On the day of its dedication a debt of only $5,000 remained, which was cancelled by the end of the year 1890. Father Schaffeld secured the property lying in the rear of the

church, the purchase price being $2,600. The house on it was made the Sisters' residence. He also bought a large bell weighing nearly 3,000 pounds, had the church organ enlarged, and the old church remodeled so as to serve as a school. He is at present raising a subscription for a $15,000 brick school to be commenced in 1901.

Until 1886 the parish school was conducted by lay teachers. In September of that year it was given in charge of Sisters of St. Joseph, assisted by one lay teacher. In September, 1897, they were succeeded by four Sisters of Notre Dame, who are still in charge. The enrollment is now about 200 children.

The parish is in excellent condition, spiritually and financially. One of the most prominent members, one who deserves recognition as well for his generosity as for valuable aid which he rendered in the temporal affairs of the parish, was Mr. Jacob Waldeck, who died a few years ago. Mr. Severin Ott also deserves recognition, for like reasons.

EUCLID, CUYAHOGA COUNTY.

ST. PAUL'S MISSION CHURCH.

About the year 1855 a number of Catholic laborers who were employed in the construction of the Cleveland, Painesville and Ashtabula Railway—now a part of the great "Lake Shore" system—settled in the village of Euclid, in Euclid Township, so as to be near their work. These, together with a few small farmers, were obliged to go to Cleveland, ten miles distant, to fulfil their religious obligations. In 1860 they petitioned Bishop Rappe to send them a priest to look after their spiritual wants. He sent them the Rev. Edward Hannin, then a curate at the Cathedral. For a short time Father Hannin said Mass in private houses. In 1861 he secured a one-acre lot on the outskirts of the village, although the deed was not given until November, 1862. During the summer of that year, he built on it a neat frame church, 34x60 feet, and the Apostle St. Paul was chosen as its patron saint. The church cost about $1,200 and, humble though it was in appearance, it was looked upon at that time as a great effort on the part of the Catholics of Euclid, who were few in number and in reduced circumstances.

ST. PAUL'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, EUCLID.

Mass was celebrated by Father Hannin in the church for the first time, in November, 1861. In April, 1862, he was succeeded in the charge of the Mission by the Rev. F. Salaun, at that time rector of the Diocesan Seminary. He visited Euclid every second Sunday for two years—until August, 1864, when ill health obliged him to resign the Mission, as well as the rectorate of the Seminary. The Rev. Anthony T. Martin, one of the Seminary professors was then given charge of Euclid as a Mission. One year later (August, 1865), he was appointed resident pastor of the place, and held that position until his death, November 24, 1899. During this long period of service Father Martin discharged his pastoral duties most faithfully, and that very often under the most trying circumstances. Besides attending to Euclid he had also the care of many Missions and Stations, the more prominent among the former being Collinwood, Willoughby and Mentor. After taking charge of Euclid his first effort was directed towards securing a pastoral residence, and to purchase land for a cemetery. The residence, a plain frame building, cost about $1,000. The plot of land upon which it stood when bought, as also the cemetery, cost the same sum. The land then comprised about seven acres, part of which was sold later. It was deeded to the church on August 1, 1865. After Father Martin had paid for the cemetery and the pastoral residence he built a frame school, in 1866, at a cost of $650. The school was opened on January 6, 1867, and was supported for twenty-six years when, for lack of sufficient attendance and means, it had to be closed in 1893.

In the summer of 1888 the church was moved from its original location to its present one. An addition was then built to the church making its width 34 feet, and its length 85 feet, with a transept of 45 feet. The old church lot was sold in May, 1888. In 1893 the present pipe organ was bought, and in the following year a public vault was erected in the neatly kept cemetery. All the above mentioned improvements were paid for shortly after they were made.

The Rev. John W. Bell succeeded Father Martin in January, 1900. Owing to the steady decrease of the congregation, and the growing importance of Collinwood, Euclid was made a Mission of the latter place at the close of the year 1900. It is now attended as such by Father Bell every Sunday and Holyday of obligation.

FAIRPORT, LAKE COUNTY.

ST. ANTHONY'S MISSION CHURCH.

Although Fairport is one of the oldest harbors on the southern shore of Lake Erie, its Catholic history dates back only to about the year 1887. By that time the works on the docks and the shipping interests had induced a number of Irish-Americans, Slovaks, Hungarians and United Greeks to settle there. In 1887 Fairport was assigned to Painesville, three miles distant, as a Station and Mass was said occasionally in private houses. In the same year permission was granted by Bishop Gilmour to purchase a lot for a church site, as it was then supposed the Catholics at Fairport were able to build and support a place of worship. The project however ended in failure. Those who attended to their religious duties at all, and they were few, did so by going to Painesville or Cleveland. In June, 1898, the Rev. G. I. Bergan, resident pastor of Willoughby, was commissioned to take charge of Fairport, which now had a polyglot Catholic population of the above mentioned nationalities, amounting to about eighty-five families. Of the Slavic race and its branches there were about seventy families, the others being Irish or of Irish descent. By December, 1898, they had collected about $700 for the purchase of an acre of land, located in a desirable part of the pretty village. The land was bought in January, 1899. It is located on Fifth street and covers the block bounded east and west by Eagle and Plain streets. Meanwhile Mass was said by Father Bergan in the only available place in Fairport—a public hall, owned by a saloon-keeper. The majority of the faithful did not approve the use of the hall, and therefore urged the erection of a church on the site already secured. More funds were accordingly raised for the purpose. The building was commenced late in the fall of 1899. Bishop Horstmann blessed its foundation on November 12, of the same year. The church, dedicated on July 15, 1900, by the same Prelate, is a very neat frame structure, of Gothic architecture. It is 40 feet wide by 80 feet long, and cost about $5,000. It has pretty stained glass windows, two of which were donated by Bishop Horstmann, and that over the main altar, by the pastor. The Revs. Charles Boehm and J. Brunkala, of Cleveland, attend the Slavic portion of the Mission. It has not been found possible thus far to establish a parish school.

ST. MICHAEL'S CHURCH, FINDLAY.

FINDLAY, HANCOCK COUNTY.

ST. MICHAEL'S CHURCH.

The Rev. Joseph McNamee, pastor of St. Mary's Church, Tiffin, was the first priest to attend to the spiritual wants of the Catholics of Findlay, which at that time—1839—was a small village, although, then as now, the county seat of Hancock county. Bishop Purcell makes mention of his first visit to Findlay, in a communication published in the *Catholic Telegraph*, of December 12, 1840. He says that he and the Rev. Father Henni "were agreeably surprised to find more Catholics than they believed to reside there. 'Church' was held at Mr. Engelmann's house, a friendly Protestant, married to a Catholic lady from Emmitsburg."*

Father McNamee was succeeded by the following priests who attended Findlay as a Station: The Rev. P. A. Capeder, and other Sanguinists residing at New Riegel (Wolf's Creek), 1844-1848; the resident pastors of St. Mary's, Tiffin, Rev. Maurice Howard, 1848-1850; Louis Molon, 1851-1852; Michael O'Sullivan, 1852-1859. The Rev. Joseph L. Bihn, of St. Joseph's Church, Tiffin, alternated with Father O'Sullivan in attending Findlay semi-monthly, from July, 1856, until February, 1859, and from that time till November, 1859, he had sole charge and made monthly visits. Mass was said in the homes of John Engelmann and John Julien, where there was always a welcome for visiting priests. In 1856 Father O'Sullivan built the first church—a small frame structure, 20 x 40 feet. It stood on a lot fronting on Hardin street. It was dedicated to St. Michael the Archangel, on October 2, 1860, by Vicar General Luhr. In November, 1859, the Mission of Findlay received its first resident pastor in the person of the Rev. John M. Rötzer, who in 1861 built an addition to the front of the church, to be used exclusively for divine worship, and an addition to the rear, to serve as a school. He then fitted up the old church as a pastoral residence. However, the remodeled building, serving a triple purpose, was destined to stand but for a short time; for, hardly had it been paid for, when, on February 14, 1866, during the pastorate of Father Dechant, it caught fire from a

*About twenty years later Mr. E. was received into the Church by Bishop Rappe, and till his death, a few years ago, was a faithful member of the parish. Two of his daughters are Sisters of Charity, in Cleveland.

defective flue in the school room and was burned to the ground.* In March, 1862, the Rev. Henry Behrens succeeded Father Rötzer, and the Rev. Michael Dechant succeeded Father Behrens in July, 1863. The destruction of their parish buildings was a severe blow to the small and struggling congregation—a blow from which they did not recover for many years. Father Dechant then engaged what was known as Schwab's Hall, to hold divine services there for a time; it was used until November, 1868. In March, 1865, two acres of land were deeded to Bishop Rappe for a cemetery; it had been in use for some years prior to that time, and still serves as such. Shortly after the above mentioned fire Father Dechant bought two lots in a more desirable part of the town, at the intersection of Main-Cross street and Western avenue. The deeds for the lots were not given however until April, 1868. The foundation for the new church was begun in the summer of 1866. The cornerstone was blessed by Bishop Rappe in September, of the same year, but before the superstructure was commenced, Father Dechant was transferred to Navarre, in June, 1867, and the Rev. E. J. Vattmann was appointed his successor. Father Vattmann had the exterior of the church finished, with the exception of the tower and cornice. It is the edifice now in use. Its dimensions were 45 feet in width and 90 feet in length. At the time it was first used, November, 1868, (unfinished, interiorly) it cost about $6,000. Father Vattmann was succeeded by the Rev. Nicholas Flammang, who had pastoral charge from September, 1869, until August, 1870, when Findlay was made a Mission of Fostoria. The Rev. John B. Jung was appointed resident pastor of Findlay in March, 1871. Shortly after his arrival he raised means for the erection of a pastoral residence, rented houses having served as such since the destruction of the former residence, by fire, in 1866. The building, a plain brick structure, was finished shortly before his departure, in October, 1878, when Findlay was again attached to Fostoria as a Mission, in charge of the Rev. M. Arnoldi. In March, 1879, the Rev. G. Rudolph was sent to Findlay as resident pastor. He was removed and suspended in March, 1881. On his removal the present pastor, the Rev. Henry Dörner, was appointed to succeed him. During the following seven years no improvements were made on the church property. About 1888

* The *Catholic Telegraph*, February 10, 1869.

Findlay's population began to increase very rapidly, owing to the discovery of natural gas in and near the town, which offered inducements to many branches of industry, such as glass works, etc., to locate there. Of this increase St. Michael's Church, of Findlay, got its fair share. For some strange and unexplained reason, St. Michael's was then, as it is now, the only Catholic church within the limits of Hancock county. This can be said of no other county of the thirty-six, within the diocese of Cleveland.

Between 1881 and 1889 the parish had more than doubled in size. This necessitated enlarging the church, which was done in 1889, by building an addition of 45 feet to the rear. At the same time the interior was entirely remodeled and tastily ornamented. The old windows were replaced by new ones of artistic stained glass; ten graceful columns were placed in position to support the arched ceiling; the walls were neatly frescoed—all at a cost of nearly $11,000, and paid for within a few years after the completion of the improvements. The enlarged and remodeled church was rededicated by Mgr. Boff, V. G., on Sunday, August 10, 1890.

The parish school now also needed greater and better facilities to properly accommodate the increased attendance. This was accomplished in 1894, when at an outlay of about $9,000 a handsome brick school building was erected on lots located at the intersection of Adams street and Western avenue. The school was in charge of lay teachers from its opening, during the pastorate of Father Rötzer, till the completion of the new building, in September, 1895. It was then placed under the direction of four Sisters of Charity, of Cincinnati; the number is now (December, 1900,) increased to seven. The school is in excellent condition and has at present an enrollment of about 200 children.

In 1895 Father Dörner bought a house and lot for $2,200, and had the house remodeled to some extent to serve as his own residence. It is located immediately east of the school. The Sisters now occupy the former pastoral residence which is in close proximity to the church, on Main-Cross street. It was enlarged and remodeled in 1896.

The parish numbers nearly 200 families. It has excellent church property and is without incumbrance.

FLORENCE, WILLIAMS COUNTY.

ST. JOSEPH'S MISSION CHURCH.

In 1864 eight Catholic families living in Florence Township obtained permission from Bishop Rappe to build a church for themselves. Prior to 1864 they were identified with the congregation at Edgerton. For a short time they attended Mass in the village of Clarksville, which for a number of years was in charge of the pastors of St. John's, Defiance, as a Station, but has long since ceased to exist as such. The church, a frame structure, was built in 1865, under the direction of the Rev. N. Kirch, resident pastor of Stryker; it cost about $2,000. The two-acre plot of ground on which it stood was a donation of Charles Frey. The title was held by "trustees" until June 11, 1868, when it was transferred to Bishop Rappe, as required by diocesan law.

Florence (also known as Blakeslee) has been a Mission of Edgerton, since December, 1867, with the exception of a few months—from June, 1898, to January, 1899, when it had its first and only resident pastor in the person of the Rev. F. J. Pfyl.

In March, 1881, during the pastorate of the Rev. A. Mertes, the church was set on fire by an incendiary and totally destroyed. As the insurance had just expired the congregation had to bear the loss. An addition was built to the frame school house, which thus served as a temporary place of worship. Under the direction of the Rev. J. H. Kleekamp, who succeeded Father Mertes, in August, 1883, the present neat brick church was built. It is 40 by 80 feet in size, of Romanesque architecture, and has all the necessary adornments and furnishings to make it attractive, both without and within. It cost $5,000, and was fully paid for on the day of its dedication by Bishop Gilmour, May 27, 1887. This gratifying result was due to the prudent management of the pastor and the generous assistance of his small but spirited congregation, composed of about 50 families—all German farmers. During the pastorate of Father Pfyl the present beautiful high altar was bought and paid for.

A few years ago the parish school, organized in 1874, had to be closed because the small attendance of children—owing to distance—did not warrant the expense of engaging a teacher any longer.

ST. JOSEPH'S CHURCH AND PASTORAL RESIDENCE, FT. JENNINGS.

The Rev. Philip A. Schritz has had charge of the Mission since January, 1899, and attends it every Sunday, from Edgerton, six miles distant.

FORT JENNINGS, PUTNAM COUNTY.

ST. JOSEPH'S CHURCH.

The village of Fort Jennings received its name from a stockade erected there by Col. Jennings in 1812. Its location on the north bank of the Auglaize river is indeed beautiful. The first Catholic family which settled within the limits of the present village was that of J. F. Wellmann. Mr. Wellmann came to Fort Jennings from his native Germany, in 1830, for the purpose of founding a Catholic German colony. He bought several sections of Government land, which he had surveyed into smaller portions. These he sold on easy terms to a number of his countrymen whom he induced to locate in that part of the unbroken forests of Northwestern Ohio. As the soil proved most productive, other sturdy and thrifty German farmers, chiefly from the Grand Duchy of Oldenburg, bought land and settled in the immediate neighborhood of the village. Among these early settlers were Henry J. Böhmer, Ferdinand H. Gerking, and Ferdinand Von der Embse. These became prominent in Catholic affairs later on and were generous benefactors of the Church. The Rev. William Horstmann, resident pastor of Glandorf, 18 miles distant, attended to the spiritual wants of the people of Fort Jennings, from 1834 to 1840, holding services in private houses during that period. In 1840 the Catholics and Protestants of Fort Jennings built a log house, to serve for church and school purposes. It was agreed that the former should have its use for church services in the forenoon, on Sundays, and the latter, in the afternoon; the school was to be used jointly. This very unusual arrangement, made with the sanction of Father Horstmann, remained in effect for about fourteen years. In 1840 the Rev. Henry Herzog was appointed the first resident pastor of Fort Jennings, but remained less than one year. Father Horstmann therefore took charge of his former Mission again, and attended it till his death, in February, 1843. His successor at Glandorf, the Rev. George Böhne, also attended

Fort Jennings, from February, 1843, until 1848, when he was appointed resident pastor of the place. This position he held till he died, September 20, 1860. Fort Jennings was then attached to Delphos as a Mission, and attended by the Rev. F. Westerholt from October, 1860, until March, 1861, when the Rev. Joseph Goebbels was appointed resident pastor; he remained until 1864. His successors were the following priests: The Revs. H. E. Hämers (1864-66); C. Viere (1866-67); M. Müller (attended from Ottoville, 1867-70); L. Zumbühl (1870-73); C. Barbier (September, 1873, until his death, August 23, 1876); J. A. Michenfelder (August, 1873, to May, 1879); G. Peter (May, 1879, to June, 1881); J. Heidegger (June, 1881, to November, 1888); C. Braschler (November, 1888, to May, 1899); and the present incumbent, M. Arnoldi, since May, 1899.

Bishop Purcell visited Fort Jennings for the first time in 1845. He saw that the above mentioned log house was little adapted for divine service and so urged the erection of a suitable church. Father Böhne, then in charge, was most desirous of building the much needed church at once, but was not seconded by his people. In 1852 he finally succeeded in raising enough money to begin and pay for the foundation of a brick church, 40 x 60 feet. Two years later it was completed at a cost of about $2,000. It was dedicated to St. Joseph, on December 24, 1854. Although plain, and without any architectural adornment, it served its purpose till the erection of the present beautiful brick church. This was begun during the pastorate of Father Heidegger, in the fall of 1882, and was dedicated on May 4, 1884, by Bishop Gilmour. It cost about $21,000. Its dimensions are: length, 132 feet; width, 55 feet. Its architecture is Gothic, and the furnishings are all of white oak. The church site—six lots, bought in 1881—is the most prominent in the village. The building fronts on Main street.

During the year 1899 the present neat pastoral residence was built of brick. It cost about $4,000, and fronts on Water street, back of the new church.

Adjoining the church to the west is the school, which was formerly the church, built in 1854. It was remodeled for that purpose under the direction of Father Heidegger. The lay

ST. WENDELIN'S CHURCH, FOSTORIA.

teachers, of whom four are now employed, are paid out of the Public school fund, as almost the entire population of Fort Jennings is Catholic.

At present the parish numbers about 115 families.

FOSTORIA, SENECA COUNTY.

ST. WENDELIN'S CHURCH.

About the year 1843 a few Catholic families emigrated from their native Germany and settled in and near the little village of Rome, in Seneca county, later named Fostoria, for Charles W. Foster (father of ex-Governor Foster), then its most prominent citizen. About 1844 the Rev. Joseph McNamee, of St. Mary's, Tiffin, was commissioned to attend the Catholics of the place, which, with his knowledge of German, he could and did faithfully and well. He said Mass in the log cabin of James McDonald, who was the first Catholic settler in the village of Rome. He lived on West Tiffin street, near Main street. Father McNamee was succeeded, in 1847, by Sanguinist Fathers, who for twelve years attended Rome from New Riegel, then known as Wolf's Creek. They were the Revs. F. X. Obermüller and Nicholas Gales. They held services in the house of Nicholas Portz, Sr., until 1851. Charles W. Foster donated to the Catholics of the village one acre of land, by deed, dated August 3, 1847. It is the same property on which the present church, school and pastoral residence stand. On the rear portion of the land the first parish cemetery was located. During the pastorate of Father Gales, in 1849, the first church was commenced. It was a very unpretentious frame structure, 30 by 40 feet, and stood on the south end of the above mentioned land. Owing to the poverty of the people it was not completed until 1851. St. Wendelin was chosen the patron saint of the little church. The altar was of the simplest pattern, and the pews were poplar planks with wooden pegs for supports. All else in and about the church was primitive in appearance. But, withal, the faithful attendants were glad to have their own church, even though it lacked architectural finish, or ornamentation of every kind. Within its enclosure, considerably enlarged and improved

later on by Father Dechant, they worshipped for nearly twenty-eight years. The improvements cost in the neighborhood of $1,500.

In November, 1859, the Mission was attached to Findlay, and so remained until April, 1869. The following priests had charge: The Revs. J. H. Rötzer, to March, 1863; H. Behrens, to July, 1863; M. Dechant, to June, 1867; E. J. Vattmann, to April, 1869. The Rev. Michael Pütz was then appointed first resident pastor of Rome, then re-named Fostoria, as above stated. Father Pütz remained till October, 1870, when he was transferred to Napoleon. Fostoria was then again made a Mission of Findlay. In July, 1875, with the appointment of the Rev. M. Arnoldi, as resident pastor, it ceased to be a Mission, and has continued so ever since. Father Arnoldi remained at Fostoria until May, 1886. His successors were the following priests: The Revs. Joseph P. Gloden, May, 1886, to March, 1891; Charles Griss, March, 1891, till his death, October 13, 1899; and the present pastor, the Rev. John H. Kleekamp, who was appointed in December, 1899.

During the pastorate of Father Pütz the present frame parochial residence was built; it cost about $1,500. The present brick church was erected under the supervision of Father Arnoldi. Bishop Gilmour laid its cornerstone July 6, 1879, and in less than six months it was under roof. Owing to the dilapidated condition of the old church, which had long since ceased to be "proof against wind and weather," the new building had to be used before its interior was completed. Mass was said in it for the first time on December 21, 1879. On Sunday, July 2, 1882, Bishop Gilmour dedicated the handsome edifice. It was a day of supreme joy for the pastor and his people. The church (46 by 101 feet) cost about $10,000, exclusive of altars, pews and stained glass windows.

In the early spring of 1886 the foundation of the present brick school was laid under the direction of Father Arnoldi, but before the work proceeded any farther he was removed to Berwick. His successor—appointed in the latter part of May, 1886—was the Rev. Joseph P. Gloden, who brought the building to completion in September of the same year. It cost $3,000 and replaced a small frame structure that had served as a school house since 1873, when the parish school was opened. Until September,

1887, the school had been in charge of lay teachers, but since then it has been conducted by Sisters of Notre Dame. At present (December, 1900,) nearly 200 children are in attendance.

About 1888 natural gas was discovered in the immediate neighborhood of Fostoria. It gave a new impetus to the town. Owners of extensive factories, and various industries with their many employees, were induced by the town authorities to locate there, the attraction being natural gas, as fuel, at a nominal cost. In consequence of this the population of Fostoria was increased within two years from about 3,000 to nearly triple that number. The Catholic population was also correspondingly increased, which fact necessitated the enlargement of the church. This was done during the summer of 1890, by adding a spacious sanctuary, thus affording considerably more seating capacity by vacating that part of the church which had been used formerly as a sanctuary. At the same time Father Gloden had the interior of the church entirely remodeled and frescoed in excellent taste, thus making it very attractive. These improvements cost about $3,000. To the great regret of his parishioners Father Gloden was transferred to another charge, in March, 1891, he having been appointed pastor of Randolph, a large German parish. His successor was the Rev. Charles Griss, who in the following year had a fine pipe organ placed in the church; it cost about $2,500. In June, 1897, Father Griss, at an outlay of $1,500, secured a five-acre tract of land just opposite the city cemetery, and had it neatly laid out for a parish cemetery, according to the modern ideas governing places of interment. The old cemetery, in use since 1858, was abandoned in 1899.

Father Griss, in addition, had the pastoral residence, and that of the Sisters, enlarged and improved at an expense of nearly $1,200, making both (frame) buildings meet all modern requirements.

After an illness of some months Father Griss died, October 13, 1899. Between the time of his death and the appointment of his successor, the present pastor, the Rev. J. H. Kleekamp, the parish was attended by the Rev. D. Shunk, a Sanguinist. Upon his appointment, Father Kleekamp at once called on his people to aid him in paying off the parish debt, then amounting to about $2,000.

At the end of the year 1900 less than half of it remained; the balance, it is confidently hoped by the pastor, will be paid by June, 1901.

In a short time the church will undergo some needed improvements. They will include an entire new front, two towers, and interior decorations, all of which, according to plans submitted, will involve an expense of about $10,000.

Catholicity in Fostoria had its cloudy days in the past. With poverty in the early days, and indifference, added to want of harmony, in later years, the parish had an unenviable reputation. Now the change for the better is complete, and St. Wendelin's, at present composed of about 250 families, can be truthfully classed with any parish of its size in the diocese, in point of lively faith, order and generosity.

In concluding this sketch due recognition must be given the pioneers of the Faith in Fostoria—who, "in season and out of season," were always helpful to their respective pastors in promoting the cause of religion, and the best interests of the parish. Among them the following deserve special mention: John and Theobald Omlor, Michael John, George John, Nicholas Portz, Sr., John Portz, Sr., James McDonald, Martin Kingseed and Nicholas Portz, Jr. The last two served for many years as parish councilmen.

FREMONT, SANDUSKY COUNTY,

ST. ANN'S CHURCH.

The history of Fremont (formerly known as Lower Sandusky), figured largely in Indian tradition, and in the bloody strifes that were of such frequent occurrence between the several Indian tribes occupying both sides of the Sandusky river, and the military forces under General Anthony Wayne, who defeated them in 1794. It was at Lower Sandusky the grand councils of the Wyandots were held to exterminate the white man, whenever found north or west of the Ohio river; where also their captives were subjected to that inhuman treatment so peculiar to Indian cruelty. Up to 1813 it was not safe for the white man to come to Lower Sandusky. But Indian ferocity was brought to an end by

ST. ANN'S CHURCH AND SCHOOL, FREMONT.

the decisive victory won on August 2d, of that year, by the heroism of the young and gallant Col. Croghan. With a detachment of only 160 soldiers he not only held Fort Stephenson, his military post, against a force of 500 British regulars, aided by 500 Indians, but he put them completely to rout. After Croghan's victory white settlers found this stronghold of the Indian Reserve a desirable place to live, because of its natural beauty and the advantages it offered for carrying on the fur trade. Three years later (1816) Lower Sandusky (Fremont) had a population of about 200 whites. Among these were three brothers—Joseph, Anthony and Peter Momenay—French Catholics who had fled from Detroit, Mich.. to escape the cruelty of the Indians. After an absence of seven years these young Frenchmen returned to Detroit and induced John B. Beaugrand, an enterprising merchant of that place, to come to Lower Sandusky, and by his business tact encourage the white settlers. In consequence of this invitation he came in 1822, and so pleased was he with his new venture that about January of the following year he also brought his family, consisting of his wife and seven children, to Lower Sandusky.

With the coming of the Beaugrand family the history of Catholicity in Fremont began. Mr. Beaugrand was not only an enterprising citizen but also a practical Catholic. Shortly after he had settled in his new home he invited his late pastor, the Rev. Gabriel Richard, of St. Ann's Church, Detroit, to pay him a visit and bless his house, a two story building, located a short distance east of the present Wheeling & Lake Erie railway station. In the latter part of March, 1823, Father Richard came as requested, and in the Beaugrand home said the first Mass ever celebrated in the village of Lower Sandusky. His stay was for only a few days during which he also visited a few French families at La Prairie, eight miles from Lower Sandusky. After Father Richard's departure no priest visited the village for some years. On his way to Michigan, Bishop Fenwick stopped over at Lower Sandusky two or three times, between 1826 and 1831, and looked after the spiritual wants of his neglected little flock. On one of his visits he was accompanied and assisted by the Rev. S. T. Badin. The Rev. Edmund Quinn, pastor of St. Mary's, Tiffin, visited Lower Sandusky a few times in 1831. After another lapse of time, the

Redemptorist Father, F. X. Tschenhens attended Lower Sandusky from Peru, as a Station, from 1834 to 1837. During part of this time (1835-36) the Rev. E. Thienpont, from Tiffin, also visited Lower Sandusky occasionally.

In July, 1834, Bishop Purcell, accompanied by the Revs. J. M. Henni, of Canton, and F. X. Tschenhens, of Peru, paid his first episcopal visit to Lower Sandusky; and his second, in September, 1836, when the Revs. S. T. Badin and H. D. Juncker assisted him on his missionary tour through Northern Ohio.

The Rev. Joseph McNamee, of St. Mary's, Tiffin, paid a few pastoral visits to Lower Sandusky, between September and November, 1839, when the Rev. P. J. Machebeuf, stationed at Tiffin from November, 1839, to December, 1840, was commissioned by Bishop Purcell to look after many missions and stations in Northwestern Ohio. Lower Sandusky was included among these; he attended it about once a month, at first from Tiffin, beginning in November, 1839, and after that (January, 1841-45), from Sandusky.

Mass was celebrated in Mr. Beaugrand's house by all the visiting bishops and priests until 1838, and during the following year in Joseph Hunsinger's residence. Pease's Hall was then rented as a place of worship, as the Catholic population of the town and vicinity had become too large to find sufficient accommodation in private houses. This hall was used until 1843, when John Christian's turner shop was rented by Father Machebeuf and fitted up as a place of worship. Generously aided by two Protestant gentlemen, Messrs. L. Q. Rawson and A. Dickinson, sons-in-law of J. B. Beaugrand, the pioneer of Catholicity in Lower Sandusky, Father Machebeuf meanwhile raised a subscription for a church. A site was purchased on State street, for $200, from L. Brush, who gave the deed on December 13, 1841. The church was commenced in the fall of 1843; it was a plain frame structure, 30 x 40 feet, and cost about $2,500. Father Machebeuf said Mass in it for the first time in May, 1844, although the interior was yet unfinished. At that time the Mission comprised about thirty families, nearly half of them living on farms in the neighborhood. Most of them were in very moderate circumstances, and hence found it difficult to give much financial assis-

tance towards building the church. From 1845 until January, 1846, the Rev. P. Peudeprat, Father Machebeuf's assistant at Sandusky, had charge of a number of his Missions. Among these was Lower Sandusky, which he attended monthly, as Father Machebeuf had done for some time before. Father Peudeprat was succeeded in February, 1846, by the Rev. Amadeus Rappe, then stationed at Toledo. He at once had the interior of the church finished. It was dedicated by Bishop Purcell, to St. Ann, on June 8, 1846, the Rev. Fathers Machebeuf, McNamee and Rappe assisting at the ceremony. Needless to say, the occasion was one of great joy for the Mission and its pastor. Father Rappe had as his assistant, in the attendance of his vast missionary field in Northwestern Ohio, the Rev. Louis De Goesbriand, who visited Lower Sandusky from the latter part of 1846 until his transfer to Cleveland, in 1848. The Rev. Maurice Howard, of Tiffin, was then in charge for a few months, until August, 1848, when the Rev. William L. Nightingale was appointed first resident pastor of St. Ann's church, at Lower Sandusky, about that time re-named Fremont. During his pastorate, which lasted until the early part of 1850, a frame house, located at the corner of Croghan and Wood streets, was bought for his residence; the purchase price was $700. About 1849 the grade of State street was lowered considerably, in consequence of which it was difficult to reach the church which had been built on an eminence. This necessitated also the lowering of the lot on which the church stood, to suit the new grade.

In 1850 the Rev. A. Carabin succeeded Father Nightingale, and remained in charge until July, 1852, when, stricken with paralysis, he was obliged to give up all pastoral work. His successor was the Rev. Thomas J. Walsh, who remained till June, 1856, when he was replaced in the following month by the Rev. John Roos. About this time the German members of St. Ann's asked Bishop Rappe's permission to organize a separate parish. His refusal to grant their petition caused much ill feeling. Finally, about April, 1857, it led to open opposition against the Bishop, in consequence of which he withdrew Father Roos from St. Ann's the following April, leaving the parish without a pastor. Meanwhile the Germans organized, collected funds, bought lots and

built a brick church, at a cost of about $7,000, making the new property far more valuable than the old. After nearly six months Bishop Rappe found the seceders from St. Ann's still determined to have a German parish—to be known as St. Joseph's. He finally yielded to their wish and sanctioned their organization in December, 1857, by appointing a pastor for them, in the person of the Rev. Louis Molon, who at the same time was charged with St. Ann's as a Mission. The Rev. George Peter was appointed Father Molon's assistant in July, 1859, and besides aiding him in the pastorate of St. Ann's, also attended a number of neighboring missions. Father Molon's stay at St. Joseph's was not peaceful; hence, weary of strife, he severed his connection with St. Joseph's in March, 1861. Bishop Rappe then assigned to him the pastorate of St. Ann's. This position he held until July of the same year, when the Rev. Michael O'Neill was appointed his successor. Father O'Neill remained in charge until May, 1865. From that time to the present, the following priests were resident pastors of St. Ann's, Fremont: The Revs. Joseph Voisard, 1865-66; Louis F. D'Arcy, April, 1866, to July, 1867; John Quinn, to August, 1868; John P. Carroll, to July, 1872; E. M. O'Callaghan, to August, 1877; J. V. Conlan, to January, 1883; A. Hamelin, pro tem., February to April, 1883; J. D. Bowles, till his death, July 4, 1887; H. D. Best, as assistant, during the illness of Father Bowles, from May, 1887, and then temporary pastor, from July to August, of the same year; T. P. McCarthy, to March, 1890; Alfred E. Manning, to November, 1893; Patrick O'Brien, to September, 1897; Charles V. Chevraux, to November, 1900; and the present pastor, the Rev. James P. McCloskey, since November, 1900.

During the pastorate of Father O'Neill the church was enlarged by an addition of 30 feet, thus making its dimensions 35 feet wide and 70 feet long. In August, 1864, Father O'Neill also bought a tract of land covering nearly 15 acres, for a cemetery, St. Joseph's parish taking the north half of it. The purchase price, $1,400, was met by both parishes.

Dissensions again disturbed the peace of the parish, during the pastorate of Father Voisard, in consequence of which he resigned, in April, 1866. Since that time perfect harmony has prevailed between the people of St. Ann's and its long line of resident pastors.

In May, 1872, Father Carroll bought three lots fronting on State street, at the intersection of Rawson avenue, for the purpose of building a new church thereon eventually. A two-story frame house on one of the lots was fitted up and occupied as a pastoral residence. The old residence, bought by Father Nightingale, was sold, to help defray the expense of the new purchase. During Father O'Callaghan's pastorate the present and first school, a two-story brick building, 30 x 40 feet, was erected in 1875, at a cost of nearly $3,000.

In August, 1877, Father O'Callaghan was succeeded by the Rev. J. V. Conlan, who at once had the church repaired, frescoed and tidied up—improvements much needed at the time.

In November, 1883, Father Bowles bought three lots adjoining those bought by Father Carroll, on the west. On one of the lots there stood a very comfortable frame house which he had changed and remodeled so as to meet the requirements of a parochial residence, which purpose it still serves. He also gave up his frame residence to the Sisters of St. Joseph, who since 1883 have had charge of the parish school.

With the appointment of the Rev. T. P. McCarthy, in August, 1887, a new era began in the history of St. Ann's parish. On taking charge he announced to his people his intention of taking steps at once towards the erection of a much needed church to replace the old weatherstained building, which he found much too small and very inconveniently located. A building committee was appointed, and plans drawn by a local architect for a Gothic brick structure, to be erected at the corner of State street and Rawson avenue. Bishop Gilmour approved the plans and the foundation was begun in the fall of 1888. The Bishop laid the cornerstone, June 9, 1889. The church, which is 55 feet wide, and 120 feet long, was enclosed, and the neat spire finished by November of the same year. The Rev. A. E. Manning succeeded Father McCarthy in March, 1890. He continued and brought to completion the grand work commenced by his predecessor. The beautiful church was dedicated on Sunday, July 26, 1891, by the Rt. Rev. Mgr. Boff, at the time administrator of the diocese.

The exterior and interior of the sacred edifice are very attractive, and the frescoing and stained glass windows show excellent

taste. The church, with its furnishing, all of antique oak, cost about $30,000.

On Sunday, July 19, 1891, Mass was celebrated in old St. Ann's for the last time. It was torn down in April, 1893, thus passing into history as one of the oldest churches in Northwestern Ohio.

Among the pioneer members of St. Ann's the following deserve to have their names placed here on record: Jacob Gabel, Joseph Andrews, Denis Lane, Michael Gleason (first four councilmen), Joseph Hunsinger, Joseph Baumgartner, George Rimmelspacher, John Kenney, Denis Doran, Balt, Kiefer, John Powers, Gabriel La Pointe, the Momenay brothers, Peter Beaugrand, M. D., Patrick Hayes and Caspar Hodes.

Father Manning's successor was the Rev. Patrick O'Brien, who made many improvements in and about the church, school and pastoral residence. At a considerable expense he also purchased a complete and ornate outfit of vestments that vie with the best.

The Rev. C. V. Chevraux succeeded Father O'Brien in September, 1897. His efforts, like those of his three immediate predecessors, were directed towards reducing the parish debt (then $2,000), besides making needed improvements. When he left St. Ann's, in November, 1900, the debt amounted to only about $800, which has since been cancelled by his successor, the Rev. J. P. McCloskey, the present pastor.

The flourishing parish of St. Ann's numbers now (December, 1900) about 165 families, and the school has an enrollment of 150 children, taught by three Sisters of St. Joseph.

FREMONT, SANDUSKY COUNTY.

ST. JOSEPH'S CHURCH.

Until the year 1856 St. Ann's was the only Catholic Church in Fremont, and the Catholics of the town and its environs, regardless of their nativity, worshiped at its altar. Acting upon the advice of the Rev. F. X. Weninger, a celebrated missionary of the Society of Jesus, who gave a mission at St. Ann's, in the year

ST. JOSEPH'S CHURCH, FREMONT.

1856, the German portion of the congregation took preliminary measures to organize a second congregation for Germans exclusively.

The matter was submitted to Bishop Rappe, who refused to sanction the separation; he set the seal of his disapproval upon the movement at once. This led to disappointment and chagrin on the part of those who desired the new church, and finally to open insubordination, resulting at last in the withdrawal of the pastor of St. Ann's, the Rev. John Roos, by the Bishop, and the placing of the church under a sort of interdict for a short time—from June to December, 1857.

Despite the censure of their Bishop these people were determined to continue along the lines they had begun. They organized, collected funds, purchased land and built a church—a substantial brick edifice, 48 x 100 feet in size—at a cost of about $7,000. It showed their determination, and the good Bishop thought it wise to accede to their wishes, which he did in time. Another difficulty then arose; they refused to transfer the title of the church property to the Bishop, but the affair was finally adjusted to the satisfaction of all. The property was deeded to the Bishop, and on the 8th of December, 1857, St. Joseph's congregation, Fremont, was recognized as a parish and assigned a pastor in the person of the Rev. L. Molon, who likewise attended St. Ann's.

Among the names prominent in the organization of the parish we find those of Andres, Buchmann, Baumgartner, Binsack, Duerr, Gabel, Giebel, Gompert, Geschwind, Haberstroh, Heim, Haser, Ochs, Reineck, Rimmelspacher, Stuber, Schmidt, Schwarz, Toeppe and Wilhelm. And of them to Joseph Stuber is due in great measure the founding of St. Joseph's parish, of which he may rightfully be called the father. Another name worthy of praise is that of Godfrey Buchmann, an exemplary Christian, always at the head and front of every movement calculated to promote the interests of St. Joseph's.

In the year 1859 the church was provided with a bell and a very fine organ; a parish school—an indispensable adjunct to the church—was built the same year, humble in its beginning, but yet the nursery of faith and virtue for the youth of the parish.

Not without regret does the writer chronicle a sad episode in the history of this congregation. It grew out of the original trouble that arose between the people of the parish and their Bishop when they formed themselves into a separate congregation against his wishes. As has been stated, the Jesuit, Father Weninger, first suggested the idea of separation to the people and fostered it against the wish of the Bishop. The Bishop's turn had come, and he made use of the opportunity to show his disapproval of the missioner's meddling in the affairs of his diocese. Father Weninger was to open a mission in St. Joseph's Church on the 17th of May, 1860, and that fact was very generally known and attracted many to the church. He had the Bishop's permission; if it was withdrawn, he had no knowledge of the withdrawal. Bishop Rappe came to Fremont to administer Confirmation at St. Joseph's on the very day the mission was to open, and positively forbade Father Weninger to give the mission. The Bishop's action caused general dissatisfaction among the people of the parish, who were strongly attached to Father Weninger, and, whether rightly or not, was interpreted to be an attempt to discountenance what the Catholic Germans considered their unqualified right, viz., to have churches of their own wherein the German language should be the vernacular. The end of Father Weninger's missionary career in the Diocese of Cleveland dates from this untoward event.

Weary of his vexatious charge, in which he had labored faithfully, Father Molon resigned the pastorate of St. Joseph's in March, 1861. The Rev. George Peter took charge of the congregation for the next few months, when he was succeeded by the Rev. Nicholas Moes, whose pastorate covered little over one year. His mild and judicious management of affairs served to allay the bitterness and resentment that had possession of the people's minds. This good priest's name is held in benediction by the people of Fremont to this day.

The present rector of St. Joseph's, the Rev. Seraphin Bauer, D. D., was appointed pastor of the congregation, September 21, 1862—more than thirty-eight years ago.

He found the parish encumbered with considerable debt, and set to work at once to liquidate it. He also bought some property the first year of his administration, at a cost of $800.

ST. JOSEPH'S CHURCH (INTERIOR), FREMONT.

In the summer of 1864 about thirteen families, living in and near the village of Hessville (now known as Lindsey) and attended from St. Joseph's, Fremont, up to that time, determined to build a church for themselves. They neither asked nor obtained permission from their Bishop or pastor. The brick church, 40 x 70 feet, was enclosed and had already received the second coat of plaster when it was destroyed by a cyclone, on October 4, 1864. No attempt was made to rebuild the ruined church. Some of the families then became identified with the parish of Greensburg (now Millersville), others apostatized, and many moved away.*

In 1864 the present pastoral residence was built and the land for a parish cemetery purchased—a tract of six acres in a very desirable location, at a cost of $700. In 1897 the cemetery was enlarged by the purchase of about two and one-half acres more, at a cost of $700. Many beautiful statues were purchased from time to time. The church was illuminated by gas and two additional bells were procured in 1867, and on Easter Sunday of that year they pealed forth their merry chimes for the first time. A fourth bell was added to the number in 1870.

The school, which was opened contemporary with the church, continued its good work and kept pace with the growth of the parish in providing for the intellectual and moral needs of the young. Additional room was provided as the needs of the congregation required it, and nothing was ever left undone to make St. Joseph's school the peer of any in the city. The Notre Dame Sisters of Cleveland supplanted the lay teachers in the schools in 1876, and have sustained their well-established reputation as teachers ever since. (An unusual feature in St. Joseph's school is the class in fine needlework for girls—a womanly art, sadly neglected in our times).

While the material growth of the parish was so carefully fostered, the spiritual side, by far the most important, was in no wise neglected. Altars and bells and beautiful statuary and fine windows and golden copes and smoking thuribles are very desirable indeed; they help to give honor and glory to God, but they are only means to an end, and that end is to draw hearts to Him. And to draw them nothing was left undone by the pastor of St.

*At the time the church was destroyed, Hessville belonged to the jurisdiction of the pastor of Greensburg—the Rev. F. Ankly.

Joseph's. Religious societies and confraternities were established to satisfy the needs of all. The children were provided for by the Society of the Holy Infancy, established in 1878, and the Court of Mary for young girls, established in 1881. A sodality for young ladies was organized in 1871, and for young men in 1872. A society for young men and boys, from twelve to twenty years of age, the St. Stanislas' Union, was formed in 1889. The Confraternity of the Blessed Sacrament for married women and widows, established in 1873, by its prayers and devotion to our Divine Lord in the Sacrament of His Love has been the occasion of countless blessings to the people of St. Joseph's. The oldest and, in many respects, the principal society of the parish is St. Joseph's Society, for men of mature years. It was organized in 1867, exclusively for the spiritual benefit of its members, and has flourished from the beginning—the noble guard of the pastor of St. Joseph's. It became affiliated with the Roman Society, for Catholic interests, in 1872. The Confraternity of the Living Rosary was also organized in the parish in 1867, and today has over one thousand members.

The Devotion of the Forty Hours was held in St. Joseph's Church for the first time, in Holy Week of the year 1864, and has been held there annually ever since. Father Bauer was mainly instrumental in introducing this devotion into the diocese in the year 1863, and St. Joseph's was privileged to be among the very first parishes to be blessed with this religious exercise now so common. He also introduced the blessing of St. Blase into the parish in 1868, a blessing that has proved so beneficial to many troubled with affections of the throat, and which the faithful are so eager to receive. Other parishes have followed this laudable and pious practice, sanctioned by the Church in her ritual.

In the year 1870 a beautiful Calvary was constructed in the cemetery, with an image of the Crucified on His cross surmounting it. Father Bauer blessed it on the Feast of All Souls of the same year, surrounded by a large concourse of people.

The two lots on which the present church stands were bought in 1873 for $4,000. A fine brick house was erected in 1878, intended to be a pastoral residence at first, but used as a school ever since. It will be converted into a residence for the Sisters

when St. Joseph's has its new school, which it contemplates building in the very near future.

Repairs and improvements of various kinds were made on the old church and the property during these years—sewering, grading, sidewalks, etc. In 1874, new windows were put in to replace the old ones which were destroyed by a hailstorm. The old organ was renovated and practically rebuilt in 1876, a new slate roof put on the church in 1878, an addition to the Sisters' house was built in 1880, and many other useful improvements that cannot be enumerated here.

For years it was clear that the old church had become inadequate to the wants of the congregation. While in its day it gave expression to the faith and devotion of a struggling, pioneer people, it was no longer in keeping with the means of a large and well-established parish; hence, a beautiful church, with lofty and graceful spire, and fine architectural proportions, to supplant it, was the dream of all. Large sums of money were collected for that object, and on the 8th day of September, 1881, the feast of Our Lady's Nativity, ground was broken for the present imposing structure which graces the spacious grounds of St. Joseph's congregation. Bishop Gilmour blessed the cornerstone of the new edifice, April 30, 1882, and an ex-President of the United States, the late R. B. Hayes, set the stone in place. The church was put under roof that year at a cost of about $50,000. Year after year the work went on until it was brought to completion. This splendid edifice was dedicated to the service of God on July 9, 1893, by Bishop Horstmann. Mass had been said in the new church, however, in its unfinished condition since March 8, 1891, the interior of the old church having been destroyed by fire on February 28, of the same year. Complete in every detail St. Joseph's Church cost not less than $100,000. In solidity and beauty of finish it is second to none in the diocese. The three fine altars and pews are of quartered oak, and Canadian cherry birch. The sanctuary windows and the Stations of the Cross are choice types of Munich and Innsbruck art. The costly stained glass windows of the nave are from the Art Glass Co., of Chicago, and the beautiful statuary was imported from Europe, as were the vases for the altars and the rich vestments, of which there is a large

supply. A grand ostensorium was imported from Paris in 1894, and is a beautiful specimen of exquisite workmanship. All the appointments are in perfect keeping with the structure itself, which will remain a lasting monument to the rector and people of St. Joseph's parish. Its width is 71 feet, and its length 162 feet. The beautiful and ornate spire is 250 feet high; its graceful outlines are the pride of Fremont and are seen from far and wide.

In November, 1893, the old church was converted at considerable expense into a hall for the use of societies, and answers the purpose admirably. A handsome residence was built for the parish sexton in 1898.

All that is wanting now to make St. Joseph's complete in every respect is a modern, first-class school building, to take the place of the several buildings that serve for that purpose at present, and such a building will grace the large, well-kept grounds before many summers. The splendid site for the proposed school covers three lots, adjoining the rectory lots and facing the present church. They were bought in June, 1893, and cost $8,250. The brick residence, located on the corner lot, was fitted up in 1895 as a temporary school, to accommodate the steadily increasing number of pupils. An addition was also built to the rectory in 1900 at a cost of $7,000, making it one of the finest parish houses in the diocese.

St. Joseph's parish is composed of about 325 families. Its school enrollment numbers over 300 children, taught by six Notre Dame Sisters.

St. Joseph's was made an irremovable rectorate in the Diocesan Synod of 1889, and Dr. Bauer its first rector. He was honored by the Holy See in receiving the Doctorate in Theology from the Sovereign Pontiff in 1895 and was invested with its insignia by Bishop Horstmann on February 7 of that year, to the great joy of his people, who were sharers in this exceptional privilege accorded their pastor.

The parish was absolutely free from debt when the new church was dedicated, in 1893, and this has been its history for over thirty years. It has been singularly blessed by Almighty

IMMACULATE CONCEPTION CHURCH, SCHOOL, AND PASTORAL RESIDENCE, FRENCH CREEK, LORAIN COUNTY.

God, both in temporals and spirituals in the past. May the same unerring Hand guide its destinies in the future and keep its people as they are at present, contented and happy children of Mother Church.

FRENCH CREEK, LORAIN COUNTY.

IMMACULATE CONCEPTION CHURCH.

In 1841 French Creek received its first contingent of Catholic settlers. For several years they were identified with the congregation at Avon. From 1844, until 1857, with the exception of a few months, in 1850, they were attended from Thompson, by the Sanguinist Fathers. Among these were the Revs. Jacob Ringele, Peter Kreusch, J. Van den Broek and M. A. Kramer, all of whom said Mass in a wagon-shop which had been fitted up in 1844 by Father Ringele as a temporary place of worship. In 1849 Father Ringele was appointed a second time to take charge of French Creek. He then built a frame church (35 by 60 feet) on a plot of land he had secured about that time, but for which the deed was not given until February, 1850. The Rev. A. Gelaszewski was the first resident pastor of French Creek, he had charge from March to December, 1850, when, for nearly one year, it was again attended from Thompson as a Mission. Father Van den Broek was the next pastor—1851-53. He built the first pastoral residence, a small frame structure, in 1851. He was succeeded by the Revs. P. Weber, M. Kreusch and M. A. Kramer. As resident pastors they had charge of French Creek, besides attending neighboring missions, until the appointment of the Rev. A. Dambach, in January, 1857. The Rev. E. Henzler was assistant at French Creek, for one year, from June, 1859. The following priests were Father Dambach's successors: The Revs. V. Haussner, January, 1860, to August, 1861; H. Behrens, September, 1861, to March, 1862; J. M. Rötzer, March to September, 1862; J. Hackspiel, to March, 1864; T. Frauenhofer, to January, 1867. French Creek was then without a resident pastor until the appointment, a second time, of the Rev. A. Dambach, in May, 1867. He remained in charge until September, 1880, when he was succeeded by the Rev. S. Falk, whose most successful pastorate ended with his

edifying death, August 26, 1899. His successor is the present incumbent, the Rev. J. G. Vogt, who entered on his new charge in the following month. During the pastorate of Father Hackspiel the first of the present school lots was bought in April, 1862, and in June, 1879, Father Dambach bought the lot on which the teacher's residence formerly stood. In June, 1881, Father Falk secured the lot adjoining the one bought by Father Hackspiel, the two large lots affording ample room not only for school purposes, but also for an addition to the parish cemetery which adjoins the old cemetery. In November, 1891, Father Falk bought another parcel of land next to the lot he had secured ten years before, for the purpose of enlarging the site for a much needed new church, commensurate with the size and means of the parish. But he felt that the children of the parish had a prior claim, as the school, built in 1854, had become unfit for use, and was entirely too small. Therefore, in May, 1885, he began the erection of the present handsome school building. It was finished by fall of the same year, and cost nearly $8,000. One of the two lay teachers in charge of the school resides in the rear portion of the building. Even today it is not excelled in appearance and outfit by the schools of any country parish in the diocese of Cleveland, and would be a credit to any city parish. It may be stated here that the congregation of French Creek is composed almost entirely of German farmers, most of whom are well-to-do.

Hardly was the school paid for, when, in 1892, Father Falk began to make preparations for building a church that would be a credit to the parish. At the advanced age of 67, this was no small undertaking for him. But filled as he was with indomitable zeal for God's glory, he went to work to raise a subscription. His appeal met with a generous response, which greatly encouraged him. He had plans drawn for a brick church, of Gothic architecture. The foundation was commenced in August, 1892. On Sunday, May 28, 1893, the Rev. Chancellor Houck, as the Rt. Rev. Bishop's delegate, laid the cornerstone. By November of the same year the church was enclosed and the handsome spire completed. During 1894 the interior of the church was plastered, frescoed and nearly finished. In the spring of 1895 the altars and pews, of white oak, and the stained glass windows were placed in

position. All was now ready for the solemn dedication. That impressive ceremony was performed by Bishop Horstmann on Sunday, August 6, 1895. Then, as on the day when the corner-stone was blessed, a vast multitude of interested spectators was present. It was an occasion for rejoicing for the venerable pastor as well as for his people, who with very few exceptions contributed generously and thus made it possible to give to God on that day a beautiful church that cost about $25,000, without a dollar of debt to mar the gift. Complete in every detail, and provided with a steam-heating apparatus, the church is one of the best appointed country churches in the diocese. Its dimensions are: width, 50 feet; length, 120 feet; height of spire, 156 feet. It is a monument to good Father Falk, and will perpetuate his memory among the people of French Creek whom he served so well and unselfishly.

For years Father Falk had been urged by his Bishop to build a residence for himself, and his people would gladly have furnished the means, as they felt that the old pastoral residence, a very antiquated plain frame building, was no longer a fitting house for the pastor. It was only in the spring of 1899 that he finally yielded to their oft expressed wish. As Father Falk was a draughtsman of no mean ability he drew the plans himself for the much needed residence, but before they could be materialized the Angel of Death summoned him from his long years of ardent labors to the eternal reward he so well merited. Sincerely mourned by all who knew him, he gave up his soul to God, after a short illness, on August 26, 1899. The congregation of French Creek owes him a debt of gratitude it can never fully repay; for, during his pastorate it arose from comparative insignificance to importance as a country parish, at present numbering about 120 families. Most of its splendid property was the result of his prudent judgment and excellent management; he made the best possible use of every dollar contributed by his people, who were thus encouraged to give liberally.

For a few weeks after Father Falk's death the Rev. J. B. Alten had temporary charge of French Creek, until the appointment of the Rev. J. G. Vogt, the present pastor. Shortly after entering on his new charge Father Vogt obtained permission to

build the pastoral residence, contemplated by his revered predecessor. The building material has been secured, and the residence will be completed before the end of 1901. According to the plans adopted it will be an attractive brick structure, worthy to be ranked with the adjoining beautiful church and handsome school; its estimated cost is $7,000.

As a matter of record the writer here states that for its size the congregation has given more priests to the Church than any other in the diocese of Cleveland. There are at present no fewer than eight priests in the diocese, whom French Creek claims as her sons.

The congregation of French Creek has also a chapter in its long history that is not to its credit. For a number of years there had been more or less of a turbulent and non-Catholic spirit in the parish, fomented by a few would-be leaders. It caused much trouble, and accounts in part for the frequent changes of pastors. Happily that baneful spirit has disappeared; peace, harmony and good will now prevail.

FRENCH SETTLEMENT, WAYNE COUNTY.

ST. ANN'S MISSION CHURCH.

In 1855 a few Catholic French families, belonging to the Mission of Marshallville, were authorized by Bishop Rappe to organize as a separate Mission, under the direction of the Rev. E. W. J. Lindesmith, who at that time was pastor of Doylestown. He said Mass for them on weekdays in the log cabin of Peter Rauch. The present church, a very plain frame building, 28 x 40 feet, was not built however until the summer of 1858. Bishop Rappe blessed the foundation on the feast of St. Ann, July 26, of that year. Francis Petit donated the half acre of land on which the little church stands, although the deed was not given by him until December, 1859. The Mission is now composed of about 12 families (all farmers), and has no promising future. Since its organization it has been attended monthly, mostly from Doylestown, as it is now, with the exception of some years, viz., from 1858 to 1866, and between 1881 and 1891, when it was a Mission of Canal Fulton. In 1886 and 1887 it was attended from Medina.

GALION, CRAWFORD COUNTY.

ST. JOSEPH'S CHURCH.

The Sanguinist Father, Rev. Matthias Kreusch, was the first priest to visit the few Catholic families settled at Galion. He visited them for the first time in 1854, while stationed at Shelby Settlement. Until 1855 he held services in the house of Joseph Rüdiger, an excellent Catholic, at whose home the clergy were always welcome. In April, 1854, he donated a lot to Bishop Rappe for a church site. It was located on East Main street. Father Kreusch collected sufficient funds for the erection of a very plain frame church on the lot. Although small it was amply large at the time and for some years after to accommodate the Mission of Galion. Shortly after the church was built Father Kreusch was assigned by his Provincial to another field of labor. The resident pastors of Shelby Settlement attended Galion from the time Father Kreusch left, until the appointment of the Rev. John P. Pütz as first resident pastor, in July, 1865. He found the location of the church unsuitable and the building too small for his congregation; hence he bought several lots on Union street and erected on them a combination church and school, of brick, and disposed of the first church and lot. Father Pütz was removed to Crestline in November, 1868, and was succeeded by the Rev. A. Gerardin who served the congregation for nearly ten years—until April, 1878. The steady growth of the parish forced him to provide for better and more ample church and school facilities. This he did by securing three fine lots on Liberty street, at the intersection of Church street, in exchange for the property on Union street. A large brick building, formerly used as a Public school, stood on the corner lot. He had the upper story remodeled as a temporary church, and the lower story fitted up as a pastoral residence. He also changed the brick boiler room in the rear of the building to serve as a school. Thus, the church, school and pastoral residence were under one roof.

Father Gerardin was succeeded in April, 1878, by the Rev. H. Kaempker. St. Joseph's had now grown strong enough to shoulder the burden of building a handsome church, worthy of

the parish. Father Kaempker accordingly took up a subscription for that purpose and was most generously seconded by his people. In the fall of 1880 the foundation for the proposed brick church, 47x106 feet, was begun. Bishop Gilmour blessed the corner-stone on July 10 of the following year. The beautiful edifice was dedicated by the same Prelate on Sunday, July 9, 1883. The architecture is Roman, the exterior and interior of the church are very pleasing and all in perfect harmony as to details. The church is a credit indeed to Father Kaempker, and to the parish as well. With its handsome furnishings, and the three fine bells, bought in 1897, it cost about $25,000.

As the parish cemetery, opened in 1859, had become filled with interments, Father Kaempker purchased, in August, 1888, a fine ten-acre tract of land near the outskirts of Galion, and had it platted for a cemetery, along modern lines, and put into excellent condition. It is known as Mt. Calvary Cemetery, and is used by St. Joseph's and St. Patrick's parishes, Galion. It was blessed by Mgr. Boff, V. G., on October 10, 1888.

In 1890 Father Kaempker built the present commodious and very neat pastoral residence of brick; with its furnishings it cost about $5,000.

The parish school was organized during the pastorate of Father Falk, in 1859, when he attended St. Joseph's from Shelby Settlement. Until 1882 it was conducted by lay teachers. Since then it has been in charge of three Sisters of St. Francis, of Joliet, Ill. The building bought by Father Gerardin, as above stated, is now used entirely for school purposes, with apartments in it arranged for the Sisters' residence.

The present pastor is the Rev. A. H. Schreiner, who succeeded Father Kaempker, in January, 1899.

Although in its early history St. Joseph's parish manifested at times a spirit of insubordination to lawful authority there is now no trace left of this, nor has there been for many years past. St. Joseph's now numbers about 75 families. The parish property is in excellent condition with but a very small debt remaining.

GALION, CRAWFORD COUNTY.

ST. PATRICK'S CHURCH.

Until about 1869 the English speaking Catholics of Galion were identified with St. Joseph's church. Owing to want of harmony in the then "mixed" parish, Bishop Rappe allowed them to form a separate congregation. June 15, 1866, the Rev. John P. Puetz, then pastor of St. Joseph's, bought a lot at the corner of Payne avenue and Washington street, for $330, on which he intended to build a church. About two years after this purchase Father Puetz was transferred to Crestline and the Rev. A. Gerardin was appointed his successor—November, 1868. But it was not until 1871 that the church, a brick edifice, 40 by 70 feet, once begun, was soon pushed to completion. It was dedicated to St. Patrick in the fall of the same year. The members of the congregation, though few in number and most of them poor, contributed generously of their means toward building the church and supporting their parochial school, so that at the time Father Gerardin was transferred to Cleveland, in April, 1878, there were but $500 due on church and school. In July, 1877, a second lot, adjoining the first, on Washington street, was bought for school purposes. In September, 1877, ground was secured for a cemetery at an expense of $750. Previous to this time St. Joseph's cemetery had been used by St. Patrick's parish.

In April, 1878, Rev. H. Kaempker was appointed successor to Father Gerardin, and attended St. Patrick's church from St. Joseph's, as did his predecessor.

A few members of the congregation, bent on sowing the seeds of discord, had succeeded in instilling their un-Catholic spirit in the parish, to the scandal of the faithful members, by far in the majority, to the grief of the pastor, and to the injury of religion, so that in consequence of the turmoil caused by these few disaffected members, Catholic only in name, Bishop Gilmour was obliged to close the church. For just one year, from September, 1879, to September, 1880, the church remained closed, the faithful portion of the congregation meanwhile attending St. Joseph's church. Order having been restored again the church was

reopened by the Bishop in September, 1880. Since then peace and harmony have prevailed.

In November, 1900, St. Patrick's ceased to be a Mission of St. Joseph's church, by the appointment of the present first resident pastor, the Rev. L. A. Brady.

Since 1876 St. Patrick's has had a parochial school. It is in charge of two Sisters of St. Francis, of Joliet, Ill., since September, 1880.

The parish numbers about 70 families.

GENOA, OTTAWA COUNTY.

OUR LADY OF LOURDES' MISSION CHURCH.

Genoa, a small town on the southern division of the Lake Shore railway, is located about 12 miles east of Toledo. The first Catholic settlers in this locality were attended from Toledo, by the pastors of St. Francis de Sales' church, from 1855 to 1858; then, until 1872, from Fremont, Kelley's Island, and again from Toledo. In June, 1872, the Rev. J. Davy was appointed first resident pastor of Elmore, with charge of a number of Missions and Stations. Among the latter was also Genoa, which was attended from Elmore until September, 1889, when the Rev. J. P. O'Connor was appointed first resident pastor. He was succeeded in July, 1891, by the Rev. W. S. Kress, who remained in charge until January, 1892, when Genoa was again made a Mission. It was then attended from St. Mary's, Toledo, and for a short time by the Rev. T. F. McGuire, until April, 1896. Since that time Genoa has been attached to Gibsonburg as a Mission. Mass was said in private houses, and for some years in the home of John Kelley.

The Rev. W. McMahon, resident pastor of Elmore, from August, 1872, until August, 1874, had charge of Genoa as a Station. In October, 1872, he bought two lots for a church site, at the corner of Superior and Fourth streets. Pending the erection of a church, which project had to be postponed for lack of means, Father McMahon held services in private houses and in two public halls, which he had fitted up for divine worship. One of the latter was located on Main street over a jewelry store. Father McMahon's instructive sermons drew many non-Catholics

ST. MICHAEL'S CHURCH AND PASTORAL RESIDENCE, GIBSONBURG, SANDUSKY COUNTY.

who were attracted at first by curiosity, then by interest, to hear Catholic doctrine explained. The sermons removed much of the existing prejudice and engendered a kindly feeling towards Catholics.

On one of the above mentioned lots Father McMahon built a neat frame church in the summer of 1874. Its size was 30 by 50 feet, and its cost, exclusive of plastering, was about $1,600. Mass was celebrated in the new church for the first time by Father McMahon on Sunday, August 11, 1874. It was also his last Mass there, as he was then transferred to Cleveland. The Rev. H. Kollop was then placed in charge of the Mission, but received little assistance from the people towards paying the church debt, although they had subscribed nearly the entire sum due. He had raised $500 and handed it to the architect who promised to pay the money to the contractors, but instead of doing so he absconded with the money. The result was that the creditors had the County Sheriff advertise the church for sale, in 1876. Father McMahon was sent to Genoa by the Very Rev. Administrator Boff to pacify the creditors and if possible to prevent the sale of the church, which he did. The Rev. J. Klute, Father Kollop's successor, reorganized the congregation, many members of which had drifted away. He then gave his attention to the debt, which by the aid of the generous non-Catholics of the village he considerably diminished, besides having the church plastered. It was dedicated by Bishop Gilmour, on the feast of Corpus Christi, 1879, and placed by him under the patronage of Our Lady of Lourdes, in gratitude for the recovery of his health.

During the pastorate of Father Rieken the debt was reduced to about $700; even at present it amounts to about $500. The Mission now numbers about 20 families, and has no promising future.

GIBSONBURG, SANDUSKY COUNTY.

ST. MICHAEL'S CHURCH.

The Catholics of the now flourishing village of Gibsonburg, located in the oil and natural gas belt of northwestern Ohio, were members of St. Mary's parish, at Millersville, 8 miles distant, until May, 1896. They petitioned Bishop Gilmour, in 1883, for per-

mission to build a church. However, as he felt that their small number did not warrant the petition it was refused as premature. The petition was renewed during the administration of the Rt. Rev. Mgr. Boff, in February, 1892, but he advised postponement until the advent of Bishop Horstmann to the diocese. Shortly after his arrival, in March of the same year, the Bishop granted the long-standing petition, after consulting with the Rev. Michael Dechant, who had charge of Gibsonburg as a Station for some years. About that time the Lutheran meeting house in the village was offered for sale at a very low figure, and Bishop Horstmann sanctioned the purchase. It was moved to the three lots on Stephenson street, purchased for $420 by Father Dechant in May, 1892. In a short while the building was remodeled into a very neat church, which was frescoed and provided with suitable furnishings and a fine bell. The main altar and the statues of the Immaculate Conception and of St. Michael were donated by the pastor, who also succeeded in getting a number of other church ornaments, vestments, etc., as donations from several neighboring parishes. The remodeled church, now completely equipped for divine service, was dedicated to St. Michael on Sunday, October 30, 1892. Mgr. F. M. Boff, V.G., as the Bishop's delegate, performed the ceremony. The occasion was one of great joy for the spirited and generous Mission of Gibsonburg, which now had a very neat place of worship, clear of all debt.

Gibsonburg was made a parish in May, 1896, by the appointment of the Rev. Philip A. Schritz as first resident pastor; he had attended the place from Millersville since January of the same year. The priest's residence, a frame structure, was built in 1895 and enlarged shortly after Father Schritz's arrival. He continued the good work in his pastorate until December, 1898, when the present incumbent, the Rev. Leo L. Broens, was appointed his successor.

The congregation of Gibsonburg is now composed of about 60 families, partly Irish and partly German by birth or descent. It is steadily growing, is in a flourishing condition and without debt. Two acres of land were bought in March, 1900, for a cemetery.

A larger and permanent church is in contemplation, as also a school. With the present bright prospects realized these will soon be built.

ST. ROSE'S CHURCH AND PASTORAL RESIDENCE, GIRARD.

GIRARD, TRUMBULL COUNTY.

ST. ROSE'S CHURCH.

On October 21, 1868, Mass was said for the first time at Girard, in the house of John Kinney, who for years entertained the priests attending Girard. The Rev. Bernard B. Kelley, then pastor of Niles, was the celebrant of that Mass. Girard was attended as a Station by the respective pastors of Warren and Brier Hill (now St. Ann's, Youngstown), from January, 1869, until April, 1892, viz.: by the Revs. E. J. Conway, P. McCaffrey, F. J. Henry, F. McGovern, and J. P. Barry. In November, 1889, Father Barry secured by land contract an acre of land, fronting 418 feet on State street, the principal thoroughfare of the town. The purchase price was $1,550; by December, 1891, it was paid in full and the deed given for the property. In its purchase Mr. H. H. Shields, a Protestant, and at the time manager of the Girard Iron Co., was most helpful, as without his assistance it could not have been secured. At other times, and in various ways, he showed his kindly feeling towards the Catholics of Girard by generous deeds, and is recognized as their special benefactor, as is also Mr. H. H. Britt.

In February, 1891, plans for a frame church, 40x80 feet, were submitted to and approved by Bishop Gilmour—during his last illness. In the following May the foundation was begun, and on July 5 of the same year it was blessed by the Rt. Rev. F. M. Boff, then administrator of the diocese. In April, 1892, the present incumbent, the Rev. James J. Stewart, was appointed first resident pastor, thus relieving Father Barry, who had faithfully attended Girard as a Station and Mission since October, 1889. On May 15, 1892, Bishop Horstmann dedicated to St. Rose of Lima the very pretty and handsomely furnished church. It is a credit to Father Barry's good taste and prudent management, as it is also the just pride of the people whose generous offerings enabled him to build it.

In September, 1892, ground was broken in the rear of the church for the present pastoral residence of which Father Stewart took possession on January 10, 1893. It is a well-appointed ten-

room frame building, and cost about $2,000. In October, 1898, the church was tastefully frescoed and in the following year it was also repainted and made quite attractive. Electric lighting was put in the church and pastoral residence in December, 1900, at a cost of $300.

The children attend the public schools, but their religious instruction is by no means neglected. Every day, at the close of school hours, they are assembled for Catechism in the basement of the church where they are taught by their pastor. Had it not been for the financial panic of 1893, that for over five years so terribly affected the iron industry in the entire Mahoning valley, in which Girard is located, Father Stewart would have had a parochial school long ago. He is now raising funds for that purpose and hopes to have this most necessary adjunct to the church realized in a short time.

The parish is now composed of about 90 families—all dependent on the Girard iron works for their support. A healthy Catholic spirit prevails; pastor and people are of one accord.

GLANDORF, PUTNAM COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

There is one village in the diocese of Cleveland unique in the fact that within its confines not the faintest echo of the rush and overwork of modern life has ever sounded. It is the little village of Glandorf, but three miles distant from the busy and thriving city of Ottawa, the county seat of Putnam. In the building of Glandorf, as in all else about the place, the villagers have ever held closely to the customs of the Province of Osnabrück, Germany, whence its founders came. There is but one street deserving the name and that extends over a mile, north and south. Lining it on either side, interspersed here and there with a few stores and shops, are the quaint, durable and homelike houses of the villagers with their spacious and well kept yards. Away from the principal street, yet so near that the field laborers can be seen and heard at their work, are the well-tilled farms of the German country folk, and the whole population shows that rugged health, so characteristic of the race.

ST. JOHN THE BAPTIST'S CHURCH, GLANDORF.

The history of the village of Glandorf goes back to January, 1834, when its founder, the Rev. William J. Horstmann, arrived there for the purpose of forming a colony of sturdy Germans, who had come with him from the Fatherland. He left his native country in August, 1833, and had for his companions, willing to cast their lot with him in far distant America, eight young men. On the 7th of September they embarked on the sailing vessel "Columbus," at Antwerp, and arrived in New York eight weeks later, on November 6. They then proceeded to Detroit, where they arrived on November 27. There he left seven of his companions, whilst he and another, John F. Kahle, went in search of suitable land on which to locate his proposed colony. The two "prospectors" made the entire distance from Detroit to Putnam county on foot. Bordering on the banks of the Blanchard river, near the present village of Glandorf, they found excellent timber land, in January, 1834, and determined on purchasing enough of it from the United States Government, to assign a fair share of it to each of the colonists, for whom they sent at once. These and their families arrived soon after, from Detroit. The names of these pioneers were: John F. Kahle, A. Iburg, C. Strop, J. Wischmann, F. Bredeick, M. Bockrath and W. Gülcher.

Log cabins were erected by the colonists, and provided with only the barest necessities. Father Horstmann also had a log house built, which served for some time as his residence and chapel—the first Catholic place of worship in Putnam county. He said Mass in it for the first time on Easter Sunday, March 30, 1834. It was a day of joy for him and the little colony, to have the Holy Sacrifice offered up in their new home, founded in the wilds of Putnam county. Father Horstmann suggested that the settlement be named Glandorf, which name was adopted and has since been retained. What hardships awaited the good priest and his little colony can be more easily imagined than described. The scanty provisions they had brought with them from Detroit were soon exhausted; corn and potatoes, which the poorly cultivated though excellent soil produced, were scarce, and there was no grist-mill within a radius of many miles. To meet the pressing need of grinding their corn (wheat they had none), a substitute for a mill was contrived by using two large flat stones and grind-

ing the grist between them, by hand. Farming implements and household utensils had to be brought all the way from Findlay, Piqua or Dayton. In order to reach the nearest market, 70 miles distant, trackless forests, inhabited by Indians and infested with wolves and serpents, had to be traversed; unbridged streams and treacherous swamps had to be crossed—all of which made travel most difficult, and even dangerous at times.

This faint outline will give the reader some idea of the privations those pioneers of Catholicity in Putnam county had to endure. In all these Father Horstmann shared without a murmur; he assisted and guided the colonists in everything that tended to better their condition, thus encouraging them to bear with their privations. With good stout hearts and undaunted courage they braved all these, and finally overcame every difficulty. Trees were felled; by degrees the virgin soil was brought under cultivation, and plentiful crops soon rewarded the patient toilers. By the year 1836 the colony had considerably increased, a number of families having come from Germany to join their countrymen who had preceded them. This necessitated the building of a church that would accommodate the increased Catholic population, which Father Horstmann's little chapel—part of his residence—could no longer do. The church, a log structure, 22 by 40 feet, and covered with split weather boards, was built and dedicated in 1837. St. John the Baptist was chosen as its patron. The Ottawa Indians, then quite numerous in that section of northwestern Ohio, and on friendly terms with the Catholic pioneers of Glandorf, gave much assistance in the erection of the church. It was of the plainest type; its interior, pews, and altar were in keeping with its exterior. The pulpit, for instance, was a section of a hollow sycamore, with a piece cut out for an entrance. As soon as the church was finished a log school was built, with Father Horstmann as its first teacher.* After some time it was put in charge of a lay teacher. The parish school has ever since been in existence at Glandorf..

In 1838 Father Horstmann built, out of his own means, a pastoral residence, 36 by 38 feet in size, to replace the one of four years previous. He also built at his own expense a grist-mill on

*See page 39, this volume.

the west bank of Cranberry Creek, and thus saved the colonists many a long and tedious journey to have their wheat and corn ground elsewhere, as they had to do in the past.

Exposure to inclement weather, as well as hardships and privations, began to undermine the none too robust health of Father Horstmann, who was 56 years old when he left his native country. He therefore asked Bishop Purcell for an assistant in the person of the Rev. George Böhne, whom he had known for some years, and who, although an epileptic, readily consented to share Father Horstmann's pastoral labors. He was sent to Glandorf by the Bishop, in 1841. Two years later—February 21, 1843—Father Horstmann was called to his eternal and well merited reward. His name is held in veneration to this day by the people of Glandorf, who erected a beautiful and costly monument to his memory. It was placed over his remains, in the parish cemetery, in August, 1883.

At the time of Father Horstmann's death the parish had outgrown its little church. Father Böhne, pastor of Glandorf since Father Horstmann's death, therefore concluded to build a brick church, 50 by 90 feet. In this he was seconded by the entire parish. Every member had his appointed days when he was expected to work on the building without pay. Some contributed building material, and others furnished teams to haul it; all the stone was quarried and the brick made and timber hewn for the church—all "without money and without price." The cornerstone was blessed in 1846; there is no record of the date. The church was dedicated on the first Sunday in Advent, 1848, and placed under the patronage of St. John the Baptist, by the Rev. A. Kunkler, C. PP. S., whom Bishop Rappe had delegated to perform the ceremony. It was a day of supreme joy for the brave pioneers when, after toiling for fourteen long years amid untold difficulties, they at last found themselves "out of the woods" and in possession of a church which at that time was justly considered to be without an equal in northwestern Ohio.

Father Böhne became subject to frequent attacks of epilepsy, which unfitted him for the proper attendance of his growing parish. He therefore resigned it in August, 1848, a few months before the dedication of the church he had built but not quite

finished, and was transferred to Fort Jennings. St. John's, Glandorf, was then put in charge of the Sanguinist Fathers, who established a convent at the same place in the fall of 1848. Since that time they have attended the parish faithfully and with signal success. Following is a list of the Sanguinist Fathers who have had pastoral charge of Glandorf: The Revs. A. Kunkler, A. Herbstritt, M. A. Meyer, between 1848 and 1850; M. Homburger, 1850-53; A. Schelbert, 1853-58; M. A. Kramer, 1858-61; A. Reichert, May, 1861—April, 1874; B. Dickmann, April, 1874—May, 1881; M. Kenk, May—October, 1881; F. Nigsch, October, 1881—February, 1897; and the present pastor, the Rev. T. Wittmer, since February, 1897. Many Sanguinist Fathers also filled the position of curate, but generally for only a short period. Two of them, however, served longer than ordinarily, viz., the Revs. J. Marte, from April, 1873, until July, 1877, and F. Büchel, from June, 1885, until March, 1899.

The interior of the church, built during the pastorate of Father Böhne, was finished under the direction of the Sanguinist Fathers, and was provided with all the needed outfit in the way of altars, pews, etc. A fine organ was bought in 1868, and is still in use. The present brick pastoral residence was built in 1862.

Although in the course of time St. John's, Glandorf, was dismembered three times by the formation of new parishes, viz., those of Ottawa, New Cleveland and Kalida—all of which are in a flourishing condition, yet the steady growth of the parent parish continued to such a degree that the church built in 1848 was becoming uncomfortably small. When Father Dickmann took pastoral charge of Glandorf, in 1874, he at once realized the pressing necessity of building a much larger church in order to provide sufficient pews for his people, as many of them were obliged to stand during divine service. After much talk, and in spite of difficulties, which seem to be usually connected with church building, he went to work with energy and prudence, which overcame all obstacles put in his way. Plans were drawn by a competent architect and approved in the fall of 1874, by the administrator of the diocese, the Very Rev. F. M. Boff. Bishop Gilmour was ill and in Europe at the time. Father Dickmann raised a subscription of $25,000 during the summer and fall of the same year. In

1875 the foundation was built, and on June 24, 1876—feast of St. John the Baptist—the cornerstone was blessed and laid by the Rev. A. Kunkler, C. PP. S. By December, 1876, the church was enclosed. In 1877 the tower was finished; the graceful and tall spire had to be rebuilt, as the first was struck and ruined by lightning in the summer of 1877. Early in 1878 work on the interior of the church was commenced. It was finished by December of the same year, and included plastering, frescoing, stained glass windows, furnishings, etc., all of the best workmanship and of artistic design. The richly carved oak pulpit, which cost $1,400, is the same that was on exhibition at the World's Fair, in Philadelphia, and is even now not equaled by any pulpit in the diocese for beauty of design and finish. What a contrast between the magnificent pulpit of the present (and fourth) church and the hollow sycamore that served as such in Glandorf's second church!

The splendid temple was dedicated to Almighty God on December 15, 1878, Bishop Gilmour performing the ceremony. The harmony, good will and generous donations of money and labor of the early settlers of Glandorf, when building their church in 1848, were not forgotten by their descendants in building the present church. Following their example, they reduced its cost by at least $10,000, which was still further lessened, owing to the fact that during the time the church was being erected, building materials and labor were considerably below normal price. Hence, at a conservative estimate, based on present values, the church could not have been built for less than $100,000. On dedication day the debt was only $22,000—long since paid. To Father Dickmann praise is most deservedly due for bringing to successful completion so grand a church that is a monument to religion, to his people and to himself.

Following is a brief description of the church: It is of pure Gothic architecture, and cruciform. It is built of clear red brick, generously ornamented with sandstone trimmings. It is 175 feet long; 70 feet wide; width at transept, 86 feet. The exterior with its graceful spire, 225 feet feet high, is imposing in its perfect symmetry. The interior is fully as imposing, and unconsciously forces feelings of reverence and awe. The frescoing was done by a master hand; the graceful pillars, the groined ceiling, the rich

emblems and numerous figures that adorn the nave and sanctuary—all betoken art paying tribute to religion. In a word, the interior, though rich in ornamentation, is devotional, as becomes "the house of prayer!" Even at the present day the church at Glandorf ranks with the finest and best appointed, if not with the costliest, in the diocese of Cleveland, which is known throughout the country for its splendid array of churches.

In 1888 the three beautiful altars that now grace the sanctuary, and the pews and Stations were placed in position. The total cost of the altars, with a profusion of statuary, was $5,300; the Stations cost $1,250, and the pews, $2,650. Four years later the church was provided with an excellent heating apparatus.

All the above mentioned improvements were made and paid for during the long and successful pastorate of Father Nigsch.

In 1897 Father Wittmer had a town clock and four sweet-toned bells placed in the tower. In the same year he also introduced an acetelyne gas plant for lighting the church, and it has proved an eminent success.

In July, 1899, eleven acres of undulating land, bordering on Cranberry Creek, near the village of Glandorf, were purchased for the purpose of a parish cemetery, the old one having become filled with interments. It was platted in harmony with the idea governing modern cemeteries. A fine array of trees and shrubbery add to the beauty of the cemetery, in the center of which, on a granite base, stands a life size crucifixion group. The cemetery was blessed on Sunday, September 16, 1900, by the Rev. Chancellor Houck, as the Bishop's delegate.

Glandorf has also an excellent school, public in name, but a parochial school in fact. The fine brick structure was built by the district school board, and the teachers are paid out of the public funds. As all the taxpayers in the school district, which is coterminous with the parish, are Catholics, they thus but get back their own. In 1893 an elegant house was built opposite the church for the use of the organist and principal of the school. At present four lay teachers and four Sanguinist Sisters conduct the school, with excellent results.

Father Horstmann not only gave all the land used by the church (excepting the new cemetery), but he also bequeathed to

his parish 560 acres of land which he had bought with his patrimony in 1834. The bequest was made for the purpose of aiding his parishioners when the time would come for them to build a large church, as he felt that the place he had established as an exclusively Catholic German colony, was bound to grow to large proportions. He seemed to have a prophetic eye, for his expectations have been fully realized. The land was sold in later years, when it had grown valuable, and the total proceeds, nearly $7,000, were applied for the erection of the present church. Therefore it may justly be called a part and continuation of his great work, as founder of the parish of Glandorf. Notwithstanding the fact that it had been dismembered thrice, it still numbers nearly 250 families, all of whom are embued with a thoroughly Catholic spirit, which has been the record of Glandorf since its foundation.

GLENVILLE, CUYAHOGA COUNTY.

(SEE CLEVELAND, ST. ALOYSIUS' CHURCH, PAGE 227.)

GRAFTON, LORAIN COUNTY.

ASSUMPTION (POLISH) MISSION CHURCH.

The stone quarries at Grafton give employment to about one hundred Poles. For a number of years they and their families had been attending Mass at the Immaculate Conception church in the same village, but not understanding English, or at least only imperfectly, they felt the need of a church in which the word of God would be preached to them in their native tongue. They petitioned Bishop Horstmann to this effect. He granted their request on condition that they raise sufficient funds to purchase the necessary ground and build a suitable church thereon. This they promptly and gladly did. An acre of ground was purchased for a church site, fronting on Elm street, and $300 was the price paid. The deed was given October 27, 1892. Owing, however, to lack of Polish priests, the Bishop was unable to provide them with a pastor before autumn, 1894. At that time the Rev. S. Wozny, of St. Casimir's church, Cleveland, was authorized to establish a Polish congregation at Grafton and

to direct the building of a church for its use. Plans were drawn for a neat frame edifice, to cost about $5,000. As soon as the contract was let the work was rapidly pushed to completion. Meanwhile the Poles had separate service in the Immaculate Conception church every alternate Sunday, Father Wozny coming from Cleveland for that purpose. The church was blessed on August 25, 1895, by Mgr. F. M. Boff, V. G., under the title of the Assumption of the Blessed Virgin. In January, 1896, Father Wozny was succeeded in the pastoral charge of the congregation by the Rev. W. J. Horak, who was also appointed resident pastor of the Immaculate Conception church, Grafton, thus giving the Poles divine service every Sunday and Holyday. To the great grief of the two congregations Father Horak was removed to Cleveland in January, 1898. The Assumption church was then given as a Mission to the Polish pastors at Lorain, viz., first to the Rev. A. L. Swierczynski from January to June, 1898, and then to the Rev. Charles Ruszkowski, who is still in charge of the Mission, attending it every Sunday. This involves a drive across the country of twelve miles—a task by no means easy when roads are bad or the weather inclement. In September, 1900, Father Ruszkowski established the parish school, with an attendance of seventy-five pupils, taught by a lay teacher. The building with its desks, etc., cost nearly $1,500. The parish is composed of about seventy families.

GRAFTON, LORAIN COUNTY.

IMMACULATE CONCEPTION CHURCH.

Grafton is a village twenty-five miles southwest of Cleveland, and in its early history was known by the name of Rawsonville. Most of the villagers depend for a livelihood on the stone quarries. Because of these a number of Catholic families settled at Grafton in the early sixties. In August, 1862, the Rev. Thomas J. Halley was appointed first resident pastor of Grafton, whence he also attended a number of neighboring Missions. Among them was La Porte, where a small frame chapel had been in existence for many years. Previous to the advent of Father Halley the Catholics at Grafton attended Mass at La Porte. However, as they now far

IMMACULATE CONCEPTION CHURCH, GRAFTON.

outnumbered those who lived in or near that place, Father Halley, with Bishop Rappe's approval, bought (September 5, 1863), four lots in Grafton, fronting on Erie street. On one of the lots there stood a frame house which he made his residence, and on the lot lying farthest south he had the La Porte chapel moved—a distance of two miles. At that time the congregation at Grafton numbered about thirty families, most of them only in moderate circumstances. Neither Father Halley nor his people were satisfied with the chapel; it was too small and quite "weather worn." He therefore determined that it should be replaced by a stone church, as that material was within easy reach and would cost no more than brick. The matter was submitted to the congregation; they consented to assume the burden and subscribed liberally, considering their means—ready cash, promises of money and free labor, amounted to about $3,000. Work was begun on the church at once, but it had not proceeded far before it was found that the means in sight were not even half of what would be required to complete the church. Finding it impossible to raise more money at home Father Halley, with the consent of Bishop Rappe, sought aid elsewhere. He visited Cleveland, Cincinnati, and even New York City, but the response to his appeals for assistance did not satisfy the demands on him for the work he had begun chiefly on hopes, which, it must be said, were not soon realized. Much discouraged, he asked for his removal to another field of labor. The Rev. A. R. Sidley was appointed his successor in January, 1868. During that year the walls and tower of the church were built to the square; during Father Halley's time the walls were built but a few feet above the water table. In 1869 the church was enclosed, the tower brought to completion, and the floor laid. In the following year the church was plastered, by November the stained glass windows were placed in position, and in December the contract for the pews and communion railing was let. At this time, December, 1870, the Rev. John Daudet was appointed Father Sidley's successor. The church with its incomplete outfit had cost about $8,000 when Father Daudet took pastoral charge of Grafton. By degrees he reduced the debt, which was finally cancelled about 1890. In the spring of 1871 the new church was ready for occupancy and dedicated by the V. Rev. Administrator

Hannin. The old chapel was then turned into a school and served as such until 1889, when it was closed, because there was not a sufficient number of children who could attend, owing to the long distance to be traveled by many. No notable improvements were made on the parish property during Father Daudet's pastorate, as he felt that he could not impose any further burden on the generous few who had contributed so well, many even beyond their means, towards paying for the church. On October 26, 1884, he completed his fiftieth year in the priesthood—a rare event indeed, and the first that occurred in the diocese of Cleveland. Father Daudet had no intention of celebrating it, but was forced to do so on the following day by a large number of clerical friends who had come from Cleveland, and presented him with a number of appropriate and costly tokens of their esteem for him.

Father Daudet remained in charge of the Immaculate Conception parish till his death, February 10, 1892. A few weeks later the Rev. M. J. Clear was appointed his successor. Two years later the church was frescoed, supplied with new altars and pews and otherwise thoroughly renovated. The tower was also finished in harmony with the church. The cost of all the improvements amounted to about $7,000.

In 1895 the Polish members separated from the parish and erected a church of their own, thus leaving to the other members, about one-half of the original parish, the obligation of meeting the comparatively large debt. This they did, and year by year it was diminished until, in 1900, it was entirely cancelled.

The Rev. M. J. Clear was succeeded by the Rev. Wenceslas J. Horak in January, 1896, with charge of the Assumption (Polish) church, at Grafton, as a Mission. This arrangement, however, lasted only until January, 1898, when the Rev. P. C. N. Dwyer was appointed pastor of the Immaculate Conception parish, and that of the Assumption was made a Mission of Lorain, as stated in the preceding sketch.

When Father Dwyer, the present pastor, took charge he found that the parish debt amounted to about $3,500. He made every effort towards reducing the debt, which was finally cancelled during the year 1900, as above stated. This he was enabled to do only by extraordinary efforts, as the parish was reduced by

degrees from fifty paying families in 1898, to thirty-six in 1900. This is indeed a most creditable showing for the parish as well as for its pastor. At present the total number of families does not amount to more than about sixty, and all are in full accord with their pastor in his efforts to raise and maintain a high spiritual tone in the parish.

GREENSPRING, SANDUSKY COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Greenspring is situated partly in Seneca, and partly in Sandusky county. It is noted for its Sanitarium and Water Cure, located near the mineral spring, from which the pretty village has its name. As far back as 1841 a few Catholics had settled there, for in that year they were visited by the Redemptorist Father, F. X. Tschenhens, then stationed at Peru, Huron county. There is no record of any other priest having visited Greenspring until 1854. In that year the Rev. Michael O'Sullivan, pastor of St. Mary's, Tiffin, said Mass there in the house of Thomas Kinney. This he continued to do at long and irregular intervals, on week days, until 1859, when for two years Greenspring was attended from St. Joseph's, Fremont. In April, 1861, it was attached to Bellevue as a Station, and so remained until July, 1872. Since that time Greenspring has been attended from Clyde. Three lots, at the corner of Morgan and Kansas streets, in that part of the village of Greenspring located within Sandusky county, were bought for $475, by the Rev. E. Mears, pastor of Bellevue; the deed was given on June 28, 1872. Father Mears had also raised a subscription of $1,600 for the lots and a church. When the Rev. J. D. Bowles, pastor of Clyde, took charge of Greenspring, in July, 1872, he at once began the erection of the present church, a frame structure, 25 x 50 feet. A considerable portion of the subscription above mentioned was not paid when due, hence there remained on the little Mission (at that time numbering twenty families) a debt of about $800. It was not cancelled until 1886—and then only by means of collections raised in response to appeals made between 1878 and 1886 (especially by the Rev. A. E. Manning, in 1885) to the two congregations at Fremont and Defiance; also to St. Mary's, Tiffin; St. Mary's, Norwalk, and Crestline. In

May, 1888, Father Manning replaced the temporary altar—a very primitive affair—by the present neat oak wood Gothic altar.

Since 1892 the Mission of Greenspring has been steadily losing membership, as the village could not offer employment for gaining a livelihood. In consequence of this fact no Catholics have settled there for many years past and nearly all of the few that were there have sought employment and homes elsewhere. At present but two families belong to the Mission. For some years they have had Mass only on week days, and that but at long intervals.

HAMLER, HENRY COUNTY.

ST. PAUL'S MISSION CHURCH.

In 1866 Catholics first settled at Hamler and in its immediate vicinity, and were identified with the parish at New Bavaria. When the church at New Bavaria was destroyed by fire in 1886 quite a number of the Hamler members refused to contribute towards rebuilding the church, believing the time had come when they should no longer be obliged to go to New Bavaria, seven miles distant, but should have a church in the village of Hamler. Their petition to Bishop Gilmour to this effect was granted. At once a subscription was raised for the desired church. A fine site was bought in August, 1886, at First and Cowan streets. The church, a plain frame structure, 36 x 60 feet, and costing about $2,000, was completed and nearly paid for by December, 1886. Although the good people of Hamler felt happy, now that they had their own pretty church, they had no priest; and the Bishop was unable to send them one until December, 1888, when the resident pastor of Holgate was given charge of Hamler as a monthly Mission. This arrangement continued until January, 1893, when Hamler was made a Mission of North Baltimore, and it has remained so since. In September, 1894, the Rev. I. J. Wonderly purchased one and one-half acres for a cemetery. It was blessed by Mgr. F. M. Boff, V. G., on September 11, 1898. In 1898 the church was repainted and in the following year a neat altar was provided. A subscription was raised during 1900 for the erection of a $2,000 residence for their prospective pastor; it will be built in 1901. The Mission is steadily increasing and now numbers about fifty famlies, nearly all Germans.

HARRISBURG, STARK COUNTY.

SACRED HEART OF MARY CHURCH.

A number of Catholic French families settled in and near the village of Harrisburg about 1833. They were attended from St. John's, Canton, until 1838; then from Louisville, until 1848; next from St. Vincent's, Akron, until 1850, and from Randolph, until 1851. A plot of land, comprising one and one-half acres, was bought by the Rev. C. Mouret, in July, 1848, and a small brick church (30 x 40 feet) built on it about that time. It served its purpose until replaced by the present brick church (40 x 70 feet). It was built in 1876, by the Rev. L. Hoffer, of Louisville, at that time in temporary charge of the Mission. The second church cost about $3,000, and was paid for when completed. A parish school was organized in 1862, but had a fitful existence. At first it was taught by lay teachers, and then for a number of years by the Sisters of the Humility of Mary. The school was closed in 1899.

The first pastoral residence was a log house. It was bought by Father Mouret, who had it moved near the first church, where a frame addition was built to it. When the present church was erected the pastoral residence was removed near the school and fitted up as a residence for the teachers. The present (second) pastoral residence, bought about 1870, also originally a log house, Father Senner had weather-boarded and neatly fitted up. During the pastorate of Father Sauvadet the present fine bell was bought at a cost of $450. In 1891, during the second pastorate of Father Kunnert, the church was thoroughly remodeled and supplied with new pews and a hot air furnace.

At present the parish has a membership of about fifty families, most of them belonging to the farming class.

Since 1851 the following priests have had pastoral charge of Harrisburg: The Revs. P. Weber, 1851-54; L. F. D'Arcy, 1854-55; L. Grevin, 1855-58; J. A. Frere, 1858-60; (attended as a Mission, from Alliance and Louisville, in 1861); J. A. Heimo, April, 1861, to March, 1863; (attended from Louisville, March, 1863, to February, 1864); J. E. Martin, March, 1864, to May, 1865; F. Moitrier, 1865-66; J. Rouchy, May, 1866, to February, 1871; J.

B. Buerkel, 1871-78; F. Senner, September, 1878, to March, 1884; A. Sauvadet, March, 1884, to January, 1886; J. P. Kunnert, August, 1886, to December, 1888; J. Hetet, December, 1888, to January, 1890; T. F. McGuire, February to April, 1890; J. P. Kunnert (a second time) April, 1890, to September, 1899; T. M. Kolb, September to December, 1899; M. Philippart, December, 1899, to June 1900; and the present pastor, the Rev. Charles H. Gardner, since June, 1900.

HICKSVILLE, DEFIANCE COUNTY.

ST. MICHAEL'S MISSION CHURCH.

The Rev. Amadeus Rappe was the first priest to attend the few Catholic families at Hicksville. He visited them twice from Toledo, during the year 1846, saying Mass and administering the sacraments, in the house of Patrick Smith. Hicksville was a Station for many years—until 1880. From 1846 to 1851, it was attended from St. Francis', Toledo; from St. John's, Defiance, 1851-67; from Antwerp, 1867-88, and since August, 1888, from Delaware Bend.

On December 13, 1879, the Rev. Frederick Rupert, at the time resident pastor of Antwerp, was given a fine lot in the village of Hicksville. It extends from Edgerton street to Dixon avenue, and was donated by Mr. A. R. Edgerton, a Protestant. Under Father Rupert's direction the present very neat frame church 30 x 50 feet, was built at a cost of about $1,800. As he had but a very few families on whose assistance he could rely it was no easy task for him to erect the church and pay for it. But he succeeded in doing so, in the face of many difficulties, the principal of which was lack of means. Among the benefactors of the Mission is Mrs. Hicks-Lord, of New York city. She donated $500 to the church. Mass was said in it for the first time on May 27, 1880 (Feast of Corpus Christi); Father Rupert was the celebrant.

In August, 1888, Hicksville was made a Mission of Delaware Bend, as above stated, and has thus remained. Since that time the Rev. L. Heiland had charge of the Mission until July, 1900, and attended it monthly, as did his predecessors. During his

pastorate a number of improvements and repairs were made in and about the church. He also bought an organ, a set of Stations and other needed church furnishings, all of which have made its interior quite attractive. The Mission has but thirteen families, according to the last diocesan census report published in 1900.

HOLGATE, HENRY COUNTY.

ST. MARY'S CHURCH.

Prior to the organization, in 1886, of St. Mary's congregation at Holgate, a thrifty town located at the crossing of the Baltimore & Ohio and the Toledo & Kansas City railroads, the Catholic families living there and in the immediate vicinity belonged to the Sacred Heart church, at New Bavaria, four miles distant. For several years they had petitioned for a resident pastor, or at least to have a church of their own, as they found it too inconvenient to attend Mass at New Bavaria.

In 1886 Bishop Gilmour directed the Rev. John A. Michenfelder, then pastor of New Bavaria, to secure a suitable site at Holgate for a church. This was done on August 10 of the same year, when by deed three lots, with a frontage of 198 feet on Keyser street, were secured. Two of the lots were donated and for the other the sum of $100 was paid. Immediately after the purchase of said lots Father Michenfelder arranged for the erection of a frame church. Two months later it was ready for dedication. The ceremony was performed by Monsignor F. M. Boff, V. G., on Sunday, October 31, 1886. The church is 33 feet wide and 67 feet long. The ceiling has a triple arch, the center being 32 feet in height. The handsome interior, tastily frescoed, is furnished with neat pews and a high altar, the latter a gift from St. John's parish, Defiance. The windows are of stained glass and the entire structure, one of the prettiest in the town, presents a very attractive appearance. Exclusive of a 1,300 pound bell, the church cost $1,700.

Holgate was attended from New Bavaria as a Mission until January, 1889, when the Rev. Francis T. Moran was appointed first resident pastor. He remained but two months when Bishop Gilmour directed him to take temporary charge of the Immaculate

Conception parish at Toledo. Holgate was again attended from New Bavaria until the following June, when the Rev. W. A. Panuska succeeded Father Moran as resident pastor. He remained in charge until March, 1892. In January, 1891, a lot adjoining the church property, and having on it a small but neat frame house, was bought for $1,450. The house has served since as the pastoral residence.

The Rev. John Gastager succeeded Father Panuska in March, 1892, but ill health forced him to resign in September of the same year. He died most edifyingly at St. Joseph's Hospital, Lorain, on December 4, 1892. Since September, 1892, the following priests have had pastoral charge of Holgate: The Revs. George F. Murphy, D. D., September-November, 1892; Thomas M. Kolb, November, 1892, to January, 1895; and the present pastor, the Rev. John A. Tennissen, since January, 1895.

During the pastorate of Father Kolb an acre of land was purchased (January, 1893), for a cemetery. He also made a number of needed improvements on the church property, which is in excellent condition and free from debt. The congregation has a membership of about thirty-five families. It has not been found practicable thus far to establish a parochial school.

HONEY CREEK, CRAWFORD COUNTY.

MATER DOLOROSA MISSION CHURCH.

In 1879 about thirty-five families, belonging to St. Bernard's parish, New Washington, but living in and near the settlement of Honey Creek, formed an independent parish. In October, 1879, they bought two and one-half acres of land and on it built a frame church, at a cost of about $2,000, and a small frame pastoral residence. The title to the property was vested in self-constituted "trustees." All this was done without the consent of Bishop Gilmour, and under the plea that they lived too far from New Washington. The real reason, however, for their unlawful action was their refusal to obey the laws of the diocese, and the dislike they had for their pastor. In consequence of this, Bishop Gilmour ignored them and their church, and refused to give them a pastor, until they would first submit to lawfully constituted authority, and

promise to obey the laws of the diocese governing church organization and the holding of property. This they finally did in the summer of 1880. In September of that year the Rev. A. Dambach was appointed their pastor. He found an unfinished church, which was soon fitted up for divine service. Owing to a lack of priests the Bishop was obliged to withdraw Father Dambach in June, 1881, and send him to a larger parish which had no pastor. Honey Creek was then made a Mission of New Washington, whence it has been since attended every Sunday and Holyday. Two side altars and a set of Stations were secured in 1887, thus making the interior outfit of the church complete. Bishop Gilmour dedicated the church on June 4, 1888, and in the fall of the same year Mgr. F. M. Boff, V. G., blessed the cemetery, which is located in the rear of the church. In 1890 the church was painted and frescoed and in 1899 it was supplied with stained glass windows.

In 1883 a parish school was organized and has since then been taught by a lay teacher. The Mission has about forty-five families, all Germans, and of the farming class.

HUBBARD, TRUMBULL COUNTY.

ST. PATRICK'S CHURCH.

Hubbard is a small town seven miles southeast of Youngstown, in the coal mining district of Trumbull county. Catholics first settled there in 1863 when the Mahoning Valley railway was built through Hubbard to the coal mines near by, which were opened during the following year. In these mines also a considerable number of Catholics found employment. The Rev. E. M. O'Callaghan, pastor of St. Columba's, Youngstown, attended Hubbard as a Station from 1864 to 1867, and during this time said Mass in the house of Mr. M. Pigott. In January, 1866, he bought the present church lot, which fronts on North Main street. After considerable exertion Father O'Callaghan succeeded in collecting funds with which to pay for the lot and, in 1867, he built a small frame church, 30 x 50 feet. In 1868 Hubbard was assigned to Warren as a Mission and as such attended by the Rev. E. J. Conway, for about one year. The Rev. Peter Becker, pastor of St.

Joseph's, Youngstown, was given charge of the Mission in March, 1869. He had the church plastered and provided with pews. In July, 1870, the Rev. John T. Schaffeld was appointed first resident pastor of Hubbard. He remained until May, 1880. Following is a list of his successors: The Revs. J. Klute, to August, 1883; N. Pfeil, to February, 1884; F. M. Scullin, to May, 1889; J. J. Clarke, May, to July, 1889, and the present pastor, the Rev. N. J. Drohan, since July, 1889.

With the exception of the lot on which the original church stood and the private right of way to the cemetery, all of the fine property of the parish was purchased during the pastorate of Father Schaffeld. The church property covers five lots on North Main street, and the cemetery, three and one-half acres, located on the outskirts of the town. The present pastoral residence was built in 1871, and enlarged in 1890. In order to accommodate the increasing membership of the parish, Father Schaffeld had an addition built to the church in 1873. The church was dedicated by Bishop Gilmour, to St. Patrick, on July 13, of the same year. In 1887, during the pastorate of Father Scullin, the church was frescoed and all the parish buildings were repainted at an expense of nearly $800. In 1898 the church was re-roofed with slate, and the parish buildings, including the school and the Sisters' residence, were again painted and tidied up, at an outlay of about $600.

The parish school was organized by Father Schaffeld, in 1870, in a small frame building (24 x 32) which he had erected shortly after his arrival in Hubbard. The school was taught by a lay teacher until 1874; it was then put in charge of the Sisters of the Humility of Mary. They remained until June, 1878, when, in September of the same year, they were succeeded by lay teachers. In September, 1880, during the pastorate of Father Klute, the Sisters of the Humility of Mary were recalled. In 1882 he bought a frame house and had it moved on the parish lot for the use of the Sisters, as their residence. They continued in charge of the school until June, 1894, when, owing to lack of means, and decreased attendance of children, they were replaced by a lay teacher.

The parish is composed almost entirely of coal miners, faithful to their duties as Catholics, and, although for the most part

ST. JOHN'S CHURCH (INTERIOR), GLANDORF.

poor, they are generous in their support of the church. Hubbard, like all mining towns, had much to suffer from the effects of the financial crisis in 1873, as also later on from the strikes in the coal district. As a result the only rolling mill in the town was closed, which forced many families to seek homes elsewhere. The membership of the parish decreased over one-half since 1876, and now numbers only about sixty-five families.

HUDSON, SUMMIT COUNTY.

ST. MARY'S CHURCH.

The first Catholic settlers at Hudson were the laborers employed in the construction of the Cleveland & Pittsburg railroad, between 1847 and 1850. Until 1854 there were but five Catholic families in the village of Hudson. It was attended from St. Vincent's, Akron, as a Station, between 1850 and 1852. In August, 1850, the Rev. Jacob Goodwin bought a lot at the corner of Railroad and Oviatt streets, but could not raise sufficient means to build even a small frame church. Divine service had therefore to be held in private houses or public halls, until 1860.

The Rev. Francis McGann attended Hudson from Akron, between August, 1850, and 1852. It was then attended from Cleveland by the Rev. W. O'Connor (1852-53); from Akron, by the Rev. F. McGann (1853-55); and again from Cleveland, by the Revs. F. Salaun (1855-59); and E. M. O'Callaghan (1859-61). In 1860 Father O'Callaghan built the present frame church (30 x 50 feet) on the lot bought by Father Goodwin, as above stated. The spirit of prejudice was so rampant in Hudson when a site was purchased for a Catholic church, that a Mr. Brewster, who sold the lot for this purpose, was threatened with a coat of tar and feathers. Further evidence of this spirit was manifested when the little church was erected; for the cross was cut off and removed therefrom soon after the church was completed. To this day is mentioned the incident, and the bravery of a Catholic working girl who found the cross and carried it on her shoulder to the church.

Hudson was at that time the seat of the Western Reserve University, and therefore, supposedly, a cultured town. How far this manifested itself the incident above related may point out.

In July, 1861, the Rev. P. H. Brown was appointed first resident pastor of Hudson. He lived in a rented house during his stay, which ended in the summer of 1862. He was then transferred to Ravenna, but retained Hudson as a Mission until November, 1867, when the Rev. J. Hannan was sent to Hudson as resident pastor, and remained until February, 1876. Since that time the following priests have been stationed at Hudson: The Revs. A. Paganini, 1876 to 1877; P. H. O'Mara, 1877 to 1881; P. Barry, 1881 to 1884; J. J. Clarke, 1884 to 1885; J. J. Farrell, 1885 to 1889; F. B. Doherty, 1890 to 1899, and the present pastor, the Rev. D. B. Crotty, since August, 1899.

The year 1888 proved an important one for the little parish, a number of notable changes as to its property having been made during that time. Father Farrell bought a fine lot at the corner of East Main street and Streetsboro road, to serve as a site for the church and pastoral residence, the old location having proved very undesirable; the lot, with a frame residence on it, cost nearly $900. The property was in poor condition and so the work of improvement was at once commenced. The residence being quite large, a portion of it was moved to one corner of the lot, and the main part of it was remodeled at an expense of about $800, to make it a suitable pastoral residence. The total cost of purchase and improvements on the property amounted to about $2,000, and was nearly paid for within one year. Part of the expense was paid out of the sale of the old parish residence lot; the sale was effected in May, 1888. The Missions of Cuyahoga Falls and Peninsula also gave generous assistance, without which the comparatively large outlay could not have been met.

In June, 1890, the church was moved from its old site on Main street to the present site, near the pastoral residence.

In 1894 the church was re-roofed, replastered, painted within and without, fitted up with stained glass windows, furnace, Stations of the Cross, pews, etc., all at a cost of about $900. In the same year the old church lot was sold and the proceeds applied on the church improvement.

Three acres were purchased in 1881 for a parish cemetery.

There is no parochial school at Hudson, as the parish numbers only twenty-five families.

ST. MARY'S CHURCH, VERMILLION.

ST. PETER'S CHURCH, HURON.

HURON, ERIE COUNTY.

ST. PETER'S MISSION CHURCH.

About 1836 Catholics began to settle at Huron, which was then, as it is now, a port on Lake Erie. The Rev. P. J. Machebeuf, pastor of Holy Angels' Church, Sandusky, was the first priest to look after their spiritual wants. Huron was attended from Sandusky as a Station until 1875, when it was attached to and attended from Milan for three years, with the Rev. J. P. Pütz in charge; he did much to revive the Faith in that place. In May, 1878, it was assigned to Vermilion, whence it has been attended ever since. During all this long period Mass was said in private houses, and for many years in the house of Daniel Duffy.

It was not until the year 1889, during the time the Rev. M. S. Smith had charge, that the long cherished hope of the Catholics of Huron, to erect a church of their own, was about to be realized. It was then that Father Smith began to collect funds for that purpose. All the Catholics of the town and the non-Catholics, too, with few exceptions, contributed very generously. Thus encouraged, Father Smith had plans drawn for a neat frame church, 40 x 70 feet, to be built on a lot fronting on Rensselaer street, purchased in December, 1887, for $300. The building was commenced early in October, 1889, but shortly after, Father Smith was transferred from Vermilion and Huron. From October to the following January both places were without a priest. Meanwhile, however, the building committee, composed of Peter Reifer and John Banville, continued the building under the direction of Bishop Gilmour. In January, 1890, the Rev. Ignatius J. Wonderly was appointed pastor of Vermilion, with charge of Huron also. He pushed the church to rapid completion, so that the Holy Sacrifice was offered in it for the first time on Pentecost Sunday, May 25, 1890. Its dedication took place a few weeks later—on Sunday, June 15, Bishop Gilmour performing the ceremony. The church cost about $3,000, exclusive of altars, pews, etc., and was fully paid for within one year after its dedication. Father Wonderly purchased two additional lots for $400; they adjoin the church site, and are intended for the future parish school and pas-

toral residence. The two bells now in use were bought in 1892 and blessed by Mgr. Boff, V. G., on August 8 of the same year.

The Mission of Huron is attended by the Rev. N. W. Horst, since November, 1893. It comprises about sixty-five families and is free of debt. A number of notable improvements have been added to the church during the last three years, including a furnace, frescoing, etc. The church property is in excellent condition.

INDEPENDENCE, CUYAHOGA COUNTY.

ST. MICHAEL'S CHURCH.

In 1851 the Rev. Nicholas Roupp, then stationed at the Cathedral, was commissioned by Bishop Rappe to look after the spiritual interests of the few Catholic families living in and near Independence. Under his direction a parcel of land was bought in that year to serve as a church site and cemetery. A small stone church was built. It was dedicated to St. Lawrence by the Rev. J. H. Luhr, on the feast of Corpus Christi, 1852. The Mission was visited by Father Roupp until June, 1853. Between that year and 1869 it was attended monthly from Cleveland, by the following priests: The Revs. J. J. Kramer, A. Krasny, J. Kuhn, C. Barbier; from Rockport, by the Revs. M. Müller and F. C. Ludwig. From 1870 until 1876 Independence was attended by the Franciscan Fathers, of St. Joseph's church, Cleveland, viz., the Rev. Fathers Dominic Droessler, Sebastian Kleekam, Rayner-ius Dickneite, Bonaventure Faulhaber and Gregory Boden; and by the Rev. L. Zumbühl, of St. Mary's Seminary, from 1876 until July, 1877. The Franciscans then again took charge of the Mission and attended it until June, 1887, viz., the Rev. Irenäus Bierbaum, Fidelis Kärcher, Eustace Brüggemann, Bonaventure Faulhaber, Thomas Schneider and Cyril Augustinsky. Owing then to a lack of priests, Independence was without attendance until January, 1888, when the Rev. Peter D. Scherer was appointed the first resident pastor. In June of the same year he was succeeded by the Rev. Nicholas Hoffstetter, who returned to his native Switzerland in August, 1890. Independence was then again made a Mission and as such attended at first monthly and

then weekly by the Jesuit Fathers, of St. Mary's, Cleveland, viz., by the Revs. V. Scheppach (1890-94); E. Steffen (1894-97); F. Breymann, J. B. Neustich, B. Gmeiner, M. Schmitt and O. Hogenforst (1897-1900). The present pastor, the Rev. Albert J. Aust, has been in charge since September, 1900.

The stone church, built in 1852, as above stated, became not only too small, but also quite dilapidated, and, in fact, unsafe. It was therefore found necessary, in 1871, to replace it by a larger church. The Franciscan Father then in charge of the Mission, the Rev. R. Dickneite, bought another lot, which is located in the center of the village. The deed was given in June, 1872. A frame residence and a small frame school house were on the lot. The former was enlarged and remodeled as a parish house. Another addition was built to it in 1889. The school was moved to the rear end of the lot, and has since been so used. The present very neat brick church was built between 1874 and 1875, during the pastorate of the Rev. Gregory Boden, O. S. F., at a cost of about $8,000. It was the great generosity of a few parishioners that made the erection of the church, at that cost, a possibility for so small a parish as it was then. The principal contributors were: Mrs. J. and S. Blessing, F. Bochold, J. and C. Mühling, Joseph and Jacob Effinger, Joseph Urmetz and Joseph Halter. It was dedicated by Bishop Fitzgerald on September 15, 1875, Bishop Gilmour being then ill, and absent from home. The old church was razed to the ground some years later. In June, 1887, the present cemetery was bought.

The parish school was organized in 1870, and has always been taught by lay teachers.

The parish now numbers about fifty families, mostly Germans.

JEFFERSON, ASHTABULA COUNTY.

ST. JOSEPH'S CHURCH.

Mass was offered in Jefferson for the first time on May 24, 1858. The celebrant was Bishop Young, of Erie, Pa., and the congregation consisted of seven persons, nearly the whole Catholic population of the village and vicinity. The Bishop was the

guest of Joshua R. Giddings, of abolition fame, and a Protestant, whom he knew many years before he himself became a Catholic. Another Protestant gentleman, Mr. Horace Smally, whose daughter, Mary, had recently become a Catholic while visiting friends in Vermont, and at whose instance the Bishop came to Jefferson, gave a room in his house for the offering of the Holy Sacrifice. Importuned by Miss Smally, the Bishop consented to lecture in the town hall during his short stay in Jefferson, and would have been roughly handled, were it not for the interference of Mr. Giddings. He consoled the few Catholics, however, by telling them that if they prayed earnestly and daily to God they would have a church in ten years from that time. This promise was literally fulfilled, as will be seen later on in this sketch.

Soon after that event, which showed the intolerance of a people who afterwards became so liberal, the place was occasionally attended by the Rev. Fathers Coquerelle and Caron, of Painesville. A few years later Father Tracy, at that time (1863) appointed to Ashtabula, gave the place more frequent attendance, until 1865, when Jefferson was made a Mission of South Thompson, under the pastorate of the Rev. D. O'Keefe. The following year the Rev. J. Hannan was appointed pastor of South Thompson and Jefferson. He was succeeded in 1868 by the Rev. T. P. Thorpe, who had charge of the Mission till September, 1870. Mass had been celebrated in the Town Hall, twice a month since 1868, a proof of the growing liberality on the part of the Protestants at Jefferson.

When the village of Jefferson was laid out, certain two-acre lots were set aside for church and school purposes. One remained unappropriated and by a two-thirds vote of the villagers the perpetual use of the lot was given to the Catholics. The move was not a wise one, as the sequel showed, but it was then received as a favor. In securing the use of this lot, Miss Smally, her father, still a Protestant, Martin Jones and Francis Stockel were chiefly instrumental. Father Hannan staked out the limits of the proposed church, was presented with a few thousand feet of lumber by owners of neighboring sawmills, but left without beginning the church. After a few months his successor, Father Thorpe, opened a subscription, began the work on the foundation, and on

September 13, 1868, saw the Church of the Assumption, with its handsome stained glass windows, altars and pews, ready for dedication—ten years after Bishop Young's first visit to Jefferson. A debt remained on the church, not very heavy, save for the poverty of the people, but both they and the pastor were light of heart and full of hope.

About this time, or very soon after, an incident occurred that deserves to be recorded. A course of lectures for the fall and winter months was inaugurated in the Court House at Jefferson. Father Thorpe was invited to deliver a lecture in the course. He accepted the invitation, giving as his subject, "The Catholic Church, as Seen by Catholics." This deeply stirred up the anti-Catholic rancor which had been gradually waning since the threatened attack on Bishop Young ten years before. This remnant of bigotry, headed by the pastor of the Congregationalists and one or two other Protestant ministers, waited on the County Commissioners, to protest against giving the Court House "for the preaching of Romanism," and were rewarded by having their protest honored. Ashamed and indignant that such petty bigotry should prevail in an enlightened community, the Lecture Committee, composed of the most prominent men in the village, engaged a better and larger hall, where the lecture was delivered to a large and almost exclusively Protestant audience. Two weeks later the Rev. Mr. Olds, the Congregational minister above mentioned, announced through the local papers, that he would lecture in his own church on the following Sunday on the subject, "Roman Catholicism as Seen by a Protestant." Father Thorpe was present at the lecture, which was largely attended. At its conclusion he asked the use of the pulpit to reply immediately to the minister. This request was promptly refused by Mr. Olds and his deacons, but the audience made an outcry in favor of the priest, demanding that he be heard. A compromise was made to the effect that he should get the use of the pulpit on the following Sunday. Father Thorpe came at the appointed time and found the church filled with a distinctly Protestant audience, who showed him their favor from the beginning. Mr. Olds denied having made statements charged on him by the priest, but from all parts of the church came the repeated cry: "You did say it!" The

Rev. Mr. Olds soon after this event lost his congregation, but the Church of the Assumption was burnt to the ground by an incendiary on the night of March 19, 1870. Many people of Jefferson collated the two events. Bigotry and intolerance, stung by all the happenings of the previous two years, could not bear the presence of the beautiful little church, and so applied the torch of the incendiary and reduced it to a heap of ashes. Father Thorpe arrived from South Thompson the morning after the fire. Undaunted by the terrible occurrence of the day before, he at once determined to rebuild. He issued an appeal to the people of Jefferson and in a very short time was made the recipient of several hundred dollars from non-Catholics who abhorred the dastardly work of the incendiary. Among those who subscribed $50 was the Hon. Senator B. F. Wade, one of the anti-slavery champions of his day. An appeal was also made to the few Catholics of the Mission, and the pastor visited several places in the diocese for assistance. In a few short months sufficient money was placed in his hands to purchase another two-acre lot, with a large and substantial frame residence, in the center of the town, and near the Court House. The lot on which the burnt church had stood was given back to the village authorities; nothing had been paid for it, and nothing was received for it. The new lot cost over $2,000, which sum was paid and the deed transferred to the Bishop in proper time. The debt on the destroyed church was also paid and a clear field left to his successor by Father Thorpe, who was transferred to the pastorate of the Immaculate Conception church, Cleveland, in September, 1870. He was succeeded by the Rev. Peter Coady, who had charge of the Mission until 1871, when he was replaced, after a few months, by the Rev. James Monahan. From 1873 until 1880 Jefferson was attended from Ashtabula by the Rev. E. J. Conway, who began in the spring of 1876 the present church, which is also a frame building, then and still large enough for the few Catholics of the town, whose number never exceeded twenty-five families. The church was dedicated in August, 1876, and St. Joseph Calasanctius was chosen its patron saint. In July, 1880, the Rev. W. J. Finucan was appointed first resident pastor of Jefferson. He remained until March, 1881, when Jefferson was again made a Mission of Ashtabula, and

attended by the Rev. E. J. Conway. The Rev. G. P. Jennings was appointed pastor of Jefferson in July, 1884. During his long pastorate many improvements were added to the church and residence, the more notable being those added to the church in 1888. In that year the expenditures amounted to about $500, with the result that the little church presented a very neat appearance. The Rev. W. F. Murphy succeeded Father Jennings at Conneaut and Jefferson in August, 1893. He retained charge of the latter place until October, 1894, when it was made a Mission of Ashtabula Harbor, and thence attended by the Rev. J. F. Smith till the following January. It was then again attached to South Thompson as a Mission till May, 1895. The residence of the pastor of South Thompson, the Rev. John Johnston, was then transferred to Jefferson, and has remained so since. Father Johnston added a gallery to the church in 1896 and made some repairs in and about the priest's house, and tidied up the church lot, now covering but one acre, the other acre having been sold by Father Jennings in February, 1888.

The Catholics of Jefferson, though few in number and not "blessed with this world's goods," have always been generous towards the church, full of faith and devoted to their pastors.

JUNCTION, PAULDING COUNTY.

ST. MARY'S MISSION CHURCH.

The Rev. Amadeus Rappe was the first priest to visit Junction—in 1846. He came from Toledo about four times during that year and said Mass in the house of John Mason. There is no record of any priest having visited Junction after that time until 1852, when it was attached as a Station to St. John's, Defiance, whose respective pastors attended it on week days for some years. They said Mass in the residence of 'Squire Mason, a Protestant; he was received into the Church two weeks before he died. In April, 1857, the Rev. F. Westerholt, then pastor at Defiance, was given, by the same generous gentleman, a two-acre lot in the village of Junction for a prospective church, and two acres of land, in February of the same year, for a cemetery. Father Westerholt's successor, the Rev. A. I. Hoeffel, built the present church—

a frame structure, 30 x 40 feet; it cost about $1,100. Junction was attended from Defiance until October, 1871, when it was made a Mission of Antwerp, to which it has since belonged. The Rev. A. Hamelin added a sanctuary and sacristy, thus enlarging the seating capacity of the little church, which he also had repainted.

KALIDA, PUTNAM COUNTY.

ST. MICHAEL'S CHURCH.

Prior to 1877 the Catholics at Kalida were identified with St. John's parish at Glandorf. As early as 1861 they were desirous of having their own church. In that year, at their request, the Rev. Joseph J. Goebbels, pastor of Fort Jennings, made the preliminary arrangements for its erection. A lot was secured and a frame church was commenced and enclosed. During that same year (1861) the county seat of Putnam was transferred from Kalida to Ottawa. In consequence of this the business interests of Kalida were greatly disturbed and the few Catholics residing there removed to other places. This resulted also in the abandonment of the unfinished church. For sixteen years nothing was or could be done towards erecting another church. Slowly Catholics again settled in and near Kalida, so that by 1877 they numbered seventeen families. In September, 1876, they bought and paid for a fine lot, to be used eventually as a church site. In 1877 they petitioned the Rev. Michael Müller, pastor of Ottoville, to aid them in erecting the much desired church, for which they also obtained Bishop Gilmour's consent. Father Müller took up a subscription to the amount of $4,000, and then commenced the church, a brick edifice, 42 x 65 feet. Its cornerstone was laid on June 16, 1878. The church was dedicated to St. Michael, on December 1, of the same year.

Kalida was attended, alternately, from Ottoville and Fort Jennings, on every second Sunday, from January, 1878, until January, 1888, when the Mission was placed in charge of the Sanguinist Fathers, at Glandorf. The first was the Rev. Rochus Schüly. He was succeeded in June, 1894, by the Rev. Chrysostom Hummer, who had the church considerably enlarged during the following year. As above stated, its original dimensions were 42 x 65

feet. Its width in the transept is now 56, and its length 113 feet. Father Hummer also built the present graceful spire during this time. The enlargement of the church, the frescoing, and other improvements, cost about $7,000. The renovated and practically new church was dedicated by Bishop Horstmann, May 17, 1896. In the following September Father Hummer was succeeded by the present pastor, the Rev. Valentine Schirack. Besides procuring two bells for $500, Father Schirack succeeded in paying off the entire parish debt during the year 1898. In the spring of the following year he raised a subscription of $4,000 for a brick pastoral residence. It was completed in May, 1900; with its furnishings, plumbing, etc., it cost about $5,000. Father Schirack has resided at Kalida since May, 1900, being, as he is, the first resident pastor of the congregation, which now numbers about one hundred families. The children attend the so-called Catholic district school, a system used by all the congregations in Putnam county, where the population is entirely Catholic, or nearly so.

KANSAS, SENECA COUNTY.

ST. JAMES' MISSION CHURCH.

Kansas is a small village, twelve miles southwest of Fremont, on the Lake Erie & Western railroad. For a number of years the Catholic families (about twenty) there located, attended Mass at Bettsville or Millersville, of which latter place it was a Station. In June, 1889, they petitioned Bishop Gilmour for permission to build a church for themselves. He directed the Rev. Michael Dechant, pastor of Millersville, to secure a suitable site and start a subscription for the proposed church. The subscription considerably exceeded Father Dechant's expectation; it amounted to $1,200. Two lots, each 50 x 150 feet, centrally located in the village, on Chestnut street, were purchased August 6, 1889. Plans were drawn for a frame church, which was begun in the latter part of the same month, but not completed until June, 1890.

Although all the members of the Mission contributed generously towards the erection of the pretty little church, none exceeded in zeal and generosity Dr. J. S. Jump, at that time a non-Catholic. He not only collected the money subscribed, but

also superintended the work of building. Being an expert mechanic, as well as a skilful physician, he built with his own hands the very neat altar that adorns the tasty sanctuary. The church was not dedicated till June 8, 1890; the Rt. Rev. Mgr. F. M. Boff, V. G., delegated for that purpose by Bishop Gilmour, performed the ceremony. On the day previous he also blessed the bell which had been purchased some months before. It was at once put in the tower and rung for the first time on dedication day. The church is a frame building, 30 x 50 feet, and of attractive appearance. It is without debt.

Kansas is attended monthly from Millersville by the Rev. Michael Dechant. At present only thirteen families belong to the Mission, which is without any prospective growth.

KELLEY'S ISLAND, ERIE COUNTY.

ST. MICHAEL'S CHURCH.

Until 1867 the Catholics of Kelley's Island, the largest of a group, formerly called the "Isles of the Apostles," were attended from Sandusky, Port Clinton, and again from Sandusky. The Rev. Louis Molon, pastor of Holy Angels' church, Sandusky, was the first priest to take charge (July to September, 1861) of Kelley's Island, as a Station. His successor (September, 1861, to June, 1865) was the Rev. George A. Verlet, pastor of Port Clinton. The Revs. A. Herbstritt and N. Moes, of Sandusky, also occasionally attended Kelley's Island between 1863 and 1864.

In 1863 a plain but neat little stone church was erected on a lot donated by Henry Lange, who generously aided Father Verlet in organizing a congregation on Kelley's Island. Father Verlet was succeeded, in May, 1865, by the Rev. Charles Kuemin, as first resident pastor. He administered to the spiritual wants of the few Catholics of the Island and of Put-in Bay, until May, 1867, when the Rev. Nicholas A. Moes, present Rector of the Diocesan Seminary, was appointed his successor. Assisted by his parishioners, who were few, but generous according to their limited means, Father Moes paid off the debt contracted in building the church. He also purchased a one-acre lot on which he erected a commodious frame pastoral residence. Father Moes was succeeded in

December, 1868, by the Rev. John Köhn, who, however, owing to ill health, remained only two months.

Following is a list of the priests who have had pastoral charge since the departure of Father Köhn: The Revs. Charles Wardy, March, 1869, to September, 1874; Henry Dörner, September, 1874, to March, 1875; Francis Metternich, April, 1875, to October, 1876; E. M. W. Hills, November, 1876, to October, 1878; William J. Finucan, November, 1878, to July, 1880; John B. Mertes, July, 1880, to May, 1885; John T. O'Connell, July, 1885, to January, 1887; Charles Reichlin, January, 1887, to December, 1895; Albert Andlauer, January, 1896, to September, 1898; John Baumgartner, September, 1898, to January, 1900; and the present pastor, the Rev. John P. Schöndorff, since January, 1900.

In order to withdraw the children of the parish from the influence of a neo-pagan education, as afforded by the public school system, Father Wardy organized a parochial school in the church, in which it was continued for want of a more suitable place, until the advent of Father Metternich, when the present frame school building was erected. In this work he was assisted not only by the parishioners, but also by a number of their broad minded Protestant fellow citizens. Owing to unfavorable circumstances the school was closed from June, 1877, to September, 1879, when it was reopened. It has continued since then, and is taught by lay teachers. The average attendance is now about sixty children.

In 1883, during the pastorate of Father Mertes, the church was greatly improved and beautified at an expense of about $1,000; in fact it became practically a new church, and as such was dedicated by the V. Rev. Vicar General Boff on Sunday, August 26, of the same year. In 1891 Father Reichlin added new pews and floor, and in the following year he had a heating apparatus installed, which was replaced, however, in 1900, by another of more modern construction. All the parish buildings are in excellent condition and without debt.

The congregation, which numbers now about sixty-five families, is composed of Irish, Germans, Slavonians and Hungarians, most of whom depend upon the limestone quarries for their sup-

port. A few of the more wealthy members are engaged in growing grapes, and in the manufacture and sale of wine, for which Kelley's Island is noted.

For more than ordinary generosity towards the church the following members of the parish deserve special mention: Henry Lange, Charles Seeholzer and George Reiter.

In concluding this sketch, it may interest the reader to know that although Kelley's Island is a most charming spot during the summer months and early fall, and, as such, sought by many visitors, it is bleak, lonesome and dreary during the long winter season; for its rocky shores are either constantly lashed by the angry waves of Lake Erie, or it is held in fetters by the Ice King. Communication with the mainland, at Marblehead, or Sandusky, is then either entirely cut off, or most difficult to make, owing to the high seas or broken ice. It is then that no one envies the "Island dwellers," who for weeks are cut off from the outer world.

KENT, PORTAGE COUNTY.

ST. PATRICK'S CHURCH.

Franklin, now known as Kent, was laid out in 1836, by the Franklin Land Company, and enjoyed a brief period of prosperity under the auspices of the Franklin Silk Company. The subsequent failure of the latter company dampened the energies of the town, which remained inactive for at least twenty-five years. It was not until the completion of the Atlantic & Great Western railroad (now owned by the Erie railway), in March, 1863, that Kent received new vigor. About one year previous to this time a number of Catholic Irish and Germans settled in Kent. They were visited for the first time in the spring of 1862, by the Rev. Patrick H. Brown, then stationed at Hudson. He said Mass in the house of John Fiedler, one of the first Catholic settlers in Kent. As the railroad neared completion the Catholic population of Kent steadily increased, so that larger and better accommodations were required than private houses could afford. Hence Father Brown applied for permission to the village authorities for the use of the Town Hall, which they cheerfully granted him. Meanwhile he was transferred from Hudson to Ravenna, but continued to attend

ST. PATRICK'S CHURCH AND PASTORAL RESIDENCE, KENT.

Kent, until July, 1872. In July, 1866, he commenced to collect funds for the erection of a church. In this project he was generously assisted by Marvin Kent, a non-Catholic, who gave two lots, in March, 1867, for a church site, besides making a liberal donation in money for the same purpose. On the last Sunday in July, 1867, the cornerstone of the church was blessed and laid by the V. Rev. Vicar General Boff. High Mass was celebrated on the occasion, under a wide spreading beech tree in Mr. Kent's grove, a few hundred yards east of the church site; Father Brown was the celebrant. He also celebrated Mass in the new church for the first time on Christmas, 1867. It was dedicated by Bishop Gilmour, and placed under the protection of St. Patrick, on Sunday, June 15, 1872. The church is an attractive brick structure, 50 x 100 feet, and cost about $5,000.

The following are deserving of special mention for having aided Father Brown in building the church and for their liberal subscriptions: Marcus Monaghan (now of Cleveland), John Moore, John Fiedler, Bernard Wissel, John Sheridan, Thomas and James Smith, Patrick and James Blyh, Peter Mulcahey, Charles Tierney, John Book, Michael Pearse and Patrick Fitzpatrick.

In the latter part of July, 1872, the Rev. Walter J. Gibbons succeeded Father Brown at Ravenna and Kent, and remained in charge until August, 1874. Until October of the latter year Kent was without priestly attendance; at least there is no record of such attendance. The Rev. John P. Carroll was the next priest in charge of the Mission—from October, 1874, until March, 1876. Then for nearly two months, the Rev. A. Paganini, of Hudson, attended Kent. He was succeeded by the Rev. J. D. Bowles, who attended Kent from Ravenna, until July, 1878, when the Rev. Francis J. O'Neill was appointed first resident pastor of Kent, and remained in charge for two years. He was succeeded in July, 1880, by the Rev. James Malloy, whose pastorate ended in August, 1881. Kent was then again attached to Ravenna as a Mission and attended by the Rev. Louis Braire, until June, 1883, when he was appointed resident pastor. Father Braire remained at Kent until February, 1884. Then, for one year, the Rev. J. T. Cahill, pastor of Ravenna, had also charge of Kent as a Mission. In February,

1885, the Rev. George Leeming was appointed to the pastorate of Kent, which charge he retained until September, 1888, when he was succeeded by the present pastor, the Rev. Ambrose Graham.

Father Bowles had the church neatly frescoed, new altars placed in the sanctuary, and a much needed vestry built. He also bought the present school lot, in December, 1877.

During the pastorate of Father Malloy a one-story frame school house, containing two large rooms, was erected. The school was opened by Father Braire, on September 10, 1881, and placed in charge of two lay teachers. The cost of the school building and necessary outfit, as also of the school lots and improvements in and about the church and school grounds, amounted to about $1,800.

In September, 1886, Father Leeming engaged three Sisters of the Humility of Mary as teachers. During the summer of that year he had a frame house built for their residence; it stands next to the school house. Since September, 1893, two Dominican Sisters have had charge of the school; its present enrollment is about 100 children.

In 1892 Father Graham had the exterior and interior of the church completed and tastily renovated; also a heating apparatus installed—all at an expense of about $1,000. In March, 1899, he bought two lots, at the corner of Portage and Depuyster streets; they cost $800. During the summer and fall of the same year he built on these lots the present very neat frame pastoral residence, at an expense of $4,200. All the parish buildings front on Portage street, and present an attractive appearance.

The cemetery, bought in September, 1872, covers a four-acre tract of land, and is located in the suburbs of Kent. Father Graham had it platted, and ornamented with a liberal supply of trees and shrubs. It is kept in excellent condition, and is the just pride of the parish.

ST. MARY'S CHURCH (1st and 2nd), KIRBY.

KIRBY, WYANDOT COUNTY.

ST. MARY'S CHURCH.

The first priest to visit the Catholics settlers of Kirby, and to minister to their spiritual wants, was the Rev. Patrick Henneberry, C. PP. S., of New Riegel—from 1860 until 1864. He said Mass in private houses, for nearly three years. In 1863 Mr. J. Ensminger kindly allowed the gratuitous use of a vacant store as a temporary place of worship. In March, 1864, Mr. George T. Frees, a well-disposed Protestant, donated to the Catholics of Kirby, through Bishop Rappe, six lots, bounded by Main, Church and Jackson streets, on condition that the Bishop agree "to erect, or cause to be erected, on said premises, a church within one year after date of deed;" the condition was gladly accepted. In the summer of 1864, under the direction of Father Henneberry, and with the generous assistance of his councilmen, N. Noel, J. Ensminger, and J. Bremyer, a frame church, 35 x 50 feet, fronting on Main street, was begun and enclosed. Father Henneberry was succeeded in August, 1864, by the Rev. Henry Drees, C. PP. S., also of New Riegel; he attended Kirby until August, 1865. Owing to want of means, the church was not completed until the latter part of 1865, under the supervision of the Rev. A. Spierings, pastor of Upper Sandusky; the church cost $2,000. Mr. George Thiel, one of the councilmen, was instrumental in collecting from neighboring parishes the funds necessary to complete the church. It was not dedicated however until June 14, 1873, Bishop Gilmour performing the ceremony.

Kirby was attended as a Mission, from Upper Sandusky, until 1874, and from Bucyrus, 1874-1875. In the spring of 1875 a frame pastoral residence was built, at a cost of $1,000, by the Rev. D. Zinsmayer, of Bucyrus, at that time in charge of the Mission.

In July, 1875, the Rev. Joseph Rosenberg was appointed first resident pastor of Kirby. He enlarged the seating capacity of the little church by adding a sanctuary and sacristy; he also built the spire, thus completing the exterior of the church.

For several years, "in season and out of season," Father Rosenberg made every effort to establish a parochial school, and

urged on his people the necessity of this essential adjunct to a parish for its future Catholic growth and vigor. Finally he succeeded in commencing the building, but before he could complete it he was assigned to another field of labor, in July, 1880. His successor, the Rev. John G. Mizer, finished the school. It was opened in September, 1880, with an attendance of 60 children, in charge of a lay teacher, and has since continued without interruption.

In April, 1882, Father Mizer bought nearly three acres of land, outside of the village, for a cemetery, thus ending the use of the burying ground in the rear of the church. In October, 1888, Mr. Paul Bricker, one of the parishioners, donated three lots, immediately north of the original parish property, to be used eventually as the site for a new church, for which Father Mizer had bought most of the building material, as also secured plans from a competent architect for its construction.

Father Mizer was succeeded in January, 1890, by the present pastor, the Rev. Francis L. Hultgen, who at once took measures towards building the church which had been contemplated during his predecessor's pastorate. The foundation was commenced in April, and the cornerstone was laid on June 15, of the same year, by Mgr. Boff, V. G. The building was enclosed by the following December. The church was completed in the early fall of 1891, and dedicated by Mgr. Boff, on Sunday, November 22, of that year. It cost $3,000, exclusive of its furnishings, and ranks with the numerous beautiful country churches in the diocese; for beauty of design it would grace any city. The church is built of brick, generously trimmed with sand stone. Its architecture is Roman and its dimensions are: width, 56 feet; length, 104 feet. Fine stained glass windows, and frescoing, of artistic design, and an array of statuary combine to give its interior a most pleasing effect. It goes without saying, that "dedication day" was one of great joy for Father Hultgen and his people, who assisted him in erecting so beautiful a temple to Almighty God. Throughout the entire building period there was perfect accord between pastor and parishioners, and his appeals for financial aid, in prosecuting the work, met with a quick and generous response, so that when the church was dedicated only a comparatively small debt

remained, which has long since been paid. At that time the parish (composed mostly of Luxemburgers, or their descendants) numbered about 75 families, which is the present number.

In 1892 Father Hultgen had the school house moved to the rear of the old church and the sacristy changed into an additional school room, thus providing for the increased enrollment of pupils. In 1897 he had the old church fitted up for a parish hall, which purpose it serves admirably.

LANDECK, ALLEN COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

The parish at Landeck is an off-shoot of St. John's, Delphos. Its organization was authorized in 1867, by Bishop Rappe, who had been petitioned to that effect by about twenty families, (mostly Luxemburgers, formerly of New Riegel,) living some miles south of Delphos. In that year the Rev. F. Westerholt, pastor of Delphos, built the present frame church (40 x 60 feet) on a two-acre tract of land which had been donated by Simon Ley. When the church was completed in the fall of 1867, the Rev. Elias Maesfranx was appointed first resident pastor. His pastorate, however, was of short duration as he left Landeck and the diocese in April of the following year. The Rev. Charles Seltzer was appointed his successor in May, 1868, and remained in charge for two years. Since that time the following priests have been resident pastors of Landeck: The Revs. Fidelis Brehm, 1870-78; John B. Heiland, April, 1878, to January, 1893; Joseph Schwick, January, 1893, to September, 1894; and the present pastor, the Rev. Dominic Zinsmayer, since September, 1894.

During Father Seltzer's administration, a frame pastoral residence was built on a one-acre lot, donated by Joseph Schimöller, and Father Brehm built a teacher's residence on another tract of land given by John Schäffer. Part of the building also served as a school. On October 10, 1876, whilst Father Brehm was in Europe on a few months' leave of absence, the pastoral residence and all its contents, including the priest's library and a good supply of vestments, were entirely destroyed by fire. Shortly after his return he took measures to erect a new and more substantial residence of brick; it was finished by July, 1877.

In 1878 the church was enlarged by an addition of twenty feet. It was also re-roofed, plastered and frescoed. Two years later the exterior of the church was tidied up and repainted.

At present Father Zinsmayer is arranging for the erection of a fine brick church, to cost about $20,000, and hopes to see his plans executed within the next few years.

The children attend the Catholic district school, as is the custom, almost universal, in that part of the diocese.

The parish now numbers about 110 German families, nearly all belonging to the farming class, and well-to-do.

LAPORTE, LORAIN COUNTY.

ST. JOHN'S MISSION CHURCH.

The Mission of Laporte,* which has long since ceased to exist, was located nearly three miles from Elyria, and about two miles from Grafton. It was organized about the year 1837 or 1838, when its first and only church, or chapel, a small and primitive frame structure, was built. It was the first Catholic place of worship erected in Lorain county. The Mission, composed of Irish and German farmers, was attended from Cleveland, by the respective pastors of old St. Mary's church, on the "Flats," and later by the curates at St. John's cathedral, until 1853. In May of that year, the Rev. M. Healy was appointed pastor of Elyria, and given charge of Laporte as one of his Missions. He enlarged the church by an addition of 26 feet. In 1859 Father Healy was succeeded at Elyria and Laporte by the Rev. R. A. Sidley, who remained in charge until 1863. By that time the Mission of Laporte had so decreased owing to affiliation of families with the congregations of Rawsonville (now known as Grafton), and Elyria, that Bishop Rappe thought it best to abandon it. The church was accordingly moved to Grafton, in 1865, under the direction of the Rev. Thomas F. Halley, then pastor of that place. He had the building placed on the south end of the present property of the Immaculate Conception parish, Grafton, where it was used as a temporary church for some years, and later as a school. The Laporte church lot was then changed into a cemetery.

*Page 48, this volume.

LA PRAIRIE, SANDUSKY COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

La Prairie,* located about eight miles from Port Clinton, is one of the oldest Missions in the diocese. It was settled by French-Canadians about 1822. The first priest to offer the Holy Sacrifice there, in one of the log cabins of the settlers, in 1823, was the Rev. Gabriel Richard, of Detroit, Mich., at that time visiting some of his parishioners who had moved to Fremont. The first place of worship of these pioneer Catholics was a log chapel; it was built in 1841, adjacent to the Sandusky river road. It served its sacred purpose for over twenty-five years. Bishop Purcell dedicated it to St. Philomena, in July, 1841.

La Prairie has been attended since 1840 from the following places: Sandusky, Holy Angels'; Toledo, St. Francis'; Fremont, St. Ann's; Norwalk, 1840-61; Port Clinton, 1861-80; Toussaint, 1880-85; Oakharbor, 1885-91. About 1891 the Mission had become so reduced in numbers that it was abandoned, the few families attending divine services either at Fremont or Port Clinton. In 1897 the Mission of La Prairie was revived, as meanwhile a few new families settled there. It was then attached to Big Ditch and has since been attended from that place by the Rev. J. Berthelot, who says Mass at La Prairie monthly. About fifteen families are now identified with the Mission.

In 1868 the present church, a frame structure, 30 x 45 feet, was built by the Rev. J. Köhn, pastor of Port Clinton. It is located on a small lot, about one mile south of the above mentioned chapel. During 1898 Father Berthelot had the church put in good condition, restored the foundation, secured new pews, high altar and some statuary, and tidied up the church lot. The little church now presents a neat appearance and is without debt.

*The Church in Northern Ohio, pp. 274, 289, 300, 301.

LATTY, PAULDING COUNTY.

ST. FRANCIS DE SALES' MISSION CHURCH.

Latty is a village located at the intersection of the "Nickel Plate" and Cincinnati Northern railroads. The Rev. F. A. Schreiber, pastor of Antwerp, was the first priest to offer the Holy Sacrifice at Latty; that was in 1889. He said Mass in private houses, at first, and subsequently in the Town Hall. Shortly after his first visit to Latty, Father Schreiber secured, in July, 1889, a lot, 190 x 200 feet, with a view to build a church. Mr. Francis Didier, a Catholic, of Ft. Wayne, Ind., bequeathed $1,000 towards the erection of a church. Donations of money, timber and stone followed, and work on a frame church, 30 x 70 feet, with an annex of 12 feet for a sacristy, progressed rapidly. Before the church was brought to completion Father Schreiber was succeeded, in August, 1890, by the Rev. E. P. Graham, who finished the church, and put in place the altar and Stations donated by St. Wendelin's congregation, Fostoria. The very neat church was dedicated to St. Francis de Sales by the Rt. Rev. Mgr. Boff, V. G., on Sunday, September 28, 1890; a very large number of people from Ft. Wayne, Fostoria and various sections of Paulding county witnessed the ceremony. The church cost about $3,000, of which sum about $1,100 remained due on dedication day. The debt was cancelled in 1893, during the pastorate of the Rev. J. P. McCloskey. He also bought a fine bell in the summer of 1892. The church was neatly frescoed during the summer of 1900.

Latty has been attended as a Mission from the following places: from Antwerp, 1889-92; and from Payne, beginning with April, 1892. Since June, 1898, the Rev. J. M. Paulus, resident pastor of Payne, has had charge of the Mission, which has now about 30 families.

ST. PATRICK'S CHURCH, PASTORAL RESIDENCE AND SCHOOL, LEETONIA.

LEETONIA, COLUMBIANA COUNTY.

ST. PATRICK'S CHURCH.

Leetonia, a thriving town, dependent on its coal mining and iron industries, was platted in 1866 by the Leetonia Coal and Iron Company, of which William Lee, a railroad contractor, was one of the incorporators, and from whom the village took its name. About ten years prior to this time some Catholics had settled here, having found employment in the adjacent coal mines. Their spiritual interests were looked after, monthly, or bi-monthly, on week days, by the resident pastors of Summitville, from 1856 to 1862, the Rev. Michael Prendergast being the first priest to visit them. They said Mass for them at Franklin Square, two miles from Leetonia. Between 1862 and 1864 they were attended from Louisville, by the Rev. F. C. Ludwig; and from Alliance, between 1864 and 1867, by the Rev. F. Moitrier, who was the first priest to say Mass in the town of Leetonia. In the latter year the Rev. M. Mulcahy, a Basilian, one of the professors at St. Louis' College, Louisville, was charged with the care of Leetonia. In October, 1868, he was succeeded by the Rev. E. W. J. Lindesmith, pastor of Alliance. Father Lindesmith was appointed the first resident pastor of Leetonia, in May, 1872, and remained till July, 1880. Mass was said in private houses until December, 1868. In the fall of that year Father Lindesmith built the first church, a frame building, 40 x 60 feet, on a lot that had been bought in October, 1867. The church was used for divine services for the first time on Christmas day, 1868. Its interior was finished in the following spring. The church, when completed, was entirely paid for. It was dedicated to St. Barbara, patroness of miners—the congregation, at that time, numbering about 65 families, being composed almost entirely of miners. During the pastorate of Father Lindesmith five more lots, each 60 x 220 feet, were bought, thus giving the entire property a frontage of 360 feet. The six lots cost $6,400. Their location on the north side of Main street is admirable. Father Lindesmith built the present frame pastoral residence in 1872. He also bought the beautiful cemetery now in use; it comprises nearly nine acres.

In August, 1880, Father Lindesmith was appointed chaplain in the U. S. Army, by President Hayes. His successor in the pastorate of Leetonia was the Rev. W. J. Fitzgerald, who shortly after his arrival began preparations for building a new church, as the congregation had outgrown the old. His parishioners subscribed quite liberally for that object, thus encourging their young and energetic pastor. In the fall of 1880 he had plans drawn for a Gothic brick church, for which he received Bishop Gilmour's approbation. In the spring of the following year ground was broken for the foundation, near the western line of the parish property, and on Sunday, July 3, the cornerstone of the new church was blessed and laid by Bishop Gilmour. The handsome structure was brought under roof by October, 1881, and with its interior unfinished was used for the first time, in December of the same year. Father Fitzgerald had intended to complete the church in 1882, but Almighty God, in His unfathomable wisdom, had decreed otherwise. During his brief career the good priest, by his amiability, earnestness and zeal, had won the hearts of his people, and the respect of all the citizens of Leetonia, without creed or class distinction. After a short illness, when all looked bright and promising to him, the Angel of Death summoned him before his Maker, on March 22, 1882. His unexpected demise was a great affliction for his devoted people and a distinct loss not only to his parish, and Leetonia, but also to the diocese. His death was sincerely mourned by all who knew him and his sterling worth. Pending the appointment of his successor, the Rev. James O'Leary attended the parish from Alliance for six weeks. The Rev. John C. Desmond was appointed to the pastorate of Leetonia in May, 1882. He placed the parochial school in charge of four Sisters of St. Joseph. It had been organized during the administration of Father Lindesmith, in 1869, a part of the first church having been used for that purpose; it was conducted by lay teachers. Owing however to lack of means it was discontinued in 1872, and not re-opened until the advent of Father Desmond. During the summer of 1882, at an expense of about $1,000, he had the old church fitted up as a school, and the pastoral residence considerably improved. In the following year he enlarged the school, built a residence for the Sisters and had a furnace placed in the church. The building and improvements

ST. MARY'S CHURCH, LEIPSIC.

cost $2,000. In October, 1884, Father Desmond was succeeded by the present pastor, the Rev. Edward J. Murphy, who a few months later made arrangements for finishing the interior of the church. He called a meeting of the congregation for the purpose of getting their views on the subject. It was unanimously resolved to go on with the work, and the members responded generously with their subscriptions. Father Murphy, thus encouraged, had the carpentering, plastering, frescoing, stained glass windows, and elegant furnishings, such as altars, pews, etc., done by competent persons, with the result that the church (52 by 100 feet), beautiful and artistic in every detail, was ready for dedication in the fall of 1887. The ceremony was performed by Bishop Gilmour on Sunday, October 23, of that year, and St. Patrick was chosen the patron of the new church. It has a prominent position, located as it is on one of the highest elevations in the town. The church cost about $20,000, inclusive of altars, pews, etc. At an expense of $1,600 a fine bell and an artistic set of Stations were secured in 1889, and in the following year the former heating apparatus was replaced by a steam heater. A stone wall, and a stone sidewalk run along the entire front of the church property, which, with its buildings, presents a very attractive appearance.

In September, 1892, the Sisters of St. Joseph were succeeded in the charge of the parish school by the Sisters of the Humility of Mary. They remained until June, 1900, at which time the school was discontinued. Father Murphy hopes however to be able to reopen the school in the near future.

The parish at present numbers about 120 families and has but a comparatively small debt as an incumbrance on its fine property.

LEIPSIC, PUTNAM COUNTY.

ST. MARY'S CHURCH.

The present flourishing congregation at Leipsic has a comparatively brief history. A few Catholics began to settle there about 1873, and were attended from New Cleveland by the Rev. Henry Kaempker, from 1874 until 1878. Under his direction the first church, a small frame building, 25 x 45 feet, facing Poplar street, was erected in 1876, at a cost of about $500. The two lots on which it stood had been bought in September, 1873.

Leipsic continued as a Mission of New Cleveland until the appointment of the Rev. John Bertemes as first resident pastor, in February, 1891. He had attended Leipsic, from New Cleveland, as a Mission, since January, 1889. During the administration of the Rev. Joseph Rosenberg two additional lots, adjoining on the rear those already mentioned, were bought, in May, 1887, to serve as a site for the prospective pastoral residence and school. The former was built in 1888, during the time the Rev. Joseph Eyler had charge of Leipsic as a Mission; it cost about $1,400. Two years later, in October, 1890, Father Bertemes organized the present parochial school, the little church serving that purpose. It was in charge of lay teachers until 1899; since that time it has been conducted by Sanguinist Sisters.

On August 30, 1891, the Rt. Rev. Mgr. F. M. Boff blessed the foundation of the large frame church now in use. On the same day he also blessed the cemetery—a three-acre tract of land purchased in January of the same year. On January 17, 1892, a large church bell was blessed by the Rev. Chancellor Houck. During the same year Father Bertemes had the church brought to completion. It was not dedicated however until May 14, 1893; Bishop Horstmann performed the ceremony. The church cost $8,000, exclusive of altars, pews, and stained glass windows. It is 45 feet wide, 57 feet in the transept, and 102 feet long, with a seating capacity of 600, when the large gallery is also utilized. The interior height is 34 feet, and that of the spire is 125 feet. The church, frescoed in excellent taste, is one of the most prominent structures in the town of Leipsic.

The school house (former church) was destroyed by fire on May 1, 1899. During the summer of the same year the present school, a brick building, containing four rooms, was built at a cost of about $3,200. It has been used since September, 1899.

The present pastor, the Rev. John Baumgartner, succeeded Father Bertemes in September, 1900. The parish now numbers about 85 families.

LIBERTY, SENECA COUNTY.

ST. ANDREW'S MISSION CHURCH.

Three young unmarried men—Andrew Brückner, John Lang, and Michael Sendelbach, landed at Baltimore, in 1833. They had come from Germany to seek a new home in Ohio, which was then considered "the far West." While in Baltimore they learned that Government land was for sale in Seneca county. They made their way westward, as best they could, going on foot most of the distance, to Wooster, Ohio, where there was a Government land office. On arriving there they were informed that Government land could be bought near Tiffin, at which place, they were also told, there was a Catholic church. This was sufficient inducement for them to secure a homestead there. Each then "entered" a parcel of Government land. Reaching their journey's end they found themselves in a trackless wilderness, with neither house, nor cabin, nor even a road in sight. They went to work at once, like brave men, to make a gap in the forest, which surrounded them on all sides. Soon a few rudely constructed cabins were built, and the beginning of a new settlement was made which was increased the following year by the arrival of three Catholic families.

The first priest to visit them was the saintly Redemptorist Father, Rev. F. X. Tschenhens, who was then (1834) stationed at Peru, and had charge of all the surrounding Missions. He said Mass in one or other of the humble log cabins of the settlers, and his visits gladdened the hearts of those pioneer Catholics of Seneca county. The settlement grew steadily year by year, most of the families coming from Rhenish Bavaria. A log chapel was erected, about 1842, but before the humble structure was finished a number of the families became discouraged and moved elsewhere. A few years later it was discovered that the chapel stood on ground which the Government had surveyed for a public road. The little Mission, then numbering 13 families, resolved therefore to build a frame church on land deeded and donated for this purpose by Andrew Brückner, in May, 1845. The church was completed in 1846 and dedicated to St. Andrew, the Apostle.

After Father Tschenhens' departure from Peru, in 1842, Liberty was attended as a Station, or Mission, from the following places: Tiffin, St. Mary's, 1842-45; New Riegel, by the Sanguinist Fathers, 1845-53; Tiffin, St. Joseph's, 1853-60; Findlay, 1860-63; Millersville, (Greensburg), 1863-67; Fostoria, 1866-70; St. Patrick's Settlement, 1870-87; New Riegel, 1887-93; and again from St. Patrick's Settlement, since 1893.

During the pastorate of the Rev. Ehrhard Glück, C. PP. S., the present very neat church was built. It was commenced in 1888, and dedicated on October 6, 1889, by Mgr. F. M. Boff, V. G., as the Bishop's delegate. The church (34 by 58 feet) is built of brick, trimmed with sandstone. It is provided with three fine bells, very neat stained glass windows, and is tastily frescoed. In a word, the edifice is "a little gem," everything in and about it is complete, and its appearance cheerful and inviting. Its cost was about $5,000 and on the day of dedication the church was without debt. Father Glück and the Mission composed of about twenty families, all farmers, deserve recognition for having brought to completion so handsome a structure. One of the principal contributors, Mr. A. Scherger, also gave the one-acre lot on which the church is built, its location being directly opposite the old church, built in 1846. The neat oak pews were bought during the administration of the Rev. Thomas M. Kolb, who was succeeded by the Rev. John R. Forrer in June, 1898. He built the present one-story brick school (27 x 48 feet) in 1900. It cost $1,300, and is in charge of a lay teacher.

The Mission is steadily increasing and now numbers about 40 families. Generosity and a thoroughly Catholic spirit have at all times been its distinctive features.

LIMA, ALLEN COUNTY.

ST. ROSE'S CHURCH.

Lima was surveyed and platted in 1831, by Captain James W. Riley; it was named by the Hon. Patrick G. Goode, and designated by Commissioner Christopher Wood as the county seat of Allen. Catholics began to settle at Lima and in its immediate vicinity about 1845. Among them was Lawrence O'Connell, in

ST. ROSE'S CHURCH AND SCHOOL, LIMA.

whose house Mass was said for the first time in the village of Lima, sometime during the year 1846. The celebrant was a Sanguinist Father, but there is no record of his name, or of the date of his visit.

Between 1850 and 1855, the Catholic population increased very notably because of the construction of the Pittsburg, Ft. Wayne and Chicago, and the Dayton and Michigan railroads through Lima. These two important enterprises gave employment for some years to a large number of Catholic laborers, many of whom settled at Lima. They were attended monthly by the Revs. Michael O'Sullivan of Tiffin, and Matthias Kreusch, C. PP. S., of Minster, Auglaize county. These two priests alternated their monthly or bi-monthly visits for about three years, until 1855, when Father Kreusch was given sole charge of the Mission. He continued to attend it until December, 1856, when for nearly two years he alternated his visits with the Rev. Patrick Henneberry, who was known as the "Irish Sanguinist," and spoke English, Irish, German and French with equal fluency. He was an eloquent and forcible preacher and did great service to religion, especially by his severe denunciation of the prevailing vice of intemperance. Meanwhile in the face of many obstacles and disappointments Father Kreusch collected funds for a church, to be built on a lot, on the Ottawa road (now North-West street). The lot was donated for the purpose by Nicholas Gunckel, a member of the congregation, at whose house all the missionary priests were welcome and treated with hospitality. His good wife also had charge of the altar linens and sacristy for many years.

The first church in Lima, a brick structure, 24 by 35 feet, was built in 1858. It was appropriately dedicated to St. Rose of Lima, America's first canonized saint, who lived and died in Lima, Peru. Here it is but just to record the fact that one of the pioneers of the parish, John Goebel, a cabinet maker, made by hand, and without compensation, all the windows and doors for the new church. At this labor of love he was engaged night after night, and often until the early hours of the morning, as he had to provide for the support of his family during the day.

With the completion of the church ended the necessity of using private houses as places of worship. Father Kreusch con-

tinued to attend Lima until the spring of 1861, when the Rev. Michael Prendergast, a secular priest, who resided with the Sanguinist Fathers at Minster, Auglaize county, was given charge of the congregation. He was succeeded in October, 1861, by the Rev. Edward J. Murphy, who became the first resident pastor of Lima. Father Murphy concluded to purchase property for a priest's residence. An opportunity soon offered itself as Mr. J. Hover wished to dispose of his homestead—a good house and about five acres of land, bounded by North West, West McKibben, North McDonald streets and the P., Ft. W., & C. Railroad. Father Murphy, realizing that the property would, in time, become valuable and that part of it would be needed by the church, accordingly purchased it in March, 1864, for $2,500.

In June, 1862, Matthias H. Nichols, a non-Catholic, had donated to the church a parcel of land fronting 350 feet on North West street, and 360 feet on West McKibben street.

Father Murphy laid out the larger part of the "Hover land" in lots, and from the sale of them put the congregation on a good financial footing. He built a frame addition to the little brick church, and in 1865 organized, built and paid for the first Catholic parochial school in Allen county. In September, 1869, he was transferred to Brier Hill, Mahoning county. The Rev. James O'Reilly was appointed his successor in the following month. At this time the growing congregation crowded the little church, which had once been enlarged. Father O'Reilly very soon realized the need of better and more ample church accommodations. He therefore determined to build a new church on the "Nichols property," at the corner of West and McKibben streets. He also raised a building fund and had every preparation made for the erection of a new church when, in January, 1871, he was appointed pastor of St. Columbkille's parish, in Cleveland. He was succeeded at Lima by the Rev. A. R. Sidley, under whose supervision the present church was built. Its cornerstone was laid by the V. Rev. E. Hannin, administrator of the diocese, on Sunday, May 21, 1871, and the first Mass was celebrated in the new edifice, by Father Sidley, on January 1, 1872. The church cost about $30,000. Father Sidley removed the old school to the vacant lot, immediately west of the church, built a large addition

to it and reorganized it entirely. In June, 1876, he was appointed pastor of the Immaculate Conception Church, at Cleveland, and the Rev. Francis J. Henry was sent to Lima as his successor. The necessities of the times forced the parish of Lima to contract a large debt. Father Henry's administrative abilities, seconded by the generosity of his people, cleared away the last vestige of that burden by the end of the year 1882. In the same year, at a cost of about $6,000, he built a brick residence for the Sisters of St. Francis, of Joliet, Ill., then in charge of the parish school. During his busy pastorate of nearly ten years he greatly improved the church property, besides faithfully attending to the spiritual welfare of his people. When less than forty years old, and only about fifteen years in the ministry, his priestly career was cut short by death, after a brief illness, on February 22, 1886. His demise was deeply mourned, not only by his parishioners, whose love and confidence he had in a high degree, but also by the non-Catholic citizens of Lima, whose respect he had won.

The Rev. James O'Leary succeeded Father Henry in March, 1886. During the following year, at an expense of about $12,000, he had the church roof removed, and replaced by one of greater pitch, making it 22 feet higher than the old. He built the present graceful spire which reaches an altitude of 175 feet. He also added the improvements that made the interior of the church more attractive and in keeping with the size of the parish.

During the year 1888 the present handsome, commodious, and well appointed brick school was commenced, and completed the following year. It was dedicated by Bishop Gilmour on September 9, 1889, and opened for use on the next day. The building has a frontage of 82 feet, a depth of 72 feet, and is three stories high. It cost about $25,000.

The large influx of people, on account of the oil interests in Lima, forced Father O'Leary to consider either the enlargement of the church, or the erection of a second church in the southern part of Lima. The enlargement was finally decided upon. In August, 1892, work was begun on an addition to the church, and new windows, altars and pews were placed in position—all at a cost of about $25,000. In March of the same year a large pipe organ was bought at an expense of about $3,000. These improve-

ments were paid for, and the parish debt reduced to a comparatively small sum (about $3,500), when, in November, 1893, to the universal regret of the congregation, Father O'Leary was removed to Cleveland, to take charge of St. Patrick's church. He was succeeded by the present pastor, the Rev. Alfred E. Manning, on November 19, 1893.

In the fall of 1894 Father Manning provided a steam heating apparatus for the church, school, pastoral residence, and Sisters' house. In 1894 the Sisters' house was enlarged, and in the following year the priest's residence and the school were considerably improved. These improvements cost about $5,000.

As the parish and its work had now grown beyond the physical ability of the pastor, he petitioned Bishop Horstmann for an assistant. The Rev. L. A. Brady was appointed to that position in August, 1894. He remained at Lima until July, 1896, when the present assistant, the Rev. J. B. Mooney, succeeded him.

The old cemetery, procured when Lima was a village and its congregation poor, was now too small to meet the wants of a larger and more affluent parish. It afforded no room for expensive monuments, or otherwise beautifying the resting place of the dead. There was a demand for a more spacious and attractive burial place. After long and careful study of the merits of all the available places within easy reach of the city, Father Manning secured 63 acres of land, well adapted to the purpose in view. It adjoins "Woodlawn" cemetery on the west, and just outside the city; there is a paved road to the very gate, and street car service as well. The purchase was made on June 1, 1896, for $6,310. A portion of it was improved at once, and most of the interments of the old burial place transferred. After a few short years it rivals "Woodlawn" cemetery in beauty, and is a credit to the pastor of St. Rose's, and his people.

Father Manning began the present commodious and excellently appointed brick pastoral residence in July, 1897. It was completed and occupied in June of the following year and cost about $9,000.

The parish school, at all times under the watchful eye of the various pastors, since its organization in 1865, is in a very flourishing condition. The Franciscan Sisters were succeeded by the

Dominican Sisters in September, 1885, and they in turn were replaced in September, 1888, by the Sisters of Charity, from Cincinnati, of whom ten now conduct the school.

For many years the Catholics living in South Lima and forming a considerable part of St. Rose's parish, had been clamoring for a church of their own. Efforts were frequently made by the people to that end, especially in the summer of 1895, but various circumstances however combined to render their efforts fruitless, At last, in April, 1896, Bishop Horstmann met a committee from South Lima, in the pastoral residence. The result of the meeting was that the Bishop directed Father Manning and the committee to secure a site for a church in South Lima. The Bishop also promised to send a priest to organize the new congregation just as soon as he had one at his disposal. Three lots, with a house on one of them, were bought on South Main street, in August, 1899. The property awaits the coming of the new pastor for South Lima, according to the Bishop's promise, which it is confidently hoped will be realized in 1901.

Such has been the generosity of St. Rose's parish, that notwithstanding all the expensive improvements, and large additions to the property, made within the last thirteen years, as above narrated, there is scarcely any debt upon the congregation. St. Rose's is as well equipped and well regulated a parish as there is in the diocese. It numbers at present about 600 families.

LISBON, COLUMBIANA COUNTY.

ST. GEORGE'S MISSION CHURCH.

As early as 1820 the Dominican Fathers, who at that time had pastoral charge of Dungannon, made an effort to build a church at New Lisbon (by act of Legislature, named Lisbon, in 1894), the county seat of Columbiana county. Owing to the small number and poverty of those interested in the proposed church, and the deep-seated prejudice of the non-Catholic population of the town, who refused to give any assistance to their Catholic fellow citizens, the project failed. A number of Catholics, prompted by human respect, abandoned the Church, whilst others became lukewarm and indifferent to their religious practices. The

few who remained true to the Faith had their spiritual interests looked after by the priests in charge of Dungannon. These visited Lisbon monthly, or thereabouts, and gathered their despised little flock for Divine service in a large room used by the Town Council of Lisbon. But as the colored Methodists also had the use of the same room in their turn the Catholics refused to go to Mass in the same place. The attending priests were obliged to arrange for the celebration of Mass in private houses, and for a time also in a vacant room in the county jail! Another attempt to build a church was made in 1835* but, for reasons similar to those above stated, it ended again in failure as did also a third, during the time Father Vattman was in charge. Finally, in 1887, during the pastorate of the Rev. J. G. Vogt, of Dungannon, a fourth effort in this direction proved successful. Father Vogt realized that the Catholics of the town would not be able to build the much needed church, without assistance; hence he appealed not only to Catholics elsewhere in the diocese, but also to the Protestants of Lisbon, whose good will he had gained by his zeal in the cause of religion, and his uniform kindness to all in the town.

The old spirit of antipathy for everything Catholic had also gradually died out, and prepared the way for success. The appeal met with a generous response in Lisbon as well as in many parts of the diocese, priests and parishes contributing liberal sums. One of the generous contributors to the building fund was Mrs. A. Basler, of Pittsburg; she gave $200. October 11, 1886, Father Vogt bought two lots, fronting on Chestnut street; they cost $600. On one of the lots he built in the following year a neat brick church, 30 x 50 feet, at a cost of $2,500. Before its interior could be completed Father Vogt was transferred, in January, 1888, to New Washington. His successor at Dungannon and Lisbon was the Rev. E. F. Rohan, under whose direction the church was plastered and provided with stained glass windows. In a short time the handsome little edifice was ready for Divine service. Its dedication did not take place however, until July 17, 1894, Bishop Horstmann performing the ceremony. In 1895 the Rev. J. Baumgartner, then in charge, had the seat-

*_Catholic Telegraph_, September 4, 1835.

ing capacity of the church enlarged by the erection of a gallery, in order to properly accommodate the increasing membership of the Mission. Two years later the present sacristy was added. In 1899 the Rev. A. Andlauer purchased a fine bell; its sweet notes were heard from the belfry for the first time on Christmas morning of that year.

With the exception of about one year (1890-1*) the Mission of Lisbon has been attended from Dungannon. Father Andlauer, the present pastor, has had charge of it since September, 1898, his visits being semi-monthly. An excellent spirit prevails in the Mission, now numbering about 30 families. The Protestants of Lisbon show the kindliest feeling towards their Catholic fellow-citizens, and there is no longer any trace of bigotry.

Mr. Jacob Monti, an Italian member of the Mission, was its most generous benefactor. He was at all times to the forefront in any movement tending to promote its temporal interests. His widow recently donated to the Mission a fine lot and house, to serve as a residence for the hoped-for resident pastor.

LIVERPOOL, MEDINA COUNTY.

ST. MARTIN'S CHURCH.

The congregation of St. Martin, Liverpool, composed of German farmers, built its first place of worship, a primitive small log church, or chapel, in 1842, and was attended from Cleveland, at long and irregular intervals, until 1844. It was then placed in charge of Sanguinist Fathers until 1862. The Rev. P. A. Capeder was the first resident pastor—1844 to 1856. From Liverpool he also attended a number of Missions. He was succeeded by the Rev. J. M. Albrecht (1856-59) and by the Rev. J. Van den Broek (1859-61). Since then the following secular priests have had pastoral charge of Liverpool, viz: the Revs. J. Dolweck (1862-64), G. Peter (1864 to January, 1865), H. L. Thiele (January to June, 1865); H. Behrens (1866-67); H. D. Best (1868-70); G. Rudolph (1871-72); S. Rebholz (December, 1872, to March, 1885); N. Kirch (March to October, 1885); J. Thein (November, 1885, to February, 1892); J. Romer (February, 1892, to January,

*Attended from Summitville.

1893); W. Müller (January to June, 1893); C. Settele (June, 1893, to June, 1897); and the present pastor, the Rev. F. X. Braeunig, since June, 1897.

By the year 1849 the log church had become too small to accommodate all the faithful, some of whom had formerly belonged to the Mission of Abbeyville. Hence the question of building a larger and better church was discussed. The former Abbeyville members disagreed with those of Liverpool as to the site for the proposed church. In consequence of this they returned to their former Mission church, whilst the remaining members, under the direction of Father Capeder, built a brick church in 1849 on the site of the present edifice; it was 40 feet wide and 60 feet long. The Abbeyville Mission soon decreased in numbers, whilst St. Martin's congregation steadily grew. The Abbeyville Mission was finally abandoned in 1859 and its families again identified themselves with Liverpool. This necessitated the erection of a larger church than the second, built in 1849. The result of this move was the present (third) brick church, 50 by 120 feet. It was built in 1861, under the direction of the Rev. John Van den Broek and was dedicated in the following year. Its exterior is plain but neat and its interior ranks with that of the best furnished country churches in the diocese. It cost about $30,000. In 1881 Father Rebholz bought the present fine organ at an expense of nearly $2,700. He also procured a complete outfit of vestments, ornaments and sacred vessels that for costliness and beauty rivalled at that time the best appointed city churches.

In 1894 the present neat pastoral residence, a frame building, was erected at a cost of about $2,000. It replaced the small one, built in Father Capeder's time.

The present school was organized in 1858, during the pastorate of Father Albrecht. The church, built in 1849, has been used for that purpose since 1861. It was in charge of lay teachers until 1877. It was then taught by the Sisters of Notre Dame until 1885, when lay teachers succeeded them. From 1891 to 1892 the Sisters of the Humility of Mary were in charge. For three years (1894-97) it was again conducted by lay teachers. Since 1897 two Dominican Sisters have had charge.

In 1875, and again in 1884, considerable dissension reigned in the parish. Now, however, and for many years past, St. Martin's may justly be called a model congregation. Its fine property is in excellent condition and is not burdened with any debt. The parish numbers at present about 90 families.

Among the oldest Catholic settlers of Liverpool, and of those who contributed generously at all times, the following deserve special mention: The Bihn and Kramer families, J. and M. Acker, N. Grabenstaetter, A. Echle, P. Weigel, W. Armbruster and Joseph Huttinger.

LORAIN, LORAIN COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

Until 1874 the present thriving and busy town of Lorain was known as Black River. In 1836 it was incorporated as Charleston. Owing to its location, at the mouth of the Black River, with one of the best harbors on Lake Erie, it soon grew into importance as a shipping point for grain. However, in the early "fifties," when the Cleveland and Toledo (now the "Lake Shore") and other railroads were opened the place fell into ruin. About 1885 it began to regain its long lost prestige, and since then has had a phenomenal growth in population, attracted thither by its large steel works and other cognate industries. This population included also many Catholics of various nationalities. Prior to 1874, Lorain (Black River) had only a small Catholic contingent of Irish and Germans, who formed the first parish, known as St. Mary's.

St. John's parish, of which this sketch treats, is the fourth and most recently organized at Lorain. It is composed of the English and German speaking Catholics settled in South Lorain, near the "Steel Plant," one of the largest of its kind in this country. In October, 1899, the Rev. Charles Reichlin, pastor of St. Joseph's Church, Lorain, was commissioned by Bishop Horstmann to secure a site for a church, school and pastoral residence, in some desirable locality near the "Steel Plant." This he did by purchasing five choice and well located lots, covering an area of 200 by 200 feet, fronting on 13th Avenue and Globe street; the

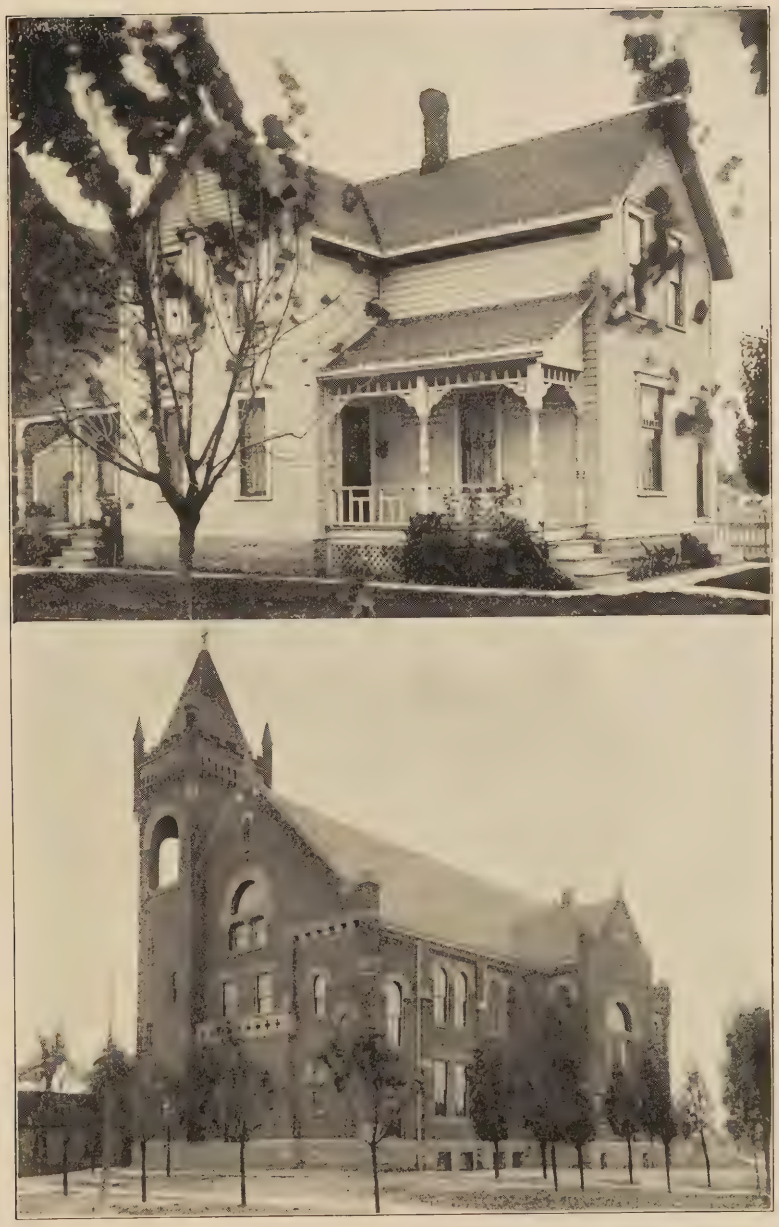
purchase price was $2,400. Father Reichlin also had charge of the preliminary work in connection with building the foundation of the present combination church and school, a two-story frame building, 40 x 80 feet, facing 13th Avenue. The cornerstone was blessed by the Rt. Rev. Mgr. Boff, V. G., on Sunday, September 9, 1900. A few weeks later, September 30, the Rev. T. F. McGuire was appointed the first resident pastor. Under his direction the building was pushed to completion at a cost of about $6,000. The upper story serves as a temporary church and the lower will be fitted up in the near future as a school. Mass was celebrated in it for the first time on December 8, 1900.

The present membership of the parish, which is placed under the patronage of St. John the Baptist, is about sixty-five families. The prospects at this time are fairly good for a large increase in the Catholic population of South Lorain.

LORAIN, LORAIN COUNTY.

ST. JOSEPH'S CHURCH.

St. Joseph's parish, composed of Germans, was organized by the Rev. Charles Reichlin, the present pastor, on January 5, 1896. The first services were held in the Chapel of St. Joseph's Hospital. There also, in a short time, a part of the basement was fitted up as a temporary place of worship for the new congregation, and thus used until February, 1897. After a number of meetings a large majority of the congregation favored the erection of a combination church and school, to be built of brick. Four lots, with a neat frame house on one of them, were bought at the intersection of Reid street and Eighth avenue; they cost $3,200. The building was commenced in the latter part of June, 1896, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on August 30, following. Owing to want of room in the Hospital basement the new temporary church had to be used before the completion of the interior. Mass was celebrated in it for the first time on February 14, 1897. Meanwhile the most necessary outfit for divine worship was secured. This included also the old altar and pews of the church at French Creek, which were donated by the congregation of that place. The handsome and well appointed edifice was



ST. JOSEPH'S CHURCH AND PASTORAL RESIDENCE, LORAIN.

dedicated by Bishop Horstmann on Sunday, May 9, 1897. The structure is a massive brick building with tasty stone trimmings. It is 94 feet long and 53 feet wide. The two wings, 10 feet wide, are used as side entrances. The basement is 9 feet high; the four school rooms on the first floor are each 24 x 34 feet, and the auditorium, or temporary church, on the second floor, has a seating capacity for 500 people. Its height in the center is 27 feet, affording ample space for an organ loft. The fine bell now in use was blessed by the Rev. Chancellor Houck on Sunday, February 12, 1899. In the summer of 1898 the auditorium was neatly frescoed, and a few months later the old but excellent organ of St. Mary's church, Sandusky, also a donation, was put in place.

In 1899 the above mentioned pews were replaced by new ones, at a cost of about $700, and in the following year ornate gas fixtures and reflectors were added to the embellishment of the interior.

The value of the church property, at a fair estimate, is about $28,000, with but a comparatively small debt remaining. This is a record of which the pastor and his generous people may justly be proud.

The parish school was organized simultaneously with the parish. In January, 1896, two rooms were rented for the purpose and two Sisters of St. Francis, from Tiffin, were installed as teachers. Forty children were in attendance when the school was opened, and before the end of June, one hundred pupils were enrolled. An excellent spirit pervades the parish. It numbers now about 125 families, and has a bright, promising future.

LORAIN, LORAIN COUNTY.

ST. MARY'S CHURCH.

Humble indeed was the beginning of the present flourishing parish of St. Mary's, Lorain, (formerly known as Black River) and its history covers a comparatively brief period. In 1873 the Rev. L. Molon, of Elyria, was commissioned to look after the spiritual interests of the few Catholic families living there. For several years, until January, 1878, he visited them monthly on week days and said Mass in private houses. His successor, the

Rev. Joeph Romer, pastor of North Amherst, was appointed in February, 1878. He held services in the residence of Peter Müller. Father Romer secured a lot by land contract, in the spring of that year and built on it a small frame church—the first in Lorain—at a cost of $600. The lot was deeded when it was paid for, in May, 1881. Services were held in the little church for the first time, in March, 1879. The Mission then comprised about thirty families, most of them poor, and dependent on the most ordinary labor for their support. They were generously assisted in building their house of worship by the Catholics of Elyria, French Creek, Sheffield and Avon; also by their Protestant fellow citizens of the village. The church was dedicated to "St. Mary of the Lake," on Ascension Day, May 6, 1880. Within three years the Mission had outgrown its church, hence Father Romer was obliged to build another and larger (frame) structure, which he did in 1883; its length was 80 feet and its width, 40 feet.

St. Mary's had now passed the grade of a Mission and the people petitioned Bishop Gilmour for a resident pastor, whom they were willing and able to support. In July, 1884, their petition was granted by the appointment of the Rev. Joseph Eyler. Within the next three years he bought three additional lots, two of them to serve as a site for the parish school. The parish now owns five lots, in a very desirable part of Lorain, and bounded by First Avenue, Chestnut and Reid streets.

In 1885 the old church was fitted up as a school, and placed in charge of a lay teacher. In 1886 a second teacher was engaged and the enrollment was 127 pupils. Two Sisters of the Sacred Heart of Mary conducted the school for one year—until June, 1888, when they were succeeded by the Sisters of St. Francis, from Tiffin, who have been in charge since then. In the summer and fall of 1888 the present two-story brick school (50 x 74 feet) was built; with its furnishings it cost about $10,000.

Father Eyler was succeeded in April, 1888, by the Rev. Wimar Müller. He built the present pastoral residence; also the school above mentioned, and renovated the interior of the church. In January, 1893, Father Eyler was reappointed pastor of St. Mary's. Again the church, built ten years before, had become too small. It was therefore determined by the pastor and the

ST. MARY'S CHURCH, LORAIN.

majority of the parish to build another and larger church, of brick. On June 5, 1895, the frame church was burnt to the ground; whether the fire was the work of an incendiary or accidental, has never been discovered. In consequence of this disaster the problem of the proposed new church had to be faced at once. Meanwhile the lower story of the school building was made to serve as a temporary place of worship.

Up to this time St. Mary's congregation was composed of Irish, Germans and a few Poles. The Germans had for some time expressed a wish to build their own church, and took this opportunity to put into effect their desire, which they did, as stated in the preceding sketch, of St. Joseph's parish.

The English speaking portion of St. Mary's and about 50 German families, who remained with the parish, shouldered the burden of erecting a church for themselves. Plans were accordingly drawn for a brick structure, of Romanesque architecture. Within a few weeks after the fire, above mentioned, the foundation for the new church was commenced. The cornerstone was blessed by Mgr. F. M. Boff, V. G., on Sunday, October 6, 1895. The ceremony was witnessed by a large concourse of people, many of whom stood on the improvised floor, covering the foundation. While the ceremony was being performed a crash was heard; the floor had given way! Without a moment's warning, men, women and children were plunged into the basement, amid the broken timbers of the floor and pinned there beneath a pile of lumber and debris. It was an awful interruption to the sacred exercises, and the air was pierced with the cries of anguish of the unfortunate victims, many of whom sustained serious injuries. These were taken to the school which was close at hand and tenderly cared for by the Franciscan Sisters, until the arrival of the physicians and surgeons who had been summoned to the scene of the disaster. After the injured had received all the aid that medical and surgical skill could give them, the ceremony was continued and finished.

In 1896 the handsome church was enclosed and plastered, and by April of 1897 it was finished. The dedication took place on Sunday, May 23, of that year, the Rt. Rev. Bishop Horstmann performing the ceremony.

The slate-roofed brick church is of Italian Renaissance architecture, and is ornamented with stone trimmings. Its interior is elaborately finished in stucco work; it has fluted pillars with ornate capitals, bases and pedestals, each pillar having a niche for statuary. The sanctuary is semi-circular in form, and the nave and transept have each a vaulted ceiling. The church is the finest building in Lorain. Its length is 130 feet, its width across the transept is 75 feet and cost about $35,000. It is a credit to the pastor and his generous people, and is worthy to be ranked with the grand galaxy of churches that fill the diocese of Cleveland. The debt remaining is comparatively small and will soon be cancelled.

About 240 families belong to the parish.

LORAIN, LORAIN COUNTY.

NATIVITY B. V. M. (POLISH) CHURCH.

About 1895 Catholic Poles began to settle at Lorain, where the docks and rolling mills gave them employment, and their number steadily increased. For nearly three years they attended Mass, if at all, in St. Mary's church, but as most of them understood only their native language they were without proper instruction. Repeatedly they petitioned the Rt. Rev. Bishop for a priest who could speak Polish, but he had none at his disposal until January, 1898, when he sent the Rev. Adolph Swierczynski as their first resident pastor. He secured a room in St. Mary's school at once, and had it fitted up as a temporary place of worship. Divine service was held every alternate Sunday. As the same priest had to attend the Polish Mission at Grafton he divided the Sundays equally between the two congregations. Father Swierczynski was succeeded in June, 1898, by the present pastor, the Rev. Charles S. Ruszkowski. As the school room had become too small he secured the use of the basement chapel of St. Joseph's Hospital in October of the same year. In September, 1898, he bought five lots at the corner of Park street and Eighth avenue to serve as a site for church, school and pastoral residence; another lot was bought in November, 1899, making the total church property consist of six well located lots; they cost $1,850.

Meanwhile plans were drawn for a two-story combination frame church and school. The excavation was begun on July 5, 1899, and the foundation was blessed by Bishop Horstmann on August 27, following. The building was finished in April, 1900, and dedicated to the Blessed Virgin, under the title of her Nativity, on September 9, of the same year, Mgr. F. M. Boff, V. G., performing the ceremony. The building fronts on Park street and cost about $10,000. Its upper story contains the temporary church, with a seating capacity for 600 persons and the lower story is divided into two school rooms, and living apartments for teaching Sisters to be engaged in the near future. In September, 1900, the parish school was opened with an attendance of sixty-five pupils, in charge of a lay teacher.

LOUDONVILLE, ASHLAND COUNTY.

ST. PETER'S CHURCH.

For a few years prior to 1869 Loudonville was attended from Wooster as a Station. It was then assigned to Mansfield, whose pastor the Rev. A. Magenhann had charge of it as a Station and Mission until September, 1872. In the spring of 1870 Father Magenhann secured the site for the present brick church, the erection of which was commenced about that time. The cornerstone was laid June 25, 1870, but the church was not brought to completion until about two years later. Prior to this time Mass was always said in the house of Mr. John Juncker. The church is 40 feet wide and 70 feet long, and cost about $12,000, exclusive of furnishings.

The Rev. Nicholas Schmitz was appointed the first resident pastor of Loudonville, in September, 1872. He finished the interior of the church, which was dedicated by Bishop Gilmour, October 21, 1880. Meanwhile he also purchased land for a cemetery, a large brick house and a spacious lot, for a future school, two fine bells, and built a frame pastoral residence. On the day the church was dedicated there was but a comparatively small debt on the excellent property. This was due not only to the generosity of the little parish, but also to that of the pastor who had given largely of his own means to bring about this happy result. Father

Schmitz labored zealously and successfully at Loudonville until his appointment to the pastorate of St. Joseph's, Monroeville, in May, 1885. His successor was the Rev. Joseph Sproll. He had the church frescoed and the pastoral residence renovated. In 1898 the present side altars were placed in the sanctuary, and the church was re-roofed. About this time also he had the above mentioned brick house refitted for his residence, as the original idea, to use it for a school, had to be abandoned, because there were not enough children to warrant the expense of engaging a teacher, the parish having steadily decreased in numbers.

The following priests have had pastoral charge of Loudonville since Father Sproll's removal, in December, 1899, viz., the Revs. Thomas M. Kolb, until June, 1900; F. J. Pfyl, June-July, 1900, and the present pastor, the Rev. H. E. Boesken, since July 28, 1900. The parish, which now numbers but 26 families, has no prospective growth. It has always shown an excellent spirit and has ever been most generous in its support of the church.

LOUISVILLE, STARK COUNTY.*

ST. LOUIS' CHURCH.

The first Catholic settlers in that part of Stark county in which is situated the village of Louisville (formerly known as Beechland), were the families of John and Edward Carroll, distant relatives of Archbishop Carroll, of Baltimore. They came from Maryland in 1818, but remained only a few years, when they moved to what was then the Territory of Illinois. In 1822 Patrick, Richard and Thomas Moffit, and Henry Devinny, came from Ireland and settled with their families in the immediate vicinity of the present village of Louisville. They were identified with St. John's parish, Canton, whose first church they helped to build. In 1826 Theobald Frantz, a native of the Province of Alsace, was the next Catholic to seek a home in this section of Stark county. He was soon followed by six of his countrymen and their families, viz., Louis Goury, Joseph Bader, J. B. Monnier, Peter Guenin, Joseph Menegay and Charles Girardot. They were the pioneers and founders of the parish of St. Louis. The territory now

*See pages 27, 32, 45, this volume.

occupied by Louisville was covered with a dense forest. The above named pioneers set to work immediately to clear a portion of land and build log cabins for their temporary homes. Their means were slender; hardships and want were their lot for a time. But full of hope and strong in faith they cheerfully endured privations, looking forward to better days. Love for their Church prompted them to attend divine service at Canton, six to eight miles distant, according to the location of their homes, as regularly as the weather and roads permitted. They were also visited from time to time by the respective pastors of Canton, each of whom said Mass in private houses until 1836. The first priest to visit them was the Very Rev. John A. Hill, pastor of St. John's, Canton, between 1824 and 1828. The Rev. John G. Alleman, also of Canton, built the first church at Louisville, on a parcel of land donated for that purpose by a Protestant, named Henry Lautzenheiser. The church was a small brick structure, 30 x 40 feet, and of plainest design. For lack of means its interior was not completed until about 1841, although the church was used meanwhile for divine service.

The Rev. Matthias Würz was appointed the first resident pastor, in February, 1838. In October, 1840, he was succeeded by the Rev. Louis De Goesbriand, who found the church unplastered, and a small cabin, supplied with the scantiest furniture, his future residence. Although of noble birth, and reared in a luxurious home in his native France, he cheerfully bore the privations of missionary life—as happy in his little cabin as though it were a palace. Besides attending to Louisville, he had charge also of a number of Stations and Missions in Stark and neighboring counties. And everywhere he won the hearts of his people by his kindness, zeal and self sacrifice. He was truly a missionary priest, whose only aim was the glory of God and the salvation of souls.

Besides embellishing the interior of the church, according to the limited means of his parishioners, Father De Goesbriand had the church enlarged by an addition of 40 feet. He also built a church tower in which he placed a bell of moderate size. At this time (1840-45) the congregation numbered about 80 families, of whom half were of French birth or origin, and the rest Irish and German. All were industrious and successful tillers of the

soil. Poverty and wealth were unknown among them, but all realized enough from their farms to live in comfort. James Moffit, an excellent and generous member of the parish, was its principal benefactor. One of his gifts was a tract of land comprising 45 acres, the income from which was to go to the support of the pastor.

In January, 1846, Father De Goesbriand was transferred to Toledo, as assistant to the Rev. Amadeus Rappe. His successors at Louisville were the Rev. Peter Peudeprat (January, 1846-April, 1850); and Casimir Mouret (April-June, 1850). Louisville was then attended from St. John's, Canton, until September, 1850, when the Rev. J. B. Marechal was appointed resident pastor. He was succeeded by the Rev. Louis F. D'Arcy, who, at his own expense, made a number of improvements in and about the church property, and built the first school, a small frame structure. Owing to ill health he resigned his pastorate in May, 1854, and returned to his native France. Father D'Arcy came back to Louisville in 1856; during his absence the Rev. August J. Rollinet had charge of the parish. After his return he remained till January, 1861, when he was succeeded by the Rev. A. L. Mauclerc, whose stay was of short duration—until May of the same year. Louisville was then attended from Dungannon as a Mission, until July, 1861, when the Rev. Louis Hoffer was appointed resident pastor.

In 1867 Father Hoffer replaced the frame school house by the present two-story brick building (34 x 72 feet) at a cost of about $5,000, of which sum Mr. J. Davis, a parishioner, gave nearly $600.

In the spring of 1869 the foundation for the present brick church was commenced. The imposing edifice was not completed however until 1875. It is of Gothic architecture, and is located on an elevated spot commanding a view for many miles in every direction. It is 60 feet wide and 132 feet long, and has two towers, each 100 feet high. Stained glass windows and artistic frescoing make its interior quite attractive. The church cost about $31,000, and is an ornament to the town of Louisville and a credit to Father Hoffer as well as to his generous parishioners.

By an ordinance of the town council of Louisville, passed in 1889, further interments were forbidden in the parish cemetery,

adjoining the church. Father Hoffer therefore secured a tract of land, comprising about six acres a short distance from the village. He had it platted and beautified as a parish cemetery.

Owing to failing health and advanced age Father Hoffer found it very difficult to attend to his parish unaided, and therefore asked for an assistant. The Rev. S. Weber was appointed as such in January, 1897. In May of the same year Father Hoffer's health had become so greatly impaired that he felt himself obliged to resign his pastorate, the onerous duties of which he had so ably and faithfully discharged since 1861. Father Weber was then given full charge of the parish as its temporary pastor, until the appointment of the present incumbent, the Rev. Francis Senner, in September, 1897. Father Hoffer did not enjoy his respite very long. After a painful illness he died, well prepared, on November 2, 1897. His remains were interred in the new cemetery; a beautiful granite monument, erected by his grateful parishioners, marks his grave. A marble tablet has also been placed in the church to perpetuate the memory of this good and devoted priest.

When Father Hoffer resigned he sold to the parish, for a nominal sum, just sufficient to pay his few debts, the brick residence he had built near the church and occupied for some time. It was all he possessed, after his many years in the Ministry, and was practically a donation to the parish he had served so long and well.

In the summer of 1898 a new pipe organ was bought to replace the old. It cost nearly $1,300. In September of the same year two Sisters of the Humility of Mary, from Villa Maria, Pa., were given charge of the parish school which up to that time had been taught by lay teachers; the change was much appreciated by the congregation.

In the summer of 1900 a brick house, in the rear of the church, was purchased for $600, to serve as a residence for the Sisters. With this latest acquisition St. Louis' parish is now fully equipped with substantial buildings covering all its needs, and has no debt. This might be called a prosperous condition for any parish,

but unfortunately for Louisville, the absence of industries of any kind forces many members of the congregation to seek employment elsewhere, and thus its numbers as well as the school enrollment are steadily diminishing. At present about 120 families comprise the parish.

LOWELLVILLE, MAHONING COUNTY.

HOLY ROSARY MISSION CHURCH.

About 1867 the building through Lowellville of the Ashtabula and Pittsburg railroad (now a branch of the Pennsylvania Railway), and the starting of a furnace, attracted about twenty Catholic families to that village. The Rev. John J. Begel, chaplain of the Convent at New Bedford (Villa Maria,) Penn., four miles distant, was directed by Bishop Rappe to look after their spiritual interests and to secure a lot for a proposed church. Owing to the bigotry of the Protestants in the village, Father Begel was obliged to make the purchase of the lot through a middle-man, a Catholic, named Roger O'Meara, who bought it in his own name, in 1868, for $200, and later on (in October, 1872) transferred it to the Bishop. The foundation for the church was begun in 1868, but owing to the failure of the above mentioned furnace most of the Catholics left Lowellville. In consequence of this the erection of the church had to be indefinitely postponed. In 1872 the Rev. J. T. Schaffeld, pastor of Hubbard, was directed to attend Lowellville as a Station, which he did until 1874. Father Begel was again commissioned to take charge of it. In 1879 the Rev. F. McGovern, of Brier Hill, succeeded Father Begel who was unable to properly attend the Station, because of failing health. In July, 1881, the Rev. N. J. Franche, of Villa Maria, succeeded Father McGovern, and has attended Lowellville since that time. About 1882 the village began to revive from its long period of financial depression. This was brought about by the building of two new railroads and the re-opening of the old furnace, in consequence of which the Catholic population was somewhat increased. Encouraged by the revival Father Franche resolved to build the church, commenced in 1868. For this purpose he began to collect funds

along the railroads, in the furnaces and at the neighboring stone quarries. The church was built in 1884. It is a neat brick structure, 26 by 56 feet. With altars, pews, etc., it cost about $3,600. It has recently been frescoed and presents an attractive appearance. Mass was celebrated in it for the first time on Christmas day, 1884. It was dedicated August 15, 1888, by Mgr. F. M. Boff, V. G. The Mission is composed of Irish, Italians and Slavs, and numbers about 25 families; services are held twice a month.

LUCKEY, WOOD COUNTY.

ST. CHARLES' MISSION CHURCH.

Luckey is a small village of about 300 inhabitants, and is located 13 miles south of Toledo, on the Ohio Central Railroad. Mass was celebrated there for the first time in 1892, in the log cabin occupied by James Powers; the Rev. W. S. Kress, at that time resident pastor of Genoa, was the celebrant. After his transfer to Bowling Green, in the same year, Luckey was attended from Toledo, by the Rev. T. F. McGuire, who visited the place once a month, on Sunday, and once a week on other days. He assembled the faithful, numbering about 45 souls, in the above mentioned log cabin, where he said Mass and administered the sacraments. In 1893, for the sum of $100, he bought a small frame "meeting house," 28 x 40 feet, that had been used by a Protestant sect in the village. He had it moved about one mile, on a lot which had been donated by an owner of some of the lime kilns at Luckey, Mr. Thomas Dougherty, of Toledo. The building was well constructed, and, after some necessary changes were made, served admirably its new purpose—a Catholic church. It was dedicated to St. Charles, on July 16, 1893. From December, 1893, until May, 1896, the Mission of Luckey was attended by one of the Jesuit Fathers, of St. Mary's, Toledo, the Rev. G. Burkard. It was then attached to Gibsonburg, whence it has since been attended on week days. Since 1897 Luckey lost most of its Catholic families, they having left to seek employment elsewhere. There is no prospect for its future growth; on the contrary, present indications are that it will soon have to be abandoned as a Mission.

McCUTCHENVILLE, WYANDOT COUNTY.*

VISITATION B. V. M. MISSION CHURCH.

McCutchenville was attended as a Station, between 1831 and 1834, by the Rev. Edmund Quinn, pastor of St. Mary's church, Tiffin, 10 miles distant, to the north. It was next attended from Peru, Huron county, until 1839; again from St. Mary's, Tiffin, until 1847, and then by the Sanguinist Fathers, at New Riegel, (Wolf's Creek) until 1871.

In July, 1834, William Arnold, a member of the Mission, gave nearly three acres of land as a site for church and cemetery. The church, a small but neat frame structure, was not built, however, until 1837, during the pastorate of the Rev. F. X. Tschenhens, of Peru. It was dedicated by Bishop Purcell, June 26, 1841. Prior to 1837 divine service was held in private houses.

The little church was always an eyesore to the bigoted Protestant villagers. Finally in the summer of 1871 it was set on fire by an unknown incendiary, and completely destroyed. For some years before this dastardly act the once flourishing Mission had decreased to a few families, owing to the fact that many had sought homes in the far West, and others had affiliated themselves with neighboring churches where services were more frequently held. Hence, as had been correctly planned by bigotry, the remaining few Catholic families were not able to rebuild their church, and no effort to do so has been or could be made since then. The Mission consequently disappeared, and the land, above mentioned, is now used solely as a cemetery.

MADISON, LAKE COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Mass was celebrated at Madison for the first time, in 1863, by the Rev. John Tracy, then resident pastor of Ashtabula. His visits were made monthly until October, 1869, and private houses served as assembly places for the few Catholic families, resident in the village of Madison. In 1868 Father Tracy took up a

*See pages 30, 33, 43, this volume.

subscription for a church. The Protestants of the place gave him considerable assistance, without which it would have been impossible to build a church, as his own people were few in number and poor in purse. The church was commenced in June, 1868, and enclosed the same year. It was used with its interior unfinished, until the summer of 1864, as lack of means and a considerable debt (about $2,000) prevented its earlier completion. Between 1868 and 1884 the priests who had charge of the Mission made repeated efforts towards paying off the debt, notably the Revs. J. C. Desmond and J. J. Gocke. This was done by collections in a number of churches in the diocese. Father Gocke succeeded in reducing the debt to less than $200, besides raising enough means with which to pay for the completion of the interior and providing suitable church furnishings. The neat brick edifice (40 x 60 feet) was ready for dedication by June, 1884. The ceremony was performed by Bishop Gilmour on Sunday, July 27, following, and was witnessed with joy by the Catholics, and not without interest by the kindly disposed Protestants of Madison.

After Father Tracy ceased attending Madison, in October, 1869, it was attached to Painesville as a monthly Mission, until 1872; then to South Thompson, (and for a short time to Jefferson) until June, 1898. Since that time it has been attended from Willoughby. At present only about 10 families reside at Madison.

MANSFIELD, RICHLAND COUNTY.

ST. PETER'S CHURCH.

Mansfield, the county seat of Richland county, was platted in 1808, and the first sale of town lots took place on October 8, of that year. Its situation is beautiful and its commanding elevation overlooks for miles a charmingly picturesque country. Catholics began to settle here about 1834.* At long intervals they were visited by the resident pastors of Dungannon and St. John's, Canton. Between 1839 and 1840, the Rev. J. P. Machebeuf, then stationed at St. Mary's, Tiffin, paid them a few visits, as did also the Rev. J. McNamee, of the same place, and the Rev. F. X. Tschenhens, of Peru. But not until 1848 were the Catholics of Mansfield regularly attended. It was then that the

*See page 28, this volume.

resident pastors of Shelby Settlement were commissioned to look after their spiritual interests, which they did until 1852, when Mansfield was assigned to Wooster as a Station. This arrangement continued until July, 1861.

In July, 1849, Bishop Rappe bought a lot located at the corner of First Ave. and Mulberry street. At a small expense the frame Presbyterian meeting house which stood on the lot was transformed into a church, and served as such until 1871.

The Rev. Joseph F. Gallagher was appointed first resident pastor of Mansfield, in July, 1861, with charge of a number of Missions and Stations. The following priests were his successors: The Revs. James P. Molony, September, 1863, to November, 1865; Jacob Kuhn, November, 1865, to October, 1869; Andrew Magenhann, October, 1869, to January, 1898; and the present pastor, the Rev. Ferdinand A. Schreiber, since January, 1898.

During the pastorate of Father Gallagher the parish cemetery was bought. Father Molony bought a lot next to that secured in 1849, as above stated. He also built the brick pastoral residence, now in use, but considerably enlarged and modernized by Fathers Magenhann and Schreiber.

In 1870 Father Magenhann built a brick church (52 x 125 feet) on the site of the old structure. It was of Roman architecture, with a very attractive interior, and cost about $35,000. In its day it was considered a very handsome edifice, and one of the best appointed in that part of the diocese. Mysteriously, and in a manner thus far unexplained, the church took fire on April 9, 1889, and was completely destroyed. Its destruction was a severe blow to the pastor and congregation, who had still to face a considerable debt which had been contracted in its erection. About fifteen years before this sad event Father Magenhann had bought, at his own expense, from the City of Mansfield, a public school located on two lots opposite the ill-fated church. The building was made to serve as a parish school and the large lot as a playground for the children. This property he deeded to Bishop Gilmour for the use of the parish, in June, 1889, and built on it the present combination church and school, a fine two-story brick structure. It contains a spacious, well arranged auditorium, and four school

rooms. It cost about $20,000, and admirably serves its double purpose.

Owing to parish troubles and ill health Father Magenhann resigned in January, 1898, and was succeeded by the present pastor, the Rev. F. A. Schreiber. He found a large debt incumbering the parish property. In a short time peace and harmony were restored, and the debt considerably reduced. Father Schreiber hopes to cancel the entire debt within a few years.

The parish school was organized in 1868, during the pastorate of Father Kuhn. It was opened in a small frame building erected by himself, and placed in charge of a lay teacher. A few years later Father Magenhann engaged the Sisters of St. Francis, from Joliet, Ill., who have had charge of the school ever since. About 250 children are in attendance and four Sisters are engaged as teachers. The parish, composed of Irish, Germans, and their descendants, now numbers about 300 families.

MANTUA, PORTAGE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Mantua was first attended as a Station, from Holy Rosary (now Holy Name) church, Cleveland, between 1864 and 1865. It was next attached to Niles, from 1865 to 1870. Since then it has been attended monthly from Warren. The Rev. Jacob Kuhn was the first priest in charge. In May, 1864, he bought a half-acre lot for a prospective church. But lack of means prevented the erection of the church until 1871, during the pastorate of the Rev. E. J. Murphy, then stationed at Warren. It is a plain frame building, 25 x 40 feet, and cost about $1,000. It was dedicated to St. Joseph, in 1876. In 1881 the church was enlarged by the addition of a sacristy. In 1891 a tower and gallery were built, and in 1900 the interior as well as exterior thoroughly renovated. The church has now quite an attractive appearance. The Mission is composed of Irish and Italians and numbers about 25 families.

MARBLEHEAD, OTTAWA COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Catholics began to settle at and near Marblehead as early as 1842. They received spiritual ministration from the resident pastors of Holy Angels' church, Sandusky, and St. Ann's, Fremont, until 1866, when the Rev. John Koehn, of Port Clinton, was commissioned by Bishop Rappe to attend Marblehead as a Station. In August, 1867, he secured a lot, 50 x 100 feet, and built on it a stone church, of very simple design. The people were however so poor, and few in number, that it was with great difficulty they finally paid for the church—nearly 13 years after it had been built.

Marblehead was attended monthly, from Port Clinton, as a Mission, from July, 1866, until January, 1892. It was then that the Rev. F. J. Hroch was transferred from Port Clinton and appointed first resident pastor of Marblehead. This arrangement continued until October, 1894, when the order was reversed, Marblehead thus again became a Mission of Port Clinton, with Father Hroch in charge since that time. For the last six years he has attended Marblehead every Sunday and Holyday, a duty by no means easy of performance, as the distance, twelve miles, has to be covered by driving across the country, and over a road that during the winter months is often in a wretched condition.

The Mission is composed of Irish, Germans, French, Slovaks and Hungarians, all dependent on the local lime kilns and stone quarries for a livelihood. Although a congregation of nearly 100 families of "divers tongues," a spirit of peace and unity has always prevailed in the Mission.

Whilst the Rev. Joseph Hoerstmann attended Marblehead, notable improvements and changes were made. He discovered that the title to the church property was gravely defective; that in fact it was not held by the Bishop, although conveyed to him in good faith by the supposed owner. The real owner, a Protestant, however, kindly assured the Bishop that he would not enforce his ownership until obliged to extend his adjacent quarry, of which the church lot was a part. This gave Father Hoerstmann sufficient

time to secure another church site, which he did in June, 1888, by purchasing, at a cost of $600, six nicely situated lots, at the intersection of Barclay and Perry streets. On one of the lots he built, in 1889, the present combination church and school, a frame structure, 30 x 60 feet. It was dedicated by Bishop Gilmour on August 4, of the same year, and with altar, pews, etc., cost about $2,000. The auditorium was used as a school, the sanctuary being shut out from view during school hours by sliding doors. The old church was torn down in December, 1891, and the lot quit-claimed to its owner. In October, 1886, Father Hoerstmann bought the land now used as a cemetery. It comprises nearly two acres.

The parish school was organized by Father Hoerstmann, in September, 1889, and conducted by two lay teachers. In 1893 Father Hroch built the present two-story school house, a frame building; it was opened for use on December 14, of that year. It cost $2,000, and contains two large school rooms. In the rear are the living apartments for the two Dominican Sisters, who have had charge of the schools since September, 1894.

In 1900 a well arranged house was built of stone, at a cost of nearly $2,400, to serve as a home for the resident pastor, whose appointment is earnestly hoped for by the Catholics of Marblehead, but which thus far had to be deferred, owing to lack of priests.

MARSHALLVILLE, WAYNE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Marshallville, formerly known as Bristol, is one of the oldest Catholic settlements in the diocese, its history as such dating back to the early twenties, when the few Catholic families were first visited by the Dominican Fathers in charge of Dungannon and Canton. From about 1830, until 1858 the resident pastors of St. John's, Canton, Louisville, Doylestown (Chippewa), Wooster and Massillion attended Marshallville as a Station, saying Mass in private houses, a good part of the time in the residence of Mr. Joseph Rech.

The present church, a frame structure, 38 x 60 feet, was commenced by the Rev. J. H. Luhr, of Canton, in 1848, and finished

in July, 1849. It is still in good condition and stands on a one-acre lot, part of which is used as a cemetery.

The Mission had about 40 families in 1849. This number had decreased to less than half by 1860. Coal having been discovered in the immediate neighborhood, about 1865, the Catholic population increased to about 60 families, as employment was afforded by the opening of the coal banks. These are now nearly exhausted and in consequence the Mission has also greatly decreased, and at present numbers only about 15 families. Marshallville has been attended from Canal Fulton, since 1858.

MASSILLON, STARK COUNTY.

ST. JOSEPH'S CHURCH.

Prior to 1854 all the Catholics at Massillon were identified with St. Mary's church. The congregation was made up of Germans and Irish, and the thought of a division of the parish on national lines was under consideration for several years. The English speaking members were desirous of the change. Nothing was done, however, in that respect until 1854. In December, 1852, St. Mary's church, a stone edifice, was set on fire, only a portion of the walls remaining. Pending the erection of a new church, a public hall in the "Stone Block" was rented by the congregation and divine service held in it for about one year. Meanwhile the English speaking members were permitted by Bishop Rappe to form a separate congregation. The Rev. Louis Molon, pastor of St. Mary's congregation, bought three lots on South street, in the summer of 1853, as a site for the prospective church and school. The Rev. A. Campion, of St. John's church, Canton, was directed by Bishop Rappe to commence the church during the fall of 1853. He also attended the English speaking Catholics of Massillon about six months during the same year, separate services being held in the above mentioned hall. The church, a plain brick structure, 45 by 60 feet, was completed in the spring of the following year, under the direction of Father Molon, and dedicated by Bishop Rappe, to St. Joseph. Father Molon attended St. Joseph's from St. Mary's church, Massillon, from July until December, 1854. The Rev. Bernard Carragher,

ST. JOSEPH'S CHURCH, MASSILLON.

of St. John's, Canton, was then given charge of the Mission, and attended it until April, 1857, when St. Joseph's was again made a Mission of St. Mary's, Massillon, with the Rev. Joseph Lais in charge, until February, 1858. Father Lais found the church deeply in debt, and the Mission so small and poor that it was impossible to pay the clamoring creditors. The result was that in February, 1858, the church was closed and the property offered for sale by the county sheriff. It was a sad chapter in the short history of St. Joseph's, and the church remained closed for five years. Meanwhile the members of the Mission attended St. Mary's, as in former years. Finally, through the efforts of some of the more prominent members of St. Joseph's, viz., Messrs. S. P. Richard, H. Falke, A. Hammersmith, J. Fries, P. Mellon, and John Nolan, the claims of the creditors were satisfied, and the church property was deeded back to the Bishop by the sheriff, on March 24, 1863. The church was re-opened in July of the same year by the Rev. H. L. Thiele, who was then appointed first resident pastor of St. Joseph's parish. He bought a house and two lots nearly opposite the church, for his residence. They served as such until 1892, when they were sold. Father Thiele remained in charge until December, 1864. Since that time the following priests have been resident pastors of St. Joseph's church: The Revs. Louis Molon, January to September, 1865; George A. Verlet, September, 1865, to May, 1888, William A. Harks, May, 1888, to September, 1889; John T. Cahill, September, 1889, until his death, August 11, 1890; Denis J. Stafford, August, 1890, to August, 1891; Thomas F. Mahon, August, 1891, to June, 1898; and the present incumbent, the Rev. Jacob F. Kuebler, since June, 1898.

Nothing noteworthy was done in regard to the temporal interests of the parish, from 1865 until 1891, beyond cancelling the above mentioned debt and keeping the parish buildings in proper repair. In March and May of the latter year the present excellent and admirably located church property, covering two large lots, at the intersection of East and South streets, was bought by Father Stafford. His successor, Father Mahon, commenced the present beautiful brick church, in October, 1891. It was completed during the following year and used for the first time

on Christmas morning, 1892. The church (70 by 122 feet) cost $30,000, and seats 800 persons. The architecture is Gothic, and the interior is imposing in richness and beauty of finish. The three beautiful altars are in white and gold, and the artistic chancel railing is constructed of marble and brass. The windows are of Cathedral glass, and the chaste frescoing shows excellent taste. The church furnishings, in white oak, are models of beauty and comfort. The church was dedicated by Bishop Horstmann on Sunday, April 1, 1894—a day of unalloyed joy for the pastor and his devoted and generous people.

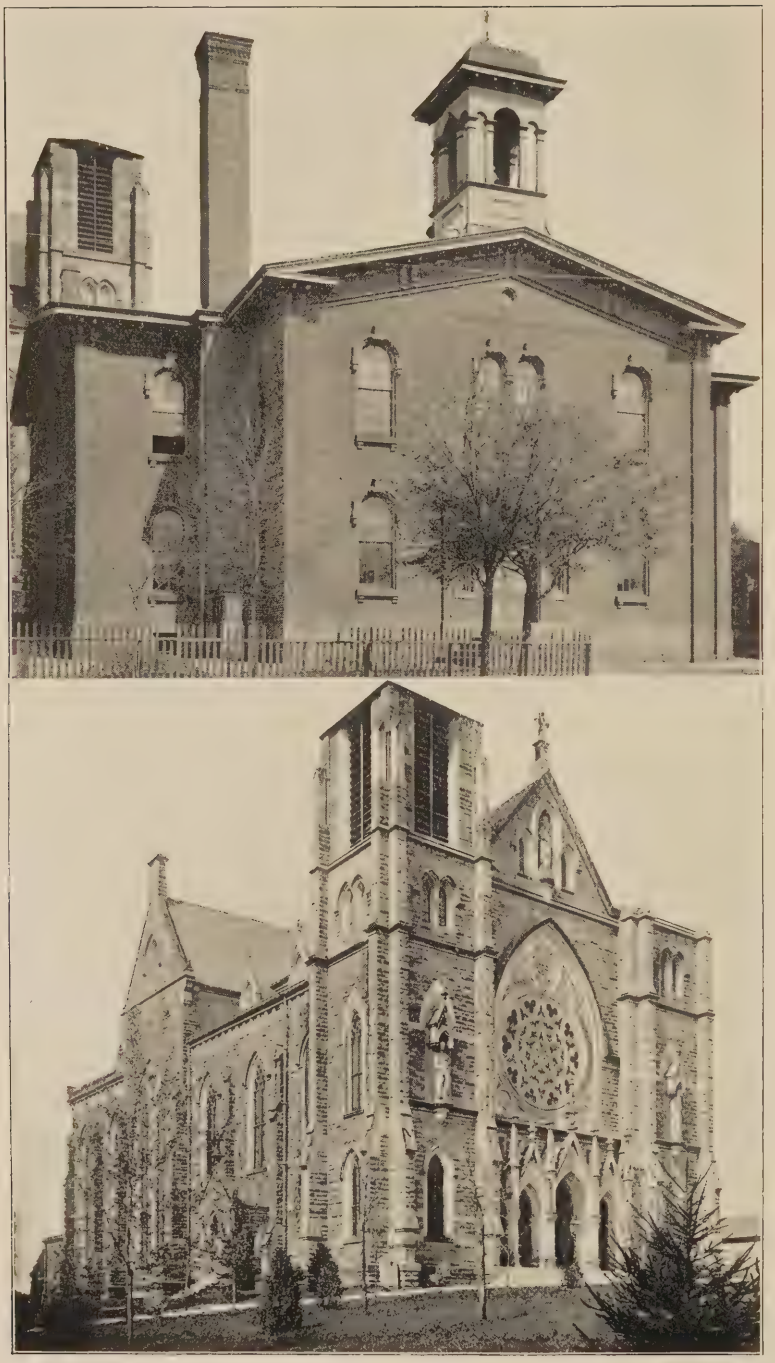
In 1892 Father Mahon built the present pastoral residence next to the new church, at a cost of $3,000. It is a frame building, of neat design, has ten rooms and all the modern conveniences. In the same year he sold the old pastoral residence and applied the proceeds of the sale towards the cost of the new residence.

In June, 1895, Father Mahon bought about five acres of choice land for a new parish cemetery. It is located on the outskirts of Massillon, and is tastefully laid out and ornamented. The old cemetery, comprising less than two acres, was bought in 1868. The remains which were interred in it have been removed to the new cemetery, and the old is no longer used.

The parish school was established by Father Molon, in 1865, in a small frame building. This was enlarged by Father Verlet, about 1870. For upwards of twenty-two years it was in charge of two lay teachers. In 1893 Father Mahon had the old church remodeled as a school, and the old school was fitted up as a residence for the Sisters of St. Joseph, four of whom were engaged as teachers in September of the same year. The school is well conducted and has an enrollment of about 200 pupils.

In 1897, at an expense of $600, the basement of the new church was changed into a neat, commodious chapel for week day services, and answers its purpose very well. In the following year Father Kuebler secured the present fine pipe organ; it cost nearly $1,900.

The congregation is composed of the second and third generation of Irish and German Americans, and numbers now about 275 families. The parish property is in excellent condition, with but a small debt remaining.



ST. MARY'S CHURCH AND SCHOOL, MASSILLON.

MASSILLON, STARK COUNTY,

ST. MARY'S CHURCH.[1]

On March 11, 1839, the few Catholic Germans and Irish, residing at Massillon, then a mere hamlet, bought a small lot fronting on Cherry street; the price was $400. It was the first purchase of the present large and splendid property owned by St. Mary's parish. Owing, however, to the scarcity of priests at that time the Catholics of Massillon had to postpone for a few years the erection of the much desired church. For some years prior to this time, and for nearly two years after the purchase of this lot, Mass was said in private houses, by the priests stationed at St. John's, Canton, among whom was the Rev. Ferdinand Kühr, D. D. In 1840 the Rev. Matthias Würz, at that time stationed at Canton, was directed by Bishop Purcell to take charge of Massillon as a Station, which he did until January, 1844. Under his direction the first church at Massillon was commenced; its corner-stone was blessed on July 20, 1842.[2] It was a stone structure, 40 feet wide and 70 feet long, exclusive of the sanctuary; Bishop Purcell dedicated it on August 22, 1847.[3]

The Rev. John J. Doherty, pastor of St. John's, Canton, attended the English speaking members of St. Mary's, Massillon, from 1844 to 1846. It was then that the Rev. Philip Foley was appointed resident pastor of St. Mary's; he remained until 1848. As he could not speak German the Rev. John Luhr, of Canton, was given charge of the spiritual interests of the Germans. He visited them regularly, often weekly, from 1844 until 1851, and left on his countrymen the impress of his zeal and earnestness. During most of this period he had the aid of his assistant, the Rev. J. B. Jacomet, who resided at Canton. He frequently visited St. Mary's, Massillon, when Father Luhr was unable to do so. When Father Foley left Massillon in 1848 the Rev. Fathers Luhr and Jacomet had full charge of St. Mary's as a Mission. The Rev. Julian Von Braun was next in charge as resident pastor, from

(1) The Church in Northern Ohio, pages 293, 296, 303.
(2) *Catholic Telegraph*, September 13, 1842.
(3) *Catholic Telegraph*, September 9, 1847.

1851 to September, 1852, when the Rev. Louis Molon succeeded him.

The erection of the little church aroused a good deal of latent bigotry, and in December, 1852, it was set on fire; nothing remained but the smoke-stained walls. The work of rebuilding the church was commenced under the supervision of Father Molon, in the spring of 1853, services being held meanwhile in Stone's Hall. At this time the English speaking members of St. Mary's formed a separate congregation. Although St. Mary's parish was considerably weakened thereby, the church was rebuilt, and 25 feet added to it, and was paid for in a short time.

Father Molon's successor was the Rev. Joseph Lais, who had pastoral charge of St. Mary's from July, 1855, until March, 1857. Since that time the following priests were resident pastors of St. Mary's: The Revs. George Stein, from March to June, 1857; Stephen Falk, from September, 1857, to December, 1858; Nicholas Roupp, December, 1858, to November, 1863; Jacob Hamene, 1863, to 1867; Joseph Lais (second time), from 1867, until his death, February 5, 1875; John Koehn, March, 1875, to March, 1879; Jacob Kuhn, April, 1879, until his death, November 30, 1899; and the present pastor, the Rev. Henry Kaempker, since January, 1899.

The parish school was organized in the basement of the first church, in 1849. It was then transferred by Father Molon to a large room in the pastoral residence. In the autumn of 1855 Father Lais built a brick school, about 26 x 38 feet in dimensions. The present two-story brick school was built in 1870, during the second pastorate of Father Lais. All the available space in the building is now occupied, and the present pastor contemplates enlarging the structure in the near future. Until 1878 the school was in charge of lay teachers. In September of that year it was entrusted to six Sisters of Notre Dame, from Cleveland. They were succeeded in September, 1881, by the Sisters of St. Francis, from Tiffin. In September, 1899, they were replaced by lay teachers, who managed the school until the advent of the Benedictine Sisters, from Elizabeth, N. J., in September, 1897. The latter have conducted the school since then, with much success.

At present the enrollment is about 450 children, who are taught by eight Sisters.

In March, 1868, Father Lais bought a seven-acre tract of land, in the rear of the church, for burial purposes; it is still in use. The parish owns a fine, large, and well located property, excelled by few parishes in the diocese. It has a frontage of 450 feet on Cherry street, and 900 feet on Mill street.

During the pastorate of Father Lais the parish had outgrown its church. This fact forced him and his people to consider the urgent necessity of building a much larger church. But Father Lais was not to build it, as death claimed him, when he was in the full vigor of his manhood. After a short illness he passed to his reward on February 5, 1875, in his forty-sixth year. His death was deplored, not only by his own people, but also by all the citizens of Massillon, whose esteem he had won by his fidelity to duty. To his successor, Father Koehn, was committed the onerous work of erecting the church, which had been contemplated for some years, as already stated. Encouraged by a generous response to his appeal for subscriptions, he began the excavation on April 24, 1875. The site chosen was that of the old church, which was torn down. The upper story of the school house was transformed into a temporary place of worship, pending the erection of the new church. During the same year the massive foundation was built for the present splendid church. The cornerstone was not blessed however until September 10, 1876, Bishop Toebbe, of Covington, Ky., performing the ceremony, which was witnessed by a very large number of people. Bishop Gilmour, at that time convalescing from a long siege of illness, was also present. Owing however to ill health, Father Koehn was not equal to the great task before him; but, between attacks of sickness and partial recovery, he struggled on till March, 1879, when he resigned his pastorate. Father Kuhn was appointed his successor in the following month. He found the walls raised nearly to the intended height. In a few months these were finished and by the following winter the church was brought under roof. During the spring and summer of 1880 the most necessary work in the interior was so far completed as to fit the building for use. The church was blessed on August 15, 1880, by the Very Rev. Vicar General Boff, and has

been used for divine service ever since. The solemn dedication did not take place until twelve years later. Owing to the very large debt contracted during the administration of Father Koehn, whose management of the building affairs was devoid of business knowledge, Father Kuhn was obliged to proceed slowly in his efforts to finish the interior according to the original design. He had also to contend with several financial depressions brought about by strikes of coal miners, many of whom were his parishioners. By his energy, supported by the generosity of his people, Father Kuhn succeeded in greatly reducing the debt, and, at the same time, in completing the interior of the splendid church. It was dedicated on August 21, 1892, Bishop Horstmann, assisted by a large number of priests, performing the ceremony. A few years later the present temporary high altar, together with statues and bells were placed in position. They were paid largely by the parish societies. With the exception of two towers, which will be built in the near future, and the three marble altars which are contemplated, the church is now complete. Following are the dimensions of the imposing stone edifice: length, 185 feet; width at transept, 85 feet; height to the apex of the roof (which is supported by 14 stone pillars), 94 feet. The style of architecture is pure Gothic. The church is one of the finest and largest structures in the diocese, and is the just pride of Massillon, of which progressive city it is the most conspicuous ornament; it cost about $150,000.

On November 30, 1898, Father Kuhn died at Charity Hospital, Cleveland, after a few weeks' illness, due to overwork and worry, and perhaps in some measure to the unsanitary condition of his residence—an antiquated structure that had been in use since the pastorate of Father Hamene, by whom it was built. Father Kuhn was succeeded in January, 1899, by the present pastor, the Rev. Henry Kaempker, who at once took measures to erect a new residence of modern design. He hopes to have it completed before the close of the year 1901.

The parish now numbers about 400 families and is composed chiefly of Germans. There are also some Irish, French and Poles (mostly descendants of old settlers) identified with St. Mary's. As nearly all the parishioners speak English Father Kaempker has found it necessary to have part of the extra liturgical services in that language.

ST. JOSEPH'S CHURCH (1st and 2nd), MAUMEE.

MAUMEE, LUCAS COUNTY

ST. JOSEPH'S CHURCH.

The town of Maumee, nine miles southwest of Toledo, has the distinction of having enjoyed a variety of names. First, and for many years, it was known as Maumee, next as Maumee City, then, until March, 1887, as South Toledo, and since that time again as Maumee. It was platted in 1817, and was the county seat of Lucas county until 1847. It is situated along the Miami and Erie Canal, opposite Perrysburg, on the west bank of the Maumee river.

About the year 1835 the Rev. Emmanuel Thienpont, who was the assistant of the Rev. Edmund Quinn, at Tiffin, paid an occasional visit to Maumee and the neighboring Missions. Father Quinn also visited these about the same time, but soon after fell a victim of the so-called "Maumee fever," then prevalent in that section of Ohio, and died in September, 1835.

Between 1836 and 1839 there is no record of Catholicity in or around Maumee; nor is there any mention of priestly attendance in that vincinity, with the exception that Father Thienpont, stationed at Dayton, came again to Maumee in 1838, to attend to the Catholic laborers along the above mentioned canal, then in course of construction.

The Rev. Joseph McNamee, pastor of St. Mary's church, at Tiffin, and his assistant, the Rev. P. J. Machebeuf, attended to the spiritual wants of the Catholics at Maumee and along the Miami canal, between 1839 and 1841. In the spring of 1841 Father McNamee bought from the Episcopalians of the town, for the sum of $400, a frame meeting house (35 by 65 feet), which they had partly finished.* To complete it, and make the necessary changes so as to adapt it to its new purpose, required an outlay of $1,000. When finished, the neat structure was dedicated to St. Joseph.

In September, 1841, Father McNamee was succeeded by the Rev. Amadeus Rappe, who was stationed at Toledo until 1847, and for nearly five years had sole charge of all the Missions and

**Catholic Telegraph*, July 31, 1841. See page 44 of this volume.

Stations in Northwestern Ohio. In January, 1846, he received as his assistant the Rev. Louis De Goesbriand, who attended Maumee as a Mission, until January, 1848. His successor was the Rev. Sebastian Sanner, also of Toledo. He had charge of Maumee, from 1848 until 1852, and was the first resident pastor of that place, from 1849. Father Sanner also built the present pastoral residence, a frame structure, later considerably enlarged. Maumee was again made a Mission for some months, in 1852, and thus attended from Toledo by the Rev. N. Ponchell. In July of the same year the Rev. Philip Flum was appointed resident pastor, with the Rev. James Monahan as his assistant, both also attending a number of Missions. Father Flum enlarged the church about 1853. His successor was the Rev. N. Roupp, (September, 1854, to June, 1858). He established the parish school in 1855, and engaged Mr. James P. Molony (present rector of St. Malachy's church, Cleveland) as its first teacher. The Rev. Seraphin Bauer succeeded Father Roupp in July, 1858, and remained in charge as resident pastor, until September, 1862, attending at the same time many Missions in the western part of the diocese. His successor was the Rev. J. Hamene, who, in turn was succeeded by the Rev. Henry Behrens in December, 1863. In October, 1865, he was relieved of the pastorate of Maumee by the appointment of the Rev. Bernard Quinn, who remained however only until July, 1866, when the Rev. John Marschal was sent to Maumee.

Following is a list of Father Marschal's successors: The Revs. Walter J. Gibbons, June, 1867, to September, 1870; Peter Becker, to May, 1879; John B. Bürkel, to July, 1882; Frederick Rupert, to April, 1885; John B. Mertes, to July, 1900; and the present pastor, the Rev. Francis J. Pfyl, since July, 1900.

During the pastorate of Father Behrens a second (frame) school was built at a cost of $500, Father Ponchel having secured the first at his own expense. Father Becker bought the present cemetery, comprising nearly seven acres. It is beautifully located, and at the time he left Maumee it was considered the finest and best kept burial grounds in the western part of the diocese. With its improvements it cost about $10,000. He also bought three fine bells, and at the time of his departure for Cleveland he left

the parish in a flourishing condition. His successor, Father Bürkel, placed a large marble cross in the center of the cemetery, at a cost of $1,400.

Father Rupert engaged the Franciscan Sisters, of Tiffin, in September, 1882, to take charge of the school, which till then had been conducted by lay teachers. In 1883 he bought two lots for a new church site; they cost $700, and are located nearly opposite the original church property. The frame house on the lots was fitted up as a residence for the Sisters. About this time Father Rupert also bought some of the stone for the foundation of the prospective church, besides collecting $1,600 for the same purpose. But, before he was able to begin the building he was transferred to another charge, much to the regret of his parishioners, whose confidence and esteem he had won. At an expense of about $500, Father Mertes, his successor, practically rebuilt the school, which was considerably out of repair. In 1888 he also put the pastoral residence in better condition.

On June 24, 1888, Bishop Gilmour blessed the corner-stone of the present very neat brick church, which was enclosed by December of the same year. Although not completed, services were held in the new church for the first time, on Christmas day, 1889. By degrees the altars, pews, etc., were provided, all of which made the interior very attractive. The church is 54 by 125 feet in size, of Romanesque architecture, has a tower 150 feet in height, and 550 sittings. It cost about $24,000 and is a credit to Father Mertes under whose supervision it was built, and to the parish whose generous aid never failed him. The church was dedicated by the Rt. Rev. Mgr. F. M. Boff, V. G., on June 11, 1892, and on "dedication day," the debt was nearly canceled.

In 1891 Father Mertes bought another lot, upon which he had the Sisters' residence moved. In September of the following year, Sisters of Notre Dame, from Cleveland, were placed in charge of the parish school, to succeed the Franciscan Sisters. In order to procure additional school facilities, especially for the more advanced pupils, the old church was remodeled for that purpose, which it serves admirably. With a new pastoral residence, whose erection is now contemplated, St. Joseph's parish, numbering about 125 families at present, will be as fully and well equipped as any of its size in the diocese.

MEDINA, MEDINA COUNTY.

ST. FRANCIS XAVIER'S MISSION CHURCH.

Although Medina County, of which Medina is the County Seat, contains some of the most productive land in Northeastern Ohio, the Puritanic spirit, which is still very strong in this section, has thus far succeeded in preventing Catholics from settling there to any great extent. In conequence of this fact there are not over 100 Catholic families within the limits of the county and only two churches—one at Liverpool and the other at Medina. About the year 1860 the Rev. John Van den Broek, C. PP. S., then pastor of Liverpool, began to visit Medina; he was the first priest to do so. He said Mass in the house of Patrick Feeney. In 1864 Medina was assigned to Grafton as a Station and so remained until 1871. The Rev. Thomas F. Halley bought a house and lot in the village, for $150. He remodeled the house as a temporary place of worship; which purpose it served for nearly 15 years. From 1871 until 1876 Medina was again attended from Liverpool. In the latter year the pastor of Wakeman, Rev. F. X. Nunan, was commissioned to attend Medina, which he did until January, 1878. An advantageous exchange of the church lot for one on the principal street of the town was offered to Father Nunan and readily accepted by him. The exchange was effected on August 20, 1877. He immediately took up a subscription to pay the balance due on the lot and to erect a frame church thereon. In this he was generously aided by the Protestants of the town. But before he was able to finish the building he had commenced, and on which about $800 had been expended, he was transferred to another charge in January, 1878. The Rev. G. F. Houck then attended the Mission of Medina, monthly, from Cleveland, until July of the same year. Meanwhile he finished the interior of the church, and fitted up the sanctuary. Bishop Gilmour dedicated the neat little structure to St. Francis Xavier, on July 18, 1878, and on the same occasion introduced the Rev. J. L. Galvin, of Wellington, to the Catholics of Medina as their pastor. Father Galvin attended Medina from Wellington until September, 1887, when the Rev. M. Philippart was appointed first resident pastor.

During that year a frame house was built next to the church, for his residence; it cost about $900. Father Philippart was removed in September, 1889. Medina had no priestly attendance from that time until January, 1890, when the Rev. N. W. Horst was appointed pastor. In April, of the same year, he was directed by Bishop Gilmour to change his residence to Wellington, from which place Medina has since been attended.

MENTOR, LAKE COUNTY.

ST. MARY'S MISSION CHURCH.

Mentor was attended from Painesville as a Station for upwards of ten years—until 1867, when Bishop Rappe assigned it to Euclid, with the Rev. A. T. Martin in charge. He visited Mentor monthly, until 1875. The pastor of Painesville was then commissioned to look after the spiritual interests of the few Catholic families living there. Since June, 1898, Mentor has been attended monthly from Willoughby.

The church is a small and very plain frame structure, 20x40 feet. It was built in 1868, and with the lot on which it stands, cost about $1,200. About 15 families are identified with the Mission.

MILAN, ERIE COUNTY.

ST. ANTHONY'S CHURCH.

The Catholics at Milan were identified with St. Peter's parish, Norwalk, five miles distant, until 1862. The Rev. F. X. Obermüller, pastor of that parish, then visited them at regular intervals, until October, 1865, and for a short time said Mass in private houses. He bought a lot on which stood an old frame house; this he changed into a temporary place of worship. The present church, a frame structure, 40 by 70 feet, was built in 1866. Bishop Rappe dedicated it to St. Anthony of Padua, on November 16, 1866. The church fronts on Main street, and cost about $6,000. In the same year another lot, with a frame house on it, which fronted on Center street, was bought for $800. This served as the pastoral residence until the erction of the present handsome

frame building, in 1875, by the Rev. J. P. Pütz; it cost nearly $2,200. The present school, also a frame structure, was built in 1872, at a cost of $1,200. It has always been in charge of lay teachers.

The cemetery (comprising about four acres, one of which had been bought in 1866) and a beautiful cemetery cross, of stone, were blessed on September 14, 1884, by the Very Rev. Vicar General Boff. In 1885 two large bells were purchased to replace the small one which had done service for many years. In 1888, during the pastorate of Father Gocke, stained glass windows were put in the church, its interior was neatly frescoed and a furnace set up, the improvements costing nearly $1,000.

On New Year's day, 1891, shortly after High Mass, fire broke out in the church, and destroyed its interior; the damage, amounting to about $1,500, was nearly all covered by the insurance. The fire was caused by a defective flue. While the church was being repaired, services were held in the school house. A pipe organ, costing $735, was placed in the church in 1891; a beautiful set of Stations and a complete set of vestments were bought at that time. Since then many additional improvements and repairs have been made in the church, school, pastoral residence, and cemetery. The extensive grounds around the parochial buildings have also been beautified, thus making the parish property quite attractive in appearance. Electric lights were placed in the church, school, and pastoral residence in December, 1900. The congregation is composed of about 75 families, mostly Germans, and of the farming class. The parish is without debt, and, spiritually as well as financially, is in excellent condition. The following priests had charge of St. Anthony's parish as resident pastors: The Revs. G. Peter, from January, 1865, to October, 1868; C. Seltzer, to September, 1871; C. Barbier, to August, 1872; G. Rudolph, to January, 1875; J. P. Pütz, to June, 1885; J. J. Gocke, till his much lamented death, January 31, 1890; G. C. Schoenemann, to September, 1897; and the present pastor, the Rev. A. J. Schwertner, since September 16, 1897.

MILLER CITY, PUTNAM COUNTY.

ST. NICHOLAS' CHURCH.

Miller City, a Station on the "Nickel Plate" Railway, is situated about 8 miles west of Leipsic. In 1886 the Rev. Joseph Rosenberg, then pastor of New Cleveland, organized the present flourishing parish. The first church, a frame building, 35 by 70 feet, was begun by Father Rosenberg, in 1887, and completed in the following year, under the direction of his successor, the Rev. J. Eyler; it cost about $2,000. Mr. Nicholas Noirot, a generous member of the Mission, presented two lots, fronting on Main-Cross Street, for the church site. Besides donating nearly $400 to the Mission of Miller City, St. John's parish, of Glandorf, also gave the pews, formerly used in their church. Mgr. F. M. Boff, V. G., dedicated the church of Miller City, on August 26, 1888, placing it under the patronage of St. Nicholas.

Miller City was attended as a Mission, from New Cleveland until January, 1891, and then from Leipsic until the appointment of the first resident pastor, in July, 1899—the Rev. Charles Wagner, who has since then been in charge.

During the time the Rev. J. Bertemes attended Miller City from Leipsic (1889-99), he visited it every Sunday and Holyday. In 1889 he purchased two acres of land for a cemetery, which was blessed on June 11, 1893. He also bought three lots, on November 30, 1896, as a site for a future school and pastoral residence.

Father Wagner built the present pastoral residence, a small frame building, in the fall of 1899, and has occupied it since November of that year.

On September 4, 1898, the church was struck by lightning and greatly damaged. This required considerable repairing which was paid for by the companies which had insured the church.

The cornerstone for a brick church, 54 by 124 feet, to replace the present structure, was blessed by Bishop Horstmann on October 28, 1900. It will be of Gothic architecture and its cost is estimated at $23,000. Father Wagner hopes to have it completed and nearly paid for by May, 1902. The parish numbers about 70 families, mostly German farmers.

MILLERSVILLE, SANDUSKY COUNTY.

ST. MARY'S CHURCH.

Twenty-five German families, who had been identified for many years with St. Joseph's parish, at Fremont, eight miles distant from Millersville (formerly known as Greensburg), were authorized by Bishop Rappe, in 1857, to form a separate parish. On October 17, 1857, Mr. M. Jung donated a two-acre tract of land for their prospective church and school. They built a plain stone church, 36 x 50 feet, during the following year, at a cost of about $1,800. From 1859 until July, 1863, the Mission of Greensburg (Millersville) was attended from Fremont, viz., from St. Ann's church, in 1859, and then from St. Joseph's. The Rev. Louis Hoffer, assistant at St. Ann's, was the first priest to visit the Mission; he attended it from April to September, 1859. The first pastoral residence, a frame structure, was built under the direction of the Rev. S. Bauer, soon after the church was built. In July, 1863, the Rev. F. Ankly was appointed the first resident pastor of Greensburg. His successors were the Rev. H. Behrens, (November, 1865, to June, 1866); and F. H. Volm, (June, 1866, to March, 1867).

About 1874 a railroad (now a branch of the Pennsylvania system) was built through the hamlet of Greensburg, from Mansfield to Toledo. The name of Greensburg was then changed to Millersville, that being the name of the nearest station.

After the departure of Father Volm, Millersville was without a pastor for about six months. The Rev. C. Barbier was the next resident pastor, but his stay was of short duration—less than six months, in 1868, when St. Mary's church, Millersville, again became vacant for some months. It was next attended from Fostoria, as a Mission, by the Rev. M. Pütz, from April, 1869, until the appointment of the Rev. J. B. Jung, in August, 1870, as resident pastor. He remained in charge until March, 1871. The following priests have filled the same position at Millersville, since the departure of Father Jung: The Revs. T. Litterst, from March, 1871, to April, 1873; J. Sproll, to April, 1877; J. Blaser, to

January, 1888; and the present pastor, the Rev. M. Dechant, since January, 1888.

During the short pastorate of Father Jung a frame school was built, but was not opened for use until September, 1873, when it was put in charge of a lay teacher. In September, 1877, Father Blaser transferred the school to the Sisters of Notre Dame, from Cleveland, and they continued in charge until 1890, when, owing to the small attendance, they resigned it. Since then a lay teacher has conducted the school.

In 1882 Father Blaser enlarged the church considerably, its present dimensions being: length, including the sanctuary, 95 feet, width, 35 feet. At a cost of about $5,000 he also made other important improvements, which included a spire, new roof, stained glass windows, pews, etc. The renovated and beautified church was rededicated by Bishop Gilmour, on May 6, 1884. Father Dechant secured the present beautiful high altar and a furnace, both costing nearly $1,900.

Father Blaser also built, in 1878, the present fine pastoral residence, a frame structure, at a cost of about $3,000. The former residence is now occupied by the teachers in charge of the parish school.

The parish numbers about 65 families; it is composed almost exclusively of farmers, and is without debt.

MINERAL RIDGE, TRUMBULL COUNTY.

ST. MARY'S MISSION CHURCH.

The Rev. William O'Connor, pastor of St. Columba's church, Youngstown, was the first priest to minister to the spiritual wants of the few Catholic families at Mineral Ridge.

Mineral Ridge was attended as a Station, from the following places: Youngstown (1858-65); Niles (1865-70); as a Mission from Brier Hill, (1870-79); Niles 1879-80); Salem, (1880-86); again from Niles, (1886-92); and from Girard, since May, 1892.

In 1870 the Rev. Patrick McCaffrey, of Brier Hill, made an attempt to build a church at Mineral Ridge, but failed because of ill health, and for want of means; he had already selected a lot and secured some of the lumber. His successor, the Rev.

F. J. Henry, also of Brier Hill, bought a half-acre lot in August, 1872, and in the fall of that year built the present church. It is a frame structure, 30 by 50 feet, and with its furnishings cost about $3,000.

In 1899 the church was tastefully frescoed, stained glass windows replaced the old plain glass, Stations of the Cross and artistic statuary were bought—with the result that the interior of the church has been made quite attractive. The Mission is without debt, and numbers about 30 families. The Rev. James J. Stewart has been attending Mineral Ridge since May, 1892.

MONROEVILLE, HURON COUNTY.

ST. JOSEPH'S CHURCH.

To the Rev. F. X. Obermüller is due the organization of St. Joseph's parish, at Monroeville. In September, 1861, he visited the Catholics of that place for the first time. He was then resident pastor of St. Peter's church, Norwalk. Prior to 1861 Monroeville was attended from Peru as a Station. Father Obermüller engaged Mr. J. Carabin's Hall, and fitted it up as a temporary place of worship. It served as such until January, 1863, when he purchased a lot with a Methodist meeting house on it, fronting on Broad street. In a short time he had the building, a plain brick structure, changed into a neat church, amply large for the needs of the new parish. One month later he purchased two additional lots, adjoining the first and extending from Broad to Sandusky streets, and bounded on the west by Chapel street. The three lots form the larger part of the present fine property, which is located in one of the most desirable parts of Monroeville.

In July, 1863, Father Obermüller was succeeded by the Rev. Anthony J. Abel, who was appointed the first resident pastor of Monroeville. Father Abel bought a frame house, had it moved on one of the parish lots, and fitted up as his residence. In August, 1863, he bought four acres of land for a cemetery.

Father Abel was succeeded in October, 1864, by the Rev. J. Martin Pütz. The congregation steadily increased so that within less than ten years after the appointment of Father Pütz, it had

ST. JOSEPH'S CHURCH, PASTORAL RESIDENCE AND SCHOOL, MONROEVILLE.

more than doubled in size, and consequently outgrown its church. The proposition, to build a larger and better equipped church, was cordially approved by the people of St. Joseph's parish, a prompt and liberal subscription giving tangible proof of their wish. Father Pütz therefore had plans drawn for a brick church, 54 feet in width, 125 feet in length, and of composite Roman and Gothic architecture; its cost was estimated at $28,000. The cornerstone was blessed by Bishop Gilmour, October 12, 1873, The church was dedicated to St. Joseph, on May 14, 1876, by Bishop Dwenger, of Fort Wayne, Bishop Gilmour being then ill and in Europe. At the time of its dedication the church was one of the finest and best appointed in that section of the diocese, and even now holds a prominent place. During the time the church was building the effects of the financial panic of 1873 were keenly felt in Monroeville. As a result many Catholics moved away, in the hope of bettering their condition elsewhere. In consequence the parish was reduced from 150 families, in 1873, to about 95 families in 1876; and these had to face a debt of nearly $7,000 when the church was finished. By degrees however better times returned and by degrees also the debt was cancelled.

The parish school was organized by Father Obermüller in 1862. Owing to lack of means it had a fitful existence, but since 1870 it has continued without interruption. In 1870 Father Pütz bought an abandoned public school building, which he changed to serve as a parochial school. It was thus used until 1877, when the old church was remodeled for school purposes, and is still in use as such. The Sisters of Notre Dame, from Cleveland, have had charge of the school since September, 1899. Prior to that time it was conducted by lay teachers, till 1889; by the Sisters of St. Francis, Tiffin, till June, 1896; and by the Sanguinist Sisters, from Thompson, until June, 1899.

In May, 1885, the present pastor, the Rev. Nicholas Schmitz, succeeded Father Pütz. After cancelling the debt, which had been reduced by Father Pütz to $1,100, Father Schmitz made a number of notable improvements in and about the church property. These included a steam heating apparatus for the church (1892), and a large pipe organ (1893). Two beautiful side altars have graced the sanctuary since 1895.

In June of the same year Father Schmitz bought five acres of land in a beautiful location, just outside the corporate limits of Monroeville, for a cemetery—to replace the old burying ground which had become objectionable, owing to the distance and location. The new cemetery has been platted and put in excellent condition.

St. Joseph's parish numbers at present about 80 families.

MUD CREEK, DEFIANCE COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Mud Creek Settlement derives its odd name from the streamlet passing near by, and is about eight miles north of Defiance. The Mission was established in 1866, by the Rev. A. I. Hoeffel, then pastor of St. John's church, Defiance. A tract of land, comprising nearly nine acres, was bought for $350, in 1866, although the deed for it was not given until December, 1872. The frame farm house on the land was changed into a chapel, and served as such until 1876, when the Rev. Joseph Blaser built the present frame church (30 by 50 feet), at a cost of about $2,000. The Mission, though small numerically, has always shown a generous spirit. It is composed of German farmers and now numbers about 30 families. Since its organization, in 1866, Mud Creek has been attended as follows: From St. John's, Defiance, until 1873; from North Ridge, until 1878, and from Delaware Bend, since August, 1878.

NAPOLEON, HENRY COUNTY.

ST. AUGUSTINE'S CHURCH.

Napoleon, the county seat of Henry county, had been attended as a Station as far back as 1845, by the Revs. Amadeus Rappe and Louis De Goesbriand, at that time residing in Toledo.* Later on, beginning about 1852, the respective pastors of St. John's, Defiance, visited Napoleon, at long intervals at first, and then regularly every month, until 1861. It was not until 1856, however, shortly after Bishop Rappe's first episcopal visit to Napoleon, that the erection of a church was seriously considered

*_The Catholic Telegraph_, Dec. 11, 1845; "Church in Northern Ohio," p. 299.

by the few Catholics of the place, who were very poor and numbered then but eight families. Augustine Pilliod, a native of France and a fervent Catholic, who later in life became quite prominent and a man of means, settled at Napoleon in 1853. He and James Brennan started a subscription, in 1856, for the purchase of a lot and the erection of a church. A small lot was then bought on South Main street, but was not deeded to the Bishop until May, 1865. The church, a frame structure, 25 x 40 feet, was built in the fall of 1856, but owing to lack of means its interior was not finished until 1858. As Mr. Pilliod was the most generous contributor he was given the privilege of naming the church. His choice was the name of his patron, St. Augustine.

Napoleon continued to be attended from Defiance, until 1861, when it was assigned to Providence. The Rev. J. M. Pütz was appointed first resident pastor of Napoleon, in June, 1864. He had attended Napoleon from Providence since 1863. His successor was the Rev. J. P. Carroll (October, 1864, to October, 1868). He built the spire, and an addition of 24 feet to the church to accommodate the increasing membership of the parish. In April, 1868, Father Carroll bought a lot on East Main street, and on it erected a frame school, 26 x 36 feet. The parochial school was opened in September of the same year. The first teacher was Father Carroll's sister, Miss Ellen Carroll, now an Ursuline nun. The school was taught by lay teachers until 1878, when it was placed in charge of the Notre Dame Sisters, of Cleveland, under whose care it has continued ever since.

Father Carroll was succeeded in November, 1868, by the Rev. Nicholas A. Moes. He remained however only until September, 1870, when he was appointed rector of the Diocesan Seminary, which important and responsible position he has filled since then. His successor at Napoleon, appointed in October, 1870, was the present pastor, the Rev. Michael Pütz, who paid off the balance of the parish debt, incurred during the administration of Father Carroll; it then amounted to about $1,100.

As the pastor and people were dissatisfied with the location of the church, Father Pütz succeeded in purchasing for the sum of $4,000 the present property, which has a frontage of 165 feet on Monroe street, and the same on Clinton street, and is located

in the central portion of the town. The property was paid for within three years after its purchase.

In 1878 the present school, a frame two-story structure, was built, to replace the old one which had become too small; it cost about $2,000. At the same time a neat frame house was also built as a residence for the Sisters. It was enlarged in 1892.

The next important work which Father Pütz and his people undertook was the erection of a larger and better church, to meet the wants of a growing congregation. The question was seriously discussed for the first time, in January, 1880. At a meeting of the congregation, then held, it was determined, by an almost unanimous vote, to build a brick church, to cost about $15,000. A subscription was raised for that purpose, and before a few months had passed it reached the generous sum of $11,250. Thus encouraged, Father Pütz and his building committee engaged a competent architect to draw plans for the new church, which were approved by Bishop Gilmour. In the spring of 1881 the foundation was begun, and on the 19th of June following the same Prelate laid the cornerstone. The church was enclosed by December, 1881. In the following spring work on the interior was commenced and brought to completion by February, 1883. The church was dedicated by Bishop Gilmour, on Sunday, June 17, 1883, just two years after he laid the cornerstone.

The church is a beautiful brick structure, of Gothic architecture. Its dimensions are: Length, 117 feet; width, 50 feet; height of the graceful spire, 176 feet. Including pews, organ, stained glass windows, etc., it cost nearly $22,000, of which sum but $275 remained as a debt on the day the church was dedicated—a record that reflects most creditably on the pastor and his generous people. Altars, Stations and furnace were put in the church a few years later at a cost of $6,000.

The parish now owns all the necessary buildings excepting a pastoral residence, which is the property of the pastor.

The parochial cemetery is located in the suburbs of Napoleon and comprises one and one-half acres.

At present the parish numbers 85 families of which about two-thirds are of German, and the remainder of Irish birth or descent.

NAVARRE, STARK COUNTY.

ST. CLEMENT'S CHURCH.

Catholicity in the village of Navarre (known as Bethlehem prior to 1885) dates back to about the year 1832. For at least eight years the Catholic population there did not exceed 20 families. They were attended from St. John's, Canton, until 1841, when the pastor of Doylestown was given charge of Bethlehem for about one year. It was again attended from St. John's, from 1842 to 1845, when it became a Mission of St. Peter's church, Canton, and so continued until 1851.

Mass was said at Bethlehem for the first time, in 1832, in the house of Anthony Winterhalter, by the Rev. J. M. Henni, pastor of St. John's, Canton. In the following year two lots were secured and the log house which stood on one of them was transformed into a chapel, to serve as a temporary place of worship. The lots form part of the present church property, and were deeded to Bishop Purcell on June 24, 1839. In 1844, under the direction of the Rev. J. H. Luhr, a brick church, 42 by 65 feet, was erected on one of the lots, and the log chapel was changed into a school. In 1851 Bethlehem was made a Mission of St. Mary's, Massillon, whence it was attended until December, 1858, when for the third time it was assigned to Canton, with the Rev. J. B. Uhlmann, of St. Peter's, in charge. In April, 1859, the Rev. Gabriel M. Lochert was appointed the first resident pastor of Bethlehem, but being in poor health death ended his pastorate on July 13 following. Again Bethlehem became a Mission of St. Mary's, Massillon, and so remained from July, 1859, till April, 1862, when the Rev. Otto H. Borgess was made resident pastor. His stay was short—until February, 1863. From that time till June, 1867, Bethlehem was again attended from Massillon, viz., from St. Mary's, until December, 1864, and then from St. Joseph's. The Rev. Michael Dechant was appointed resident pastor, in June, 1867, since which time Bethlehem ceased to be a Mission. Following is a list of priests who had pastoral charge of Bethlehem (Navarre) after the departure of Father Dechant, in August, 1871: The Revs. Jacob Heidegger, to December, 1873; John A. Michenfelder, to July, 1876; Francis Metternich,

to January, 1893; Nicholas Kirch, from January to June, 1893; Wimar Müller, to June, 1898; Michael Becker, to March, 1900; and since then the Rev. John H. Hennes.

In 1851, under the direction of the Rev. L. Molon, the present church, a plain brick structure, 40 by 100 feet, was built, to replace the one built a few years before, which had become much too small, so rapidly did the parish grow. During the pastorate of Father Metternich, in the spring and summer of 1881, the church was entirely remodeled. The walls were raised 10 feet, stained glass windows replaced the old ones, a spire was built, the ceiling was raised and groined, and new altars and pews were bought. These improvements cost about $2,000, and made the church practically a new structure. It was re-dedicated three years later, by Bishop Gilmour, on the Feast of Corpus Christi, June 12, 1884. In 1883 Father Metternich also built the present very neat and commodious pastoral residence; it is a frame structure and cost about $4,000. By removing the old pastoral residence and setting back the new one, two sides of a square have been formed with a street through the center, the church and pastoral residence fronting each other. The parish property is in the most eligible position in the town.

A frame school was built in 1872, on a lot bought for the purpose in March of that year. It has always been in charge of lay teachers. A second school was opened in 1877.

The cemetery, a tract of about 5 acres, was bought, platted and beautified in 1891; it was blessed by Mgr. T. P. Thorpe, on May 29, 1892.

The parish, now numbering about 100 families, is composed almost entirely of miners who find employment in the neighboring coal banks.

SACRED HEART OF JESUS' CHURCH, NEW BAVARIA.

NEW BAVARIA, HENRY COUNTY.

SACRED HEART OF JESUS' CHURCH.

Until about 15 years ago the hamlet of New Bavaria was known as Poplar Ridge. The Rev. Amadeus Rappe was the first priest to visit the Catholics of this locality. His first visit was in 1843, and from that time until the spring of 1847 he came about four times a year. The Rev. Louis De Goesbriand, Father Rappe's assistant, then took charge of Poplar Ridge, as one of his many Stations. In September, 1847, he bought the present church grounds which comprise two acres, one of which is the cemetery. Father De Goesbriand said Mass in the log house of one of the families at Poplar Ridge (as did Father Rappe also) until the purchase of the above mentioned property. He then built a log chapel, of most primitive design, on the acre of ground near the cemetery.

Poplar Ridge continued as a Mission of St. Francis de Sales' church, Toledo, until 1850. It was then attended from St. John's, Defiance, until the appointment of the Rev. A. Magenhann as first resident pastor, in July, 1861. He remained about one year, when Poplar Ridge was again attended from St. John's, Defiance, until 1863. The Rev. Charles Barbier was the next resident pastor, from 1863 to 1865. He began the erection of a frame church, 48 by 84 feet, in 1865, but owing to a spirit of discord in the parish he was unable to finish the structure, and asked to be removed. His successor, the Rev. Joseph Reinhardt, finding the same spirit still active, had not the courage nor the means to finish the church, and quite disheartened left Poplar Ridge in May, 1867, less than two years after his appointment as pastor. His successor was the Rev. Nicholas Moes, whose prudence and patience soon wrought a change for the better in the parish. He also finished the church and left it free from incumbrance. His pastorate, which ended in February, 1873, was eminently successful. The Rev. Nicholas Flammang was the next to take charge of the parish, but his stay was very short—from February to July, 1873. For nearly five months Poplar Ridge was again attended from Defiance, when the Rev. Charles Wardy became the resident pastor. The following priests filled the same position, after

Father Wardy's removal, in 1875: The Revs. A. Mertes, until March, 1879; J. A. Michenfelder, from May, 1879, to May, 1888; G. A. Verlet, till his death, August 3, 1889; W. A. Harks, till June, 1900; and since then the present pastor, the Rev. L. Heiland.

On February 22, 1886, the church and pastoral residence, both frame structures, were destroyed by fire. The loss was practically complete, the insurance being very little. Pending the erection of a permanent church, a temporary frame structure, 26 by 50 feet, was erected. A brick pastoral residence was also built at once; it cost about $1,500. Father Michenfelder, then in charge of the parish, raised a subscription of $17,000, in 1886, for a brick church, 54 feet wide, 125 feet long and 72 feet in the transept.

Bishop Gilmour blessed the cornerstone on Sunday, June 12, 1887, and on January 18, of the following year, he dedicated the very neat edifice. It cost $18,000 and was nearly paid for when dedicated. The church has stained glass windows, fine altars and pews, and three bells. Owing to defective construction it was found necessary, in 1892, to strengthen the walls, roof and ceiling, by means of pillars. During the same year Father Harks bought the present beautiful set of Stations at a cost of $800.

The parish is composed almost entirely of farmers, all of German birth or descent, with the exception of a few French, and numbers about 150 families. It is also the parent parish of Hamler, Holgate, Miller City and North Creek.

A Catholic "District School" is located within the parish limits, and is supported by public taxation, as almost all the taxpayers in that section are Catholics. Three teachers are in charge of the school. The present building is a handsome two-story structure. It was erected in 1900, and cost $4,000. The few non-Catholics living in the same school district have a separate school for their children. Thus the question of a denominational school, supported by the State, has been solved at New Bavaria, in a manner satisfactory to all concerned.

NEW BERLIN, STARK COUNTY.

ST. PAUL'S CHURCH.

New Berlin was attended from St. John's, Canton, as a Station, from 1845 to 1848. On May 20, 1845, the present church lot, of one and one-half acres, was bought. Two years later the present church, a plain brick building, was erected at a cost of $2,000. Its cornerstone was laid by the Rev. J. H. Luhr, of Canton, in August, 1845. The church was enlarged in 1872, its length being 54 feet, and its width 40 feet. Between 1848 and 1850, New Berlin was attended, monthly, from St. Vincent's, Akron, by the Rev. C. Mouret; from Harrisburg, between 1851 and 1854; from St. Peter's, Canton, 1854 to 1856; from St. John's, Canton, 1856 to 1875; again from St. Peter's, Canton, by the Rev. J. B. Bürkel, 1875 to 1876; from Alliance, 1876 to 1877; from Harrisburg, 1877 to 1882; and again from St. Peter's, Canton, by the Rev. J. B. Bürkel, from 1882 to November, 1896, when he was appointed resident pastor, which position he has held since that time.

In 1894 Mr. W. Wackerly donated a 1,500 pound bell, which was blessed by the Rev. Chancellor Houck on March 7 of that year.

It has not been found possible to establish a parochial school, owing to the small number of children that could attend.

The parish numbers at present about 50 families.

NEW CLEVELAND, PUTNAM COUNTY.

HOLY FAMILY CHURCH.

The congregation of the Holy Family, at New Cleveland, an outgrowth of St. John's, Glandorf, was organized in 1861, by the Rev. Sebastian Ganther, of the Sanguinist Society. He attended it from Glandorf as a Mission, from 1861 to 1868, when he was succeeded by the Revs. Engelbert Ruf and Jacob Marte, of the same Society. The former was in charge until 1872, and the latter until April, 1873.

In August, 1861, Mr. John Weis donated a two-acre tract of land to the Mission, to serve as the site for a church, pastoral

residence and cemetery. The church, still in use, was built in the fall of the same year. It is a plain wooden structure, and cost about $1,700. Its original size was 45 by 60 feet, but it was enlarged, in 1881, by an addition of 25 feet.

The Rev. Charles Barbier (April, 1873, to March, 1874) was the first resident pastor. He built the priest's house,—also a wooden structure—in 1873; it cost about $1,000. The following priests were Father Barbier's successors in the pastorate of New Cleveland: The Revs. H. Kaempker, from October, 1874, to April, 1878; E. Hipelius, to June, 1880; J. Rosenberg, to April, 1888; J. Eyler, to January, 1889; J. Bertemes, to February, 1891; and the present pastor, the Rev. Amadeus Dambach, since September, 1891. During the several brief periods when New Cleveland had no resident pastor, the congregation was attended from Glandorf.

A frame parish school was built in 1876, opposite the church, on a lot bought in August, 1875. It was opened in September, 1876, and placed in charge of the Sisters of St. Francis, of Tiffin, who conducted it and the neighboring District School until June, 1889. Since that time all the children attend the Catholic District School, which is taught by lay teachers, who are paid out of the public funds.

The congregation is composed of German farmers and at present numbers about 65 families.

NEW LONDON, HURON COUNTY.

OUR LADY OF LOURDES' MISSION CHURCH.

The Rev. Michael Healy, the present pastor of St. Mary's, Tiffin, was the first priest to visit the Catholics residing at New London. This he did while resident pastor of Elyria, from 1853 to 1859. New London was attended from Elyria as a Station until 1863; then, as a monthly Mission, from Grafton, until 1870. The Rev. Thomas F. Halley, pastor of the Immaculate Conception church, at Grafton, bought a house and lot in the village of New London, in 1865. He had the frame house fitted up as a place of worship. As the location of the property proved unsatisfactory, it was sold by the Rev. J. B. Heiland, in 1872. Four

lots were then secured on High street, in the outskirts of the village. The deed was not given however until March 22, 1878, when the lots were paid for in full; the purchase price was $1,600. The frame house on one of the lots was transformed into a chapel, so far as the interior was concerned, the exterior retaining the appearance of a private house. The building served its purpose for nearly twenty-three years.

The Rev. John B. Heiland attended New London from Shelby Settlement, from 1872 to 1876. In June, 1875, he bought the present cemetery; it covers two acres. New London was next attended from Shelby, between 1876 and 1878, and since July, 1878, it has been a Mission of Wellington.

Again the church property proved undesirable, because of its out-of-the-way location. Two of the vacant lots were consequently sold in 1881, and the other two in 1896. In July of the latter year, the Rev. John J. Powers, then in charge of the Mission, bought the present church lot, at a cost of $250. It fronts on James street and is in a desirable location. He also built on the lot the present very neat frame church, 30 by 50 feet, at a cost of $1,600, exclusive of altar, pews, etc., and it was paid for when completed, in November, 1898. During the year 1900 the church was frescoed and furnished with electric lights.

The Mission of New London comprises but 18 families at present. Considering its small membership, the generosity of the people, which made the erection of the pretty little church a possibility, and that without any incumbrance, is worthy of special record.

NEW RIEGEL, SENECA COUNTY.

ST. BONIFACE'S CHURCH.

The hamlet of New Riegel was formerly known as Wolf's Creek. It was so called on account of a creek of the same name nearby. About 1844 a number of Catholic families from the village of Riegel, in the Grand Duchy of Baden, Germany, settled at Wolf's Creek and renamed it New Riegel.

Catholics first settled at Wolf's Creek in 1833, then a dense, unbroken forest. Their names were Matthias Weisenberger,

Anthony Sanders and John Houck, Sr. Two years later they were joined by the Wagner, Schindler, Dockweiler, Brösemer and Gase families. Sadly missing the consolations of religion which they had enjoyed in their distant Fatherland, they made every effort to have a priest visit them from time to time. The Redemptorist Father, F. X. Tschenhens, was the first priest to attend to their spiritual wants. He came from Peru, Huron county, for the first time, in 1833, and continued to visit these Catholic pioneers at long but regular intervals until 1839, and again from 1841 until 1842. Between 1839 and 1841, the Revs. J. McNamee and P. J. Machebeuf also came occasionally from Tiffin. Mass was said and the sacraments administered in various log cabins until 1839, when under the direction of Father Tschenhens a small log chapel was built in honor of St. Boniface, at the south-east corner of a six acre tract of land donated to the Mission by Valentine Brösemer and Anthony Schindler, who deeded it to Bishop Purcell in November, 1841. It is the same property now used by the parish, and includes the site for the church, school and cemetery. In 1840 the Revs. H. D. Juncker and M. Würz, both of Canton, attended the Mission.*

The Rev. Matthias Alig, another Redemptorist Father, stationed at Peru, had charge of Wolf's Creek as a Mission, until 1843, and the Rev. Matthias Würz again attended it for some months in 1844. In December of the same year Bishop Purcell commissioned the Very Rev. F. S. Brunner, first Provincial of the Sanguinist Society in this country, to take pastoral charge of New Riegel. Since that time the Fathers of that Society have continued the good work, begun by their Provincial, who at this time established a Mission House for the Sanguinist Fathers at New Riegel, whence they attended a number of neighboring congregations and Stations. He also founded there at the same time the present flourishing convent of Sanguinist Sisters, of whom a more detailed account will be given in a separate sketch.

Under the fostering care of the Sanguinist Fathers the congregation flourished and steadily increased. In 1845 it numbered 150 families, according to the parish records. The log chapel had become much too small and hence Father Brunner and his

Catholic Telegraph, July 4, 1840; Church in Northern Ohio, 4th ed. p. 279.

people resolved to build a larger and better church of brick. It was begun in 1848, and finished in 1849. Bishop Rappe dedicated it to St. Boniface in the summer of 1849; there is no record of the date. The church was then considered one of the better class in the diocese, and was used for nearly 30 years; it was 45 feet wide and 100 feet long, and cost about $6,000.

In 1856 a very neat Mortuary chapel and fourteen small chapels for the Stations were erected in the cemetery nearby—the only cemetery in the diocese thus adorned. The Station chapels however had to be torn down in 1898, owing to their dilapidated condition.

About 1873 it was found that the church had become unsafe, owing to defective construction. Rather than attempt to repair the defect, with but little assurance that it would be remedied, it was thought more prudent to build a new church of larger dimensions and of more modern architecture than the old. The Rev. Alphonse Laux, then in charge, solicited subscriptions for that purpose and met with a generous response. The building was begun during the pastorate of Father Laux, in May, 1875, near the site of the old church. The Very Rev. Vicar General Boff laid the cornerstone on the following 27th of June. The church was rapidly pushed to completion during 1877; Bishop Gilmour dedicated it on Sunday, May 12, 1878. The edifice is built of brick, with a liberal ornamentation of stone trimmings, and cost about $30,000. Its dimensions are: Length, 130 feet; width, 50 feet; its architecture is Roman. The church ranks with the finest country churches in the diocese, and would be a credit to any of the larger and wealthier city congregations.

The parish school was organized about 1856. The boys were always in charge of a lay teacher, and the girls in charge of the Sanguinist Sisters. The present school house, a two-story brick structure, was built in 1861.

The parish now numbers about 150 German families, nearly all of the farming class.

The following Sanguinist Fathers have had pastoral charge of St. Boniface's congregation since the time of Father Brunner: The Revs. John Wittmer, 1847-48; E. Ruff, 1848-53; A. Reichert, 1853-61; A. Kramer, 1861-64; A. Herbstritt, 1864-65; H. Drees,

1865-66; F. X. Griessmayer, 1866-68; A. Laux, 1868-76; T. Eisenring, 1876-78; C. Roessner, 1878-80; B. Russ, 1880-91; E. Jakob, 1891-95; A. Malin, 1895-97; and the present pastor, the Rev. A. Voag, since February, 1897.

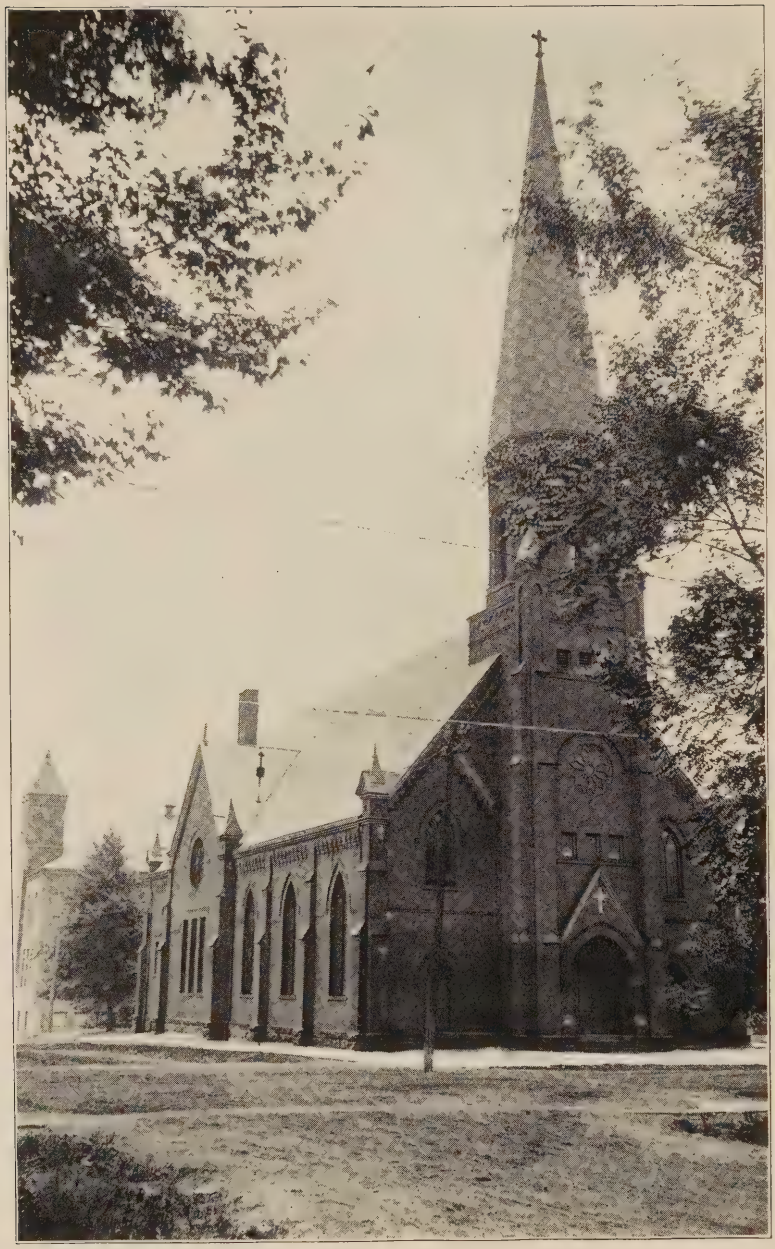
NEW WASHINGTON, CRAWFORD COUNTY.

ST. BERNARD'S CHURCH.

In May, 1844, about twelve families, residing in and near the village of New Washington, were detached from St. Stephen's, Seneca county, and formed into a separate Mission. The Very Rev. F. Brunner, Provincial of the Sanguinists, was the first priest to visit them. For two years he said Mass for them in private houses. In May, 1846, a lot was secured and a small wooden church built on it in the same year.* New Washington was attended by the Sanguinist Fathers, at first from Peru, where they were stationed between 1844 and 1845; then from Thompson, until 1859. In December of 1859, the Rev. A. Dambach was appointed first resident pastor. He remained in charge until June, 1865. In the following month he was succeeded by the Rev. Michael Becker. Soon after his arrival in New Washington Father Becker took up a subscription for a new church, the old one having become much too small. He also found that the church site then in use was inconveniently located. It was therefore sold by him and the present elegant property, comprising ten lots, fronting on Mansfield street, was bought in March, 1868, for $1,400. In April of the same year Father Becker began the foundation for a brick church, which was completed in the following year; it is the one now in use. The dimensions are: Length, 110 feet; width, 46 feet. Its architecture is Gothic, and its interior is beautifully stuccoed. It has neat altars, two of them being of marble; also stained glass windows, white oak pews and communion railing. Exclusive of its furnishings it cost about $25,000. The church was dedicated to St. Bernard by Bishop Gilmour, on October 9, 1879, although it had been in use for nearly ten years before.

In 1875 Father Becker built the present brick pastoral residence, at a cost of about $4,000.

*_The Catholic Telegraph_, July 2, 1846. The Church in Northern Ohio, 4th ed. p. 302.



ST. STEPHEN'S CHURCH AND SCHOOL, NILES.

The parish school was organized by Father Kreusch, in 1855, in a small frame building, but owing to lack of means the parish could not afford to have it open for more than a few months each year. When Father Becker took charge he induced the people to support the school more generously. Since 1866 it has continued without intermission. It was taught by lay teachers, until 1889, but since then it has been in charge of two Sisters of St. Francis, of Tiffin. The second school house, a frame building, was erected by Father Becker, in 1867.

Father Becker was succeeded by the Rev. Lawrence Heiland, in July, 1881. During his pastorate, which ended in January, 1888, he reduced the parish debt from $7,000 to $750, besides making a number of improvements in the church and on the property to the amount of about $2,000.

The Rev. J. G. Vogt succeeded Father Heiland in January, 1888. In the following year the entire debt was cancelled. In 1895 Father Vogt built the present brick school, a well appointed and commodious two-story structure, at a cost of $6,000.

The present pastor, the Rev. J. P. Kunnert, succeeded Father Vogt in September, 1899.

The parish is now composed of about 75 German families.

NILES, TRUMBULL COUNTY.

ST. STEPHEN'S CHURCH.

Niles was attended from Dungannon as a Station, as early as 1853. The Rev. Francis Stroker was the first priest to minister to the few Catholic families then residing there. He was transferred to Summitville in 1855, but continued his pastoral visits to Niles until 1856, when he was succeeded in both places by the Rev. Michael Prendergast. In 1858 Niles was attached to St. Columba's, Youngstown, as a Station, and later (1864) as a Mission, and thus remained until July, 1865.

In the spring of 1864, the Rev. E. M. O'Callaghan, of Youngstown, and at that time attending Niles, bought two lots at the corner of James (now Park avenue) and Mechanic streets. During the same year he built a frame church (38 by 70 feet) on the corner lot. It was a very plain structure which cost about

$3,000. Improvements were added to the church from time to time, thus making it fairly attractive.

The Rev. A. R. Sidley was appointed first resident pastor of Niles in July, 1865. He built the present pastoral residence, a frame house, shortly after his appointment to Niles. In February of the following year he also bought five acres of land for a cemetery, which is still in use. Father Sidley was succeeded in January, 1868, by the Rev. E. J. Conway. His pastorate however was of short duration—until the following April, when the Rev. B. B. Kelley was appointed pastor of Niles. He organized the school in September, 1868, and in doing so met with considerable opposition, as his parishioners believed they could not afford to support the school. But that feeling soon passed away and the school was continued in charge of lay teachers without any further difficulty. Father Kelley was removed in May, 1871, and Niles was then attended from the Cathedral by the Rev. M. Ivers, until August of the same year, when the Rev. T. M. Mahony was appointed resident pastor. He remained in charge until November, 1873, when the Rev. M. A. Scanlon succeeded him. After Father Scanlon's removal, in July, 1870, the following priests had pastoral charge of Niles: The Revs. J. Monahan, from July, 1880, till his death, September 6, 1884; D. P. O'Brien, from September, 1884, to April, 1888; J. C. Desmond, to May, 1889; and the present pastor, the Rev. Felix M. Scullin, since May, 1889.

In August, 1872, Father Mahony bought two lots for a school site. They adjoin the church lots at the south end and front on Furnace street.

Between 1885 and 1888 there was a steady growth of the parish. It was brought about by the employment of a large number of men at good wages, offered by the iron mills at Niles, which are the main support of the town. Of those so employed the Catholic element received a fair share. In consequence of this increase the church then in use became much too small. Provision had therefore to be made for a larger church. Father O'Brien took up a subscription for that purpose in the summer of 1888, and received every encouragement from his generous parishioners. After Father O'Brien's departure, Father Desmond continued to solicit subscriptions, with the same success. Plans

were then drawn by a competent architect, and approved by Bishop Gilmour, for a handsome brick church, of Romanesque architecture, to be built on the site of the old church. The foundation was commenced in the fall of 1888 by Father Desmond, and finished by Father Scullin in the summer of the following year. As Father Scullin did not wish to urge his people too much for subscriptions, he "made haste slowly," paying for the work as it was done. In consequence of this prudent delay, the ceremony of blessing the cornerstone did not take place until Sunday, May 11, 1890; Bishop Gilmour performed the ceremony. During the same year the church was enclosed, and the interior was completed in 1891. On Christmas day, 1891, Mass was said in the new church for the first time. It was dedicated to St. Stephen, by Bishop Horstmann, on Sunday, May 8, 1892. Its total cost, including altars, pews, etc., was about $30,000, and it was fully paid for when dedicated. This is a very creditable record for both pastor and people. The church is the most conspicuous and attractive building in Niles, and deserves to be ranked with the grand galaxy of fine churches in the diocese of Cleveland. Its dimensions are: Length, 100 feet; width, 49 feet; height of spire, 175 feet. It is built of clear red brick, trimmed with sandstone. It has elegant stained glass windows, all donated by parishioners and societies. The frescoing and the furnishings show excellent taste.

In 1893 the old church, which was moved to make room for the new edifice, was changed into two school rooms. It served its new purpose until the erection of the present splendid school, built in 1900, at a cost of $25,000. Until 1880 the parish school was taught by lay teachers, but since then it has been in charge of the Sisters of the Humility of Mary, who have conducted it most successfully. The same Sisters also conduct an academy, since 1898—separate from the parish school, and thus far have met with gratifying support. The school has an enrollment at present of about 200 pupils.

St. Stephen's parish property is in excellent condition, and without a dollar of debt.

According to the diocesan census, published for 1900, St. Stephen's numbers 210 families.

NORTH AMHERST, LORAIN COUNTY.

ST. JOSEPH'S CHURCH.

The villagers of North Amherst depend for their support almost exclusively on the adjacent and well-known stone quarries. These were first opened about 1864 and the good wages paid by the owners attracted quite a number of quarrymen from the East. Among them was a fair proportion of Catholics who settled at North Amherst. Their spiritual interests were looked after from that time until 1871, by the Rev. Louis Molon, of Elyria, and then by the Rev. James Rouchy, of Vermilion, until July, 1875. Father Molon said Mass in the residence of J. Plato, Sr., at North Amherst, until 1868, when he bought two lots, fronting on the north side of Fenney street. They were deeded to Bishop Gilmour in May, 1872. On one of these lots he built a small wooden church. It was ready for use in the early fall of 1868, and dedicated to St. Joseph. As Father Molon found it difficult to attend North Amherst, together with his home duties, he was relieved of that charge in March, 1871, by the appointment of the Rev. James Rouchy, pastor of Vermilion. About that time the Mission had outgrown its church, hence Father Rouchy built an addition in 1873, making its dimensions 30 by 75 feet, as they are at present. Father Rouchy was replaced in July, 1875, by the Rev. Joseph Romer, who was appointed first resident pastor of North Amherst, which charge he held until November, 1891. He built the present pastoral residence, in 1875. It is a plain wooden structure, and cost $1,300. He also secured three altars and had the interior of the church renovated. In February, 1880, he bought the present cemetery, which covers one and one-half acres. In 1883 he organized the parish school, which has been taught since that time by lay teachers. Its present enrollment is about 60 pupils.

Father Romer was succeeded in November, 1891, by the Rev. Henry D. Best, who built the spire and bought the two bells now in use. Father Romer was again appointed pastor of North Amherst in January, 1893, and remained in charge until June, 1899, when he was succeeded by the present pastor, the Rev. August H. Alten, a native of French Creek, Lorain county. He enlarged the frame school and cancelled the parish debt. During

the last few years the parish has lost quite a number of families. This is owing to the fact that only a few of the stone quarries are operated, and that at low wages. Thus the Catholic employes were compelled to seek more lucrative employment elsewhere. The parish now numbers only about 60 families, and its future is not very promising.

NORTH BALTIMORE, WOOD COUNTY.

ST. AUGUSTINE'S CHURCH.

Although less than 15 years in existence, North Baltimore is quite a thriving little city. It owes its origin and rapid growth to the fact that it is located almost in the center of the natural gas and oil section in Wood county. About 1890 the few Catholics there resident made an effort to build a church, but failed for want of means. They were attended by the resident pastors of Bowling Green from January, 1891, to January, 1893, the Rev. M. Philippart being the first priest to visit them. He said Mass a few times in a small building formerly used as a school. Father Philippart's successor, in January, 1892, was the Rev. W. S. Kress who, after a few visits to North Baltimore, engaged the Opera House as a temporary place of worship, as the increasing number of attendants could no longer be accommodated in the abandoned school building. In July, 1892, Father Kress bought two lots with a frontage of 285 feet on Oak avenue, and extending from Second to Third streets; the purchase price was $700. On one of these lots he built the present frame church, 38 by 75 feet. It was commenced in July, 1892, finished by December of the same year, and dedicated to St. Augustine, by Bishop Horstmann, on May 23, 1893. With its furnishings the church cost about $3,000.

The Rev. I. J. Wonderly was appointed first resident pastor of North Baltimore, in January, 1893. During his pastorate the parish sustained a considerable loss of membership by the removal of one of the local glass factories, and the destruction by fire of another. In both of these many Catholics were employed, but were now obliged to seek a livelihood elsewhere. However, in spite of this loss, Father Wonderly succeeded in not only cancelling

the parish debt of about $2,000, but at the time he left, in December, 1895, there was also a fair sized balance in the church treasury. The Rev. J. B. Alten was Father Wonderly's successor. In 1897 he built the present frame pastoral residence, at a cost of about $1,500. It was paid for at the time he left North Baltimore. His successor is the present pastor, the Rev. J. P. Haupert. He was appointed to take charge in September, 1897, and at once had the church put in proper repair, which it greatly needed, owing to its defective construction. He had it covered with new siding and the roof repaired. In 1898 the debt, incurred by this very necessary renovation, was cancelled, and the church was also neatly frescoed. The structure is now in good condition and quite attractive in its appearance.

The parish at present has about 30 families.

NORTH CREEK, PUTNAM COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Catholic families in and near the hamlet of North Creek, which is situated in the northern part of Putnam county, were identified with the parish of New Bavaria, eight miles distant, until January, 1889. They were desirous for some years previous of having a church of their own, as they found it difficult to attend Mass at New Bavaria, both on account of the long distance to be traversed, and the bad roads from fall until spring. Bishop Gilmour acceded to their wish in April, 1887, Mr. Ferdinand Ball having donated, a few weeks previous, three acres of land as a site for the proposed church and a cemetery. The church, a frame structure, 35 by 50 feet, was built in 1887, on the land donated, and its cost was $1,200. The congregation of Glandorf donated the pews, and that of Fort Jennings the pretty altar and a supply of vestments. For lack of priests, however, Bishop Gilmour was unable to appoint one to take charge of the Mission. Hence, for more than a year after the church was finished it was not used for its sacred purpose, and the people who had made such sacrifices for the erection of their pretty little church were obliged to continue their affiliation with the parish of New Bavaria. Finally, in January, 1889, the resident pastor of

Holgate, was directed to attend the Mission, which he did till the following March, when he was transferred to Toledo. The Mission was then without attendance until June, of the same year, when it was again attached to Holgate, from which place it has since been attended monthly.

Owing to lack of means, and the small number of children living near the church, there is no parochial school at North Creek.

The Mission numbers now about 35 families.

NORTH LAWRENCE, STARK COUNTY.

ST. PATRICK'S MISSION CHURCH.

North Lawrence is a village, located in the coal-mining district, in the northern part of Stark county. Before 1889 the Catholics of the village attended Mass at Canal Fulton, four miles distant. As none could boast the ownership of a conveyance, all had to walk the distance. Finding this very inconvenient, especially for the children, in bad weather and often over worse roads, they petitioned Bishop Gilmour for permission to secure a church for themselves. When assured that they were able to raise the necessary means he readily granted their petition, and directed the Rev. E. J. Vattmann, pastor of Canal Fulton, to put it into effect. This he did by purchasing for $805, on August 2, 1889, the vacant frame public school of the village, and the three lots (200 by 150 feet) on which it stood. The school was remodeled for church purposes and was dedicated to St. Patrick on Sunday, October 27, of the same year, by the Rev. T. P. Thorpe, as Bishop Gilmour's delegate. A church fair, held during the same month, netted sufficient funds to pay for the property and remodeling the building.

The Mission was attended from Canal Fulton until January, 1891. It was then attached to West Brookfield, whence it was attended until March, 1899. It was again made a monthly Mission of Canal Fulton in May, 1899, and since has so continued.

In 1892 the Mission numbered about thirty families, all depending on work in the coal mines for their support. In 1894

the great national strike of the coal miners, brought about by starvation wages, most seriously affected the North Lawrence mines, reducing many of the miners to abject poverty. Those who could left for coal regions where there was promise of at least living wages. This resulted in considerably reducing the number of families and making the existence of the Mission a serious struggle. But happily a better though far from satisfactory condition of things has prevailed since the memorable strike.

On Sundays, when there is no divine service, the people assemble in the church at an appointed hour for private devotions. The children are taught Christian doctrine every week. As the Mission is unable to support a parish school the children attend the public school of the village. North Lawrence being without a Catholic cemetery, the interments are made at Canal Fulton, where the funeral services also take place.

The Mission now numbers about 25 families.

NORTH RIDGE, DEFIANCE COUNTY.

ST. MICHAEL'S CHURCH.

North Ridge is a small settlement composed of Catholic German and Bohemian farmers, and is located about 9 miles northeast of Defiance. Prior to 1871 they were attended successively from St. John's church at Defiance, Napoleon, Providence, again from Defiance, and from Antwerp. The Rev. A. Herbstritt, C. PP. S., was the first priest to visit them from Defiance, about 1855.

In the fall of 1861, whilst the Rev. A. I. Hoeffel, of Defiance, had charge, the first church, a frame structure, 30 by 50 feet, was built on a one-acre parcel of land, donated to the Mission by Michael Lutz.

The Rev. A. Eilert was appointed first resident pastor of North Ridge, October, 1873; he had attended it as a Mission, since October, 1871. Besides procuring a bell and two side altars he also built a frame parochial residence. In December, 1873, the Rev. Joseph Blaser succeeded Father Eilert. Towards the close of Father Blaser's pastorate there was some opposition

to him on the part of a few factious members of the congregation, who tried to usurp his rights in managing the affairs of the parish. But in this they signally failed, as by far the larger number stood by the pastor. However, for the sake of peace, he resigned his charge in April, 1877. Since that time the following priests were resident pastors of North Ridge: The Revs. J. Sproll, from April to August, 1877; T. P. McCarthy, 1877-78; J. Christophory, 1878-81; J. H. Mühlenbeck, 1881-86; G. C. Schoenemann, 1886-90; (attended from Holgate between February and June, 1890); W. S. Kress, June-August, 1890; (vacant from September, 1890, to March, 1891); J. W. Bell, 1891-93; and the present incumbent, the Rev. J. B. Heiland, since January, 1893.

In the fall of 1877 Father McCarthy organized a parochial school, using for that purpose the church gallery. For lack of means to secure better accommodations the school was soon discontinued. Father Mühlenbeck built the present school house in 1882, and placed it in charge of a lay teacher. It was closed in 1890, but reopened in 1893 by the present pastor.

Father Mühlenbeck enlarged the church by an addition of 28 feet. He also enlarged and practically rebuilt the pastoral residence. The latter was burnt to the ground January 4, 1886. On a lot donated by Mr. M. Lutz, Father Schoenemann built the present frame residence during the summer and fall of the same year; it cost about $2,100.

As the old church property proved undesirable, Father Heiland bought a six-acre tract of land in April, 1897, as a site for a much needed new church, as also for a pastoral residence, school and cemetery. The part used for the cemetery covers nearly two acres and is well laid out, and neatly ornamented with shrubs, etc.

Preparations are now being made for the erection of a fine brick church, which Father Heiland expects to build within the next two years.

The parish now numbers about 65 families.

NORTH RIDGEVILLE, LORAIN COUNTY.

ST. PETER'S CHURCH.

St. Peter's congregation, at North Ridgeville, was organized in 1875. Its original members numbered about 40 families, and had been identified with French Creek, or Avon. They petitioned for a separation from the parent parishes because of the too great distance they were obliged to travel in order to hear Mass. The Very Rev. Administrator Boff, then in charge of the diocese, owing to Bishop Gilmour's illness and absence, granted the request. In April, 1875, they bought, in the village of North Ridgeville, a lot on which stood a frame house. This was used later on as the pastoral residence. The price paid for the property was $1,500. A subscription for a church was raised during the following summer, under the direction of the Rev. J. Heidegger, pastor of Avon. The church, a frame structure, 35 by 60 feet, was built on the same lot above mentioned. It cost about $3,000 and was dedicated to St. Peter in the fall of 1875 by the Very Rev. F. M. Boff.

The Mission of North Ridgeville was attended from Avon until June, 1879, when the Rev. V. Haussner was appointed the first resident pastor. Owing to ill health he was obliged to resign in December, 1880. North Ridgeville was then again attended from Avon, until the appointment of the Rev. H. D. Best, in November, 1881. He remained in charge till February, 1887. Again the pastor of Avon (at this time the Rev. N. Pfeil) was directed to attend North Ridgeville as a Mission, until March, 1891, when the Rev. S. Rebholz was appointed resident pastor. Father Rebholz's pastorate ended in April, 1893, when for the third time North Ridgeville became a Mission of Avon, from April to November, 1893, with the Rev. N. Pfeil in charge. The next resident pastor was the Rev. N. Kirch, from November, 1893, to July, 1900, when the present incumbent, the Rev. M. Becker, succeeded him.

The parish school, with 55 pupils enrolled, was organized by Father Best, in 1886, and placed in charge of a lay teacher. In June, 1887, Father Pfeil bought a lot, 112 by 190 feet, near the church, and had the two-story frame house on it converted into

ST. MARY'S CHURCH, NORWALK.

a commodious school; the property cost $900. In September, 1891, the Sisters of St. Francis, of Tiffin, were placed in charge of the school, and remained until June, 1893. In the following September they were succeeded by a lay teacher, who taught for one year. In September, 1895, two Dominican Sisters were engaged, but they remained only until the following June. Since then the parish school has again been taught by a lay teacher.

In the summer of 1889, Father Pfeil had the church considerably enlarged, supplied with new pews, and its interior thoroughly and tastily renovated, all at a cost of nearly $1,800. The present dimensions of the church are: Length, 100 feet; width, 35 feet.

The parish is composed mostly of German farmers, and now numbers about 90 families.

NORWALK, HURON COUNTY.

ST. MARY'S CHURCH.

On October 12, 1853, the Rev. Nicholas Roupp, then pastor of St. Peter's church, Norwalk, bought for the sum of $200 a tract of land, 4 by 16 rods, at the northeast corner of Milan and St. Mary's streets, for the use of the English speaking Catholics of Norwalk. As at that time they numbered less than thirty families they were financially and numerically unable to build a church for themselves, but continued their affiliation with St. Peter's parish. In the summer of 1856, the Rev. Narcissus Ponchell, Father Roupp's successor, felt that the time had come when a second, and exclusively English, parish should be organized in Norwalk, as St. Peter's church, being in the suburbs, was too inconveniently located for the Catholics living in the town. Bishop Rappe sanctioned Father Ponchell's views and authorized him to form a new parish, as proposed. He raised a subscription for a brick church, to be erected on the property bought by Father Roupp. The church (40 by 60 feet) was commenced in the summer of 1857, but owing to lack of means the building was not brought under roof until the following year. Although still unfinished interiorly, Mass was celebrated in it for the first time by Father Ponchell on Easter Sunday, 1859.

Before the completion of the church Father Ponchell was called to his eternal reward, on September 15, 1860. His death was a severe blow to St. Peter's parish, as well as to the Mission he had organized. His loss was deeply mourned by all the citizens of Norwalk, irrespective of race or creed, as that of a zealous and devoted minister of God, a broad-minded and public spirited citizen.

From September to December, 1860, the Rev. E. M. O'Callaghan attended the Mission of St. Mary's, Norwalk, from Cleveland. The Rev. John Quinn was then appointed first resident pastor. He remained in charge from December, 1860, until April, 1864. He finished the church during the spring and summer of 1861. With temporary altars, pews, etc., it cost about $12,000. Bishop Rappe dedicated it to St. Mary some time during the same year, but there is no record of the date of dedication. In March, 1862, Father Quinn bought three and one-half acres of land near the outskirts of Norwalk for a parish cemetery; it was blessed by Bishop Rappe in the summer of that year. In October, 1863, he also bought two lots opposite the church property, as the site for a pastoral residence. The house then serving that purpose was a small frame building on Milan street, some distance from the church. Father Thorpe finished and paid for the residence begun by his predecessor. When completed and furnished it cost about $3,000. It is a two story brick building and is still used for its original purpose. During the Rev. T. P. Thorpe's pastorate, which began in April, 1864, new altars were placed in the church, and a brick school was built, in 1865. The parish school was opened in September of the same year. He raised all the money for the buildings commenced, improved or finished by him, and at the time of his departure from Norwalk, in March, 1868, there was a balance of about $1,000 in the parish treasury for the proposed and needed enlargement of the church.

The next pastor in charge was the Rev. Thomas F. Halley, who received his appointment in March, 1868. As the congregation increased, and a majority of the people settled in the western portion of the town, it was deemed expedient to change the location of the church and school. With this object in view Father Halley bought three lots, at the northwest corner of League and State streets, in March, 1875; the price paid for them

was $3,800. Their location was not only most desirable but also convenient, because practically in the center of the parish. In 1878 Father Halley built the present school on these lots. It is a two-story brick structure, 40 by 60 feet, and cost nearly $4,000. The school was in charge of lay teachers until 1886, when the Sisters of St. Joseph were engaged; they have taught it ever since.

Death ended Father Halley's pastorate on January 4, 1885. His successor, the Rev. Charles V. Chevraux, was appointed a few days later. At that time the parish, which began with 30 families in 1857, numbered about 130 families and was free of debt.

St. Mary's church having now become much too small, and no longer centrally located, Father Chevraux and his generous people therefore determined to build in a more desirable quarter a church which would be an ornament not only to the beautiful city of Norwalk, but to the diocese as well. In the early spring of 1889 plans for the proposed church were drawn by Architect Ginther and approved by Bishop Gilmour. Ground was broken for the foundation on May 29, and the cornerstone was blessed and laid by the same Prelate on Sunday, September 29, 1889. Towards fall of the following year the church was enclosed. The graceful spire was slated in the summer of 1891 and the stone steps in front of the church were built in 1892. In the spring of 1893 the fine large bell, bought during the pastorate of Father Halley, was placed in the tower. During the summer of the same year the church was plastered, frescoed and furnished with beautiful stained glass memorial windows—all in excellent taste. The windows were donated by individual members of the parish, and by societies.

The church and furnishings, exclusive of organ and Stations, cost about $35,000, although it could not be duplicated today for less than $50,000, owing to the fact that at the time it was erected building materials were much below normal prices. The beautiful Gothic stone structure was dedicated by Bishop Horstmann, on Sunday, September 2, 1894. Needless to say, it was a day of supreme rejoicing for pastor and people.

Following are the dimensions of the church: Length, 122 feet; width, 55 feet; height of center ceiling, 47 feet, and it has

sittings for 700 persons. It is one of the most attractive structures in Norwalk, and for symmetry and architectural effect it is excelled by none in that attractive city.

In November, 1893, Father Chevraux bought two lots next to the new church, for the future pastoral residence; they cost $1,600.

Owing to financial depression that swept the country in 1893, and made its effects strongly felt in Norwalk as well, Father Chevraux found it very difficult to cope with the debt, contracted in good faith and with bright hopes. Many of his parishioners were forced to seek employment elsewhere, thus largely diminishing the numerical strength of the parish which had to face the debt. Year by year, however, pastor and people worked together to reduce the burden. As St. Ann's parish at Fremont became vacant, Father Chevraux was appointed to take charge of it in September, 1897, the Rev. J. J. Quinn succeeding him at Norwalk. He continued along the same lines as did Father Chevraux, in regard to the reduction of the debt, and succeeded in diminishing it considerably during his successful pastorate, which ended in January, 1900, when his successor, the Rev. F. A. Malloy, the present pastor, was appointed.

Since 1898 the financial condition of Norwalk, and with it also that of St. Mary's, has much improved, so that with the present prospects realized, in a few years the parish will have its beautiful church clear of debt.

The parish at present numbers about 95 families.

NORWALK, HURON COUNTY.

ST. PAUL'S CHURCH.

With the intention of organizing a parish more centrally located, about 8 families severed their connection with St. Peter's, Norwalk, early in 1868. On February 9, 1868, they bought two large lots on Hester street, for $1,300. On one of these they immediately began the erection of a two-story brick building, 44 by 90 feet, to serve for church and school purposes; it cost about $8,000. The building was dedicated to St. Peter, the Apostle, in October, 1868. To distinguish it from the old church of the

ST. PAUL'S CHURCH, NORWALK.

same name, common parlance called it "new St. Peter's." The Rev. A. Magenhann, pastor of the parent parish, attended the new church as a Mission, celebrating one Mass in it every Sunday. A parochial school, with an enrollment of about 90 pupils, was opened in the second story of the building immediately after it was dedicated. The Rev. Jacob Kuhn succeeded Father Magenhann in October, 1869, and attended the Mission from old St. Peter's until August, 1871. He bought the present St. Paul's cemetery, comprising nearly six acres, for $1,100, in November, 1870, although it was not deeded to the Bishop until May 17, 1872. The Rev. M. Dechant, successor to Father Kuhn, was the next priest in charge of the Mission until July, 1872, when he was appointed its first resident pastor.

Although more than $10,000 had been expended for grounds, building and furniture, it was resolved by the pastor and the rapidly growing parish of St. Paul's to abandon their parish property and seek a more favorable location. For this purpose Father Dechant bought, on October 22, 1872, the present church site, consisting of two lots, each 66 by 264 feet, at the corner of East Main and Wooster streets, and extending to Monroe street. The purchase price was $7,000. The title was first vested in a lay "trustee," but was deeded by him to Bishop Gilmour on January 7, 1873. The frame house located on the property was made the pastoral residence in December, 1872. The Rev. A. Eilert succeeded Father Dechant in the pastorate of St. Peter's in December, 1873—re-named St. Paul about that time. In 1876 Father Eilert built the present two-story brick school (42 by 95 feet), fronting on Monroe street. The ground floor served as a temporary place of worship and the second story was fitted up for school purposes. The building and furniture cost about $12,000. The first Mass was celebrated in it on the Sunday before Christmas, 1876. About this time also the property on Hester street was sold for $5,000.

The parochial school was opened in the new building, in September, 1878, and placed in charge of the Sisters of Notre Dame; they have taught it ever since. Prior to their arrival from Cleveland, a two-story frame house had been built on Monroe street, near the school, for their residence.

In March, 1885, Father Eilert bought the present pastoral

residence, an elegant two-story brick building, for $4,300. It stands next to the lots bought by Father Dechant in 1872, and fronts on East Main street. He also greatly improved the cemetery at an expense of about $4,000.

Father Eilert's successor was the Rev. J. A. Michenfelder, who received his appointment in May, 1888. It was now decided to build a much needed church, large enough to accommodate the steadily growing congregation, and worthy of its numbers and means. As a preliminary step a subscription was taken up in 1889, amounting to about $10,000. Several successful parish fairs were also held for that object. The foundation for the church was begun in May, 1890, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on September 14, of the same year. The church was brought to completion by December, 1892. It was dedicated by Bishop Horstmann on Sunday, January 22, 1893. The beautiful church is a stone structure, 54 by 134 feet. The walls are 35 feet high above the water table, and the stone work of the tower is 90 feet; the height of the spire is 170 feet. At the time Father Michenfelder left St. Paul's, at the end of January, 1894, the church with its altars, pews and electric lighting, cost nearly $40,000. The Rev. G. H. Rieken was appointed Father Michenfelder's successor, in February, 1894. During his short pastorate which, at his own request, ceased in October of the same year, he expended about $3,300 to enlarge, remodel and beautify the pastoral residence. He also bought the pulpit and confessionals now in use. The Rev. Frederick Rupert, the present pastor, took charge of St. Paul's on October 24, 1894. He found a debt of about $16,000, exclusive of unpaid interest. This debt no doubt would have been paid, or at least largely reduced, had not the financial crisis of 1893 so seriously affected Norwalk, and consequently also St. Paul's parish. The defective workmanship in the erection of the church also became alarmingly apparent now, and called for immediate attention. With the "hard times" and only 125 families able to contribute, Father Rupert had no easy problem to solve. But by prudence, patience and perseverance he succeeded in arousing in his parishioners good will and generosity, although the latter had necessarily been taxed to the utmost during the previous years. Contributions were again

freely made, either by subscriptions or fairs, two of the latter netting each nearly $3,000. Besides putting the church in safe condition, at an expense of about $1,000, the financial obligations of the parish were promptly met. The debt was steadily reduced, peace and harmony united the parish as of old; pastor and flock were of one accord, and that is the record of St. Paul's today. It owns a splendid church property, including a well furnished school and a neatly kept cemetery—all worth at least $60,000, with a debt of less than $2,000 remaining.

NORWALK, HURON COUNTY.*

ST. PETER'S MISSION CHURCH.

About 1830, Catholics first settled at Norwalk, the county seat of Huron. They attended divine service at St. Alphonsus' church, Peru, three miles distant, until 1836. The Rev. Peter Czakert, C. SS. R., was at that time stationed at Peru with the Rev. F. X. Tschenhens. Both these Redemptorist Fathers attended many places as Missions and Stations in Huron and neighboring counties. Among these was Norwalk, which place was in charge of Father Czakert, between 1836 and 1838. He said Mass in a log house on East League street, in Norwalk, then but a village. He found quite a number of families, mostly Germans, and all desirous of building a church for themselves. Father Czakert was ready to give his assistance in the matter, and in fact had appointed a committee of twelve men to solicit subscriptions and select a site for the intended church. Father Tschenhens however opposed the project, fearing that it might injure the parish in Peru.

In November, 1840, the Rev. Joseph Freigang was appointed resident pastor of Peru. In defiance of Bishop Purcell's positive prohibition he said Mass in Norwalk every alternate Sunday, about 200 people attending regularly. He possessed fine oratorical powers and had great influence over his people, and thus succeeded in arousing them to feverish enthusiasm, in favor of building a church. They secured a lot, 8 by 14 rods, on West Main street, near the corporate limits of Norwalk. It is the same

*The Church in Northern Ohio, 4th ed. pp. 268, 285, 286, 301.

property now used by St. Peter's. The title to the lot was vested in self-constituted "trustees." By June, 1841, a frame church, 40 by 65 feet, was enclosed, floored, and ready for plastering. On the 21st day of that month Bishop Purcell arrived at Peru, interdicted the church at Norwalk, and formally excommunicated the Rev. Freigang, who had been suspended in April, but failed to heed the suspension.

The church remained closed until the arrival of the Rev. Matthias Alig, C. SS. R., in July, 1842. He petitioned the Bishop for permission to open and complete the church. The permission was granted on the promise that the title to the property be transferred to the Bishop of the Diocese of Cincinnati. About September of the same year work on the church was resumed. The Catholic population of Norwalk had increased considerably by this time, thus necessitating an enlargement of the church. This was done by adding 25 feet to its length, and the basement was excavated for a temporary school. Although the church was not quite finished, Mass was celebrated in it for the first time, on January 1, 1843. In the early spring of the same year the parish school was opened with an attendance of about 60 pupils. Father Alig's connection with St. Peter's ended in August, 1843, and for five months, owing to lack of priests, the Mission remained without attendance.

In January, 1844, the Very Rev. F. S. Brunner, Provincial of the Sanguinist Society, was given pastoral charge of St. Alphonsus' church at Peru, and of St. Peter's, Norwalk, as a Mission. In the same year the title to the church property at Norwalk was transferred to the Bishop, thus ending "trusteeism" and the dissensions that arose from it. The church was completed about May, 1846, and dedicated to St. Peter, the Apostle, by Bishop Purcell on the Feast of Corpus Christi, the 11th of the following month. The adjoining cemetery was also blessed on the same day.

St. Peter's was attended from Peru by the Sanguinist Fathers until December, 1847, when they were transferred to Thompson, whence the Mission was attended until August, 1851, notably by the Revs. M. Kreusch and F. X. Obermüller. The Rev. Charles Evrard, pastor of Peru, was given charge of St. Peter's, as a Mis-

sion in September, 1851, and was the first priest to say Mass there every Sunday.

About this time over 200 German and English speaking Catholic families were identified with St. Peter's. They petitioned Bishop Rappe for a resident pastor, whom they were willing and fully able to support. Their petition was granted in June, 1853, by the appointment of the Rev. Nicholas Roupp, as their first resident pastor, who remained until September, 1854. Owing to a scarcity of priests, St. Peter's was then again made a Mission of Peru, and thus remained until July, 1855, when the Rev. Narcissus Ponchell was given pastoral charge of it as a resident pastor.

In July, 1856, the English speaking members of St. Peter's were authorized by Bishop Rappe to organize as a distinct parish. Pending the erection of their own church, to be known as St. Mary's, Father Ponchell gave them separate services in St. Peter's. From September, 1859, until July, 1860, he had as his assistant the Rev. A. L. Mauclerc.

In the summer of 1859 the present brick school was built at a cost of about $1,000, and was placed in charge of a lay teacher in September of that year.

Father Ponchell remained in charge until his lamented death, September 16, 1860, when St. Peter's was again attached to Peru as a Mission, until September of the following year. It was then that the Rev. F. X. Obermüller, formerly a Sanguinist, but at this time a secular priest, was appointed resident pastor. During his pastorate of St. Peter's, until July, 1865, he organized Missions at Monroeville and Milan, thus considerably reducing the membership of his parish. In February, 1865, he bought for his residence a lot with a two-story brick house, opposite the church. The purchase price was $2,000. Father Obermüller was succeeded by the Rev. A. Dambach, in July, 1865, and he in turn had as his successor, in May, 1867, the Rev. A. Magenhann. In the spring of 1868 about two-thirds of the parish, being dissatisfied with the out-of-the-way location of the church, left St. Peter's, organized as a separate parish, and bought several lots in the center of Norwalk for a church site, as stated in the preceding sketch of St. Paul's church. This division largely reduced the membership of St. Peter's, and caused much ill feeling among those that

remained with the parent parish. The Rev. Jacob A. Kuhn was the next resident pastor of St. Peter's, from October, 1869, until August, 1871. Since that time the following priests had pastoral charge of St. Peter's: The Revs. M. Dechant, August, 1871, to July, 1872; G. Drolshagen, to September, 1873; G. Peter, to October, 1875; P. Kolopp, to June, 1881; F. C. Ludwig, from October, 1882, to January, 1883, and A. Dambach, as the last resident pastor, from August, 1886, until September, 1891. During several short periods between June, 1881, and August, 1886, St. Peter's was attended from Monroeville. Since September, 1891, St. Peter's has been attended from St. Paul's, Norwalk, of which it was made a "chapel of ease," Mass being celebrated in it every Saturday for the convenience of the aged people residing in that vicinity.

The church and cemetery are kept in excellent condition, and the Mission has no debt.

OAK HARBOR, OTTAWA COUNTY.

ST. BONIFACE'S CHURCH.

The village of Oak Harbor, formerly known as Hartford, is situated on the northern division of the "Lake Shore" Railroad, about 24 miles east of Toledo. The Rev. Amadeus Rappe, resident pastor of Toledo, was the first priest to minister to the spiritual wants of the few Catholics living in and near this village. His visits, made at regular intervals, extended from 1846 to 1847. Oak Harbor continued to be a Station for Father Rappe's successors at Toledo until 1853, when it was attached to St. Ann's, Fremont, and placed in charge of the Rev. Julian Bourjade, who also attended a number of neighboring Missions and Stations. Oak Harbor was next attended from Port Clinton, between 1856 and 1872, and from Elmore, between 1872 and 1885. In December, 1866, two lots at the corner of Church and Oak streets were purchased as a church site, but for lack of means the erection of a house of worship, of even the humblest type, had to be postponed. During most of these years Mass was said in private houses. In 1873, the Rev. W. McMahon, then in charge of Oak Harbor, succeeded in raising a part of the needed funds for

a frame church, 40 by 65 feet, which he built on the above mentioned lots. For some months he held Divine service in a public school and in a Lutheran church, then not in use. His successor, the Rev. H. Kolopp, reduced the debt still due on the building. He also established a parish school, which, however, was soon closed, for want of support and attendance. The Rev. John Klute succeeded Father Kolopp in 1876. He paid the remaining debt and improved the church to a considerable extent. The next priest in charge of the Mission was the Rev. G. H. Rieken, from May, 1880, to February, 1885. In July, 1881, he purchased the lots immediately west of the church and on one of them built the present pastoral residence, a frame structure. The Rev. James J. Farrell was appointed first resident pastor of Oak Harbor, in February, 1885, but in consequence of an un-Catholic opposition remained only until the following October, when the Rev. Charles Griss was sent as his successor. Father Griss soon succeeded in bringing about a change for the better, and in harmonizing the discordant elements. At a cost of about $1,400 he enlarged the church, by an addition of 24 feet, and re-established the parochial school in a frame building which he had erected for that purpose. The school was taught by lay teachers until 1895, when it was discontinued for lack of proper support, and because of opposition.

The pastorate of Father Griss ended in March, 1891, and in the following month the Rev. Michael Becker was appointed his successor. He in turn was succeeded by the present incumbent, the Rev. Jacob Christophory, in December, 1892.

For a number of years prior to 1895 the saw-mills and stave factories at Oak Harbor gave employment to a large number of the villagers, and many of those employed were Catholics. As the supply of timber began to lessen steadily, the owners of the mills and factories were obliged to locate elsewhere. In consequence of this the employes were likewise compelled to seek a livelihood in other localities. This fact also made large inroads on the membership of the parish, as about 45 families, or nearly half, left Oak Harbor between 1895 and 1896. At present the parish numbers about 60 families.

OBERLIN, LORAIN COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

Oberlin has a national and almost worldwide fame as the home of "Oberlin College," a large and influential institution founded by the Congregationalists, in 1832. During the Civil War it became noted also as a place of refuge for slaves who escaped from the southern states, with the result that many of them made Oberlin their permanent home. Although Catholics settled in various parts of Lorain county, and established many flourishing parishes within its limits, the town of Oberlin never welcomed but merely tolerated the very few that settled there. In consequence of this lack of welcome on the part of Oberlin's exclusive and almost intolerant denizens, the Catholic element was always, as it is now, greatly in the minority. About the year 1863 the few Catholic families, and the Catholic servant girls employed in the village households, were visited for the first time by the Rev. Thomas F. Halley, resident pastor of Grafton, from which place they were attended until 1865, when Oberlin was attached to Elyria as a Station. Mass was said in private houses for nearly twenty-five years. In June, 1880, the Rev. J. T. Schaffeld, resident pastor of Elyria, began to visit Oberlin at stated intervals on week days. He did so for ten years, until January, 1900, when the Rev. T. F. McGuire, of St. John's, Lorain, was appointed his successor. On December 16, 1887, Father Schaffeld bought, for $700, two lots at the corner of South Groveland and Pleasant (now West College) streets—in the very center of the beautiful village of Oberlin. However, for lack of means, the long-looked-for church was not commenced until three years later. The cornerstone was blessed by Mgr. Boff, V. G., on September 14, 1890. On the following Christmas, Father Schaffeld celebrated Mass in the new but unfinished church for the first time. By degrees, and as means became available, the interior was embellished and fitted out with neat furnishings. Although completed in 1892, the church was not dedicated by Bishop Horstmann until May 13, 1900. The ceremony was witnessed by a large number of interested spectators, many of whom were not of the Fold. It was a memorable day

for Oberlin, as it was the first time a Catholic Bishop was ever seen in that stronghold of Protestantism.

The church, though small, is a very neat brick structure, 30 by 50 feet. It has a slate roof, and is adorned with stained glass windows, and artistic frescoing. It cost about $5,000. Much of this amount was collected from various parishes throughout the diocese by Father Schaffeld. He has every reason to be gratified with the successful outcome of his untiring efforts in erecting so beautiful a house of worship to Almighty God, in spite of the many financial difficulties with which he had to contend.

The Mission now numbers about 24 families, and is attended monthly from Lorain, by the Rev. T. F. McGuire.

OLMSTED, CUYAHOGA COUNTY.

ST. MARY'S MISSION CHURCH.

The first and only Catholic family to settle at Olmsted (formerly known as Olmsted Falls), prior to 1849, was that of Thomas Reynolds. In that year the building of the Cleveland, Columbus and Cincinnati railroad through Olmsted Falls brought an influx of Catholic employes, who eventually made that village their home. One of these was Mr. James Hickey, now the oldest Catholic and one of the most respected citizens of Olmsted. About this time they were visited by one of the Cathedral curates, whose name however is not on record. He said Mass at Olmsted in a barn belonging to a Protestant, named Calvin Geer. Two years later the Rev. W. O'Connor, and after him, the Rev. Thomas Walsh, both stationed at the Cathedral, attended Olmsted, the former from 1851 to 1853, and the latter till 1854. Each celebrated Mass and administered the Sacraments in a log school house which belonged to the village. The next priest in charge, from 1854 to 1856, was the Rev. M. Healy, of Elyria, who came every two months and said Mass in Mr. Hickey's house during that time. The Rev. Louis J. Filiere was appointed first resident pastor of Olmsted in 1856, with charge of Berea as a Mission. During his pastorate he said Mass for two years in a vacant house owned by Richard Pollard, and for nearly one year in a frame house which he purchased and fitted up as a temporary church and pastoral residence. In the spring of 1858 Father Filiere bought a

lot and on it erected a small wooden church of plainest design. He was transferred to St. Mary's, Berea, in 1862, but continued to attend Olmsted as a Mission until March, 1873, when the Rev. E. J. Murphy was appointed resident pastor. In May of the same year Father Murphy purchased five lots, and one month later, another and larger lot adjoining the first, all fronting on Hamlin near Columbus street. On one of these lots stood a stone house, which was remodeled as a pastoral residence. During this time the adjacent stone quarries were in full operation and gave lucrative and steady employment to many men, a considerable number of them being Father Murphy's parishioners. They contributed generously and thus made the purchase of the church property possible. The frame church built by Father Filiere was moved on one of the lots fronting on Columbus street and enlarged by Father Murphy, making its dimensions 30 by 60 feet. He also bought the village public school building, a frame structure, and had it transformed into a parochial school. It had to be closed shortly after, however, because of the financial panic which made its dire influence felt throughout the country. The school has never since been re-opened.

The following priests succeeded Father Murphy as resident pastors: The Revs. James Cullen, November, 1876, to October, 1879, and John T. Cahill, November, 1879, to October, 1880. Since the last mentioned date Olmsted has been attended from St. Mary's, Berea, as a Mission. The present priest in charge, since March, 1886, is the Rev. F. J. O'Neill, who attends Olmsted every Sunday.

The Mission now numbers about 40 families.

OTTAWA, PUTNAM COUNTY.

STS. PETER AND PAUL'S CHURCH.

Until 1872 the Catholics residing at Ottawa, the county seat of Putnam county, were identified with St. John's church, at Glandorf, two miles distant. For some years previous to that time they had petitioned to be allowed to build a church of their own. Mr. Matthias Müller, a Catholic resident of Ottawa, had donated one acre of land at the corner of 4th and Sugar streets for a church site, as early as January, 1861. Bishop Rappe

granted their request in 1868, and commissioned the Rev. A. Reichert, pastor of Glandorf, to solicit subscriptions for that object. The cornerstone for the church was laid on June 14, 1868, but the church was not finished until four years later. It was dedicated by Bishop Gilmour on August 15, 1872, and placed under the patronage of the Apostles, Sts. Peter and Paul. It is a handsome brick structure, 50 by 130 feet, fronts on 4th street, and cost about $18,000, exclusive of its furnishings. In 1882 the present fine organ was bought for $1,800.

In 1887 a brick school and residence for the teachers (Sanguinist Sisters) was erected at a cost of about $4,500. Previous to the opening of the parochial school the children of the parish attended the so-called Catholic district schools, in the neighborhood, but which were Catholic only in so far as the teachers and pupils were such. The latter received little or no religious training and hence the great need of a distinctly Catholic school became apparent and had to be met; and it was successfully met in the face of strong opposition, which, however, has long since passed away.

During the pastorate of Father Abbrederis the parish debt, contracted in the erection of the church, was greatly reduced and many substantial improvements were added to the building. The debt was cancelled in 1889, during the pastorate of Father Boebner, by means of a very successful fair, which netted about $3,000. Father Dick had the church neatly frescoed and furnished with stained glass windows. He also built the present spacious brick pastoral residence in 1892, at a cost of nearly $3,000. Prior to this time the attending priests resided at Glandorf.

In February, 1876, a two-acre tract of land was secured for a cemetery, to which two acres were added in 1878. A part of the cemetery is laid out in burial lots and in the center stands a beautiful large stone cross.

All the church property is in excellent condition, and is not burdened with debt. An excellent spirit prevails in the parish. The congregation is composed chiefly of Germans, or their decendants, and now numbers about 150 families.

The following Sanguinist Fathers have had charge of the

parish: The Revs. A. Reichert and J. Marty, 1868-73; F. Schalk, 1873-76; C. Roessner, 1876-78; R. Abbrederis, 1878-83; B. Boebner, 1883-91; A. Dick, 1891-97; Bernard Russ, from 1897 till he was forced to resign in April, 1900, because of ill health. (He died in California, July 17, of the same year.) Since April, 1900, the present pastor, the Rev. A. Dentinger, has had charge.

OTTOVILLE, PUTNAM COUNTY.

IMMACULATE CONCEPTION CHURCH.

Ottoville is a hamlet about six miles north of Delphos, on the "Clover Leaf" Railway and the Miami and Erie Canal. Its population is exclusively Catholic and German. The present large and flourishing congregation was founded by the Rev. John Otto Bredeick, who was resident pastor of Delphos, from 1844 till his death in 1858. He visited the few Catholics of the hamlet for the first time in 1850. He found but six families; they were living a life of privation on small farms that had been wrested from the "forest primeval." Hence there was but little hope for the erection of a church at that time or in the near future. He therefore said Mass for them in the house of Mr. J. C. Fournier, and ministered to their spiritual wants faithfully for eight years. He also furnished out of his own means everything needed for the celebration of the Divine Mysteries. About 1850 he bought forty acres of land in the hamlet, then known as "Section Ten," and laid it out in town lots. The most eligible of these he retained for church purposes and the rest he sold, but set aside the proceeds of their sale for the benefit of the church he hoped to build. But before he could put his cherished plans into execution, death claimed this good and self-sacrificing priest on August 19, 1858. "Section Ten" was renamed Ottoville, in recognition of Father Otto Bredeick's benefactions to the hamlet and its Catholic settlers. The next priest in charge was the Rev. F. Westerholt, who, like his lamented predecessor, attended Ottoville from Delphos. The Catholic population having increased considerably by this time Father Westerholt undertook the task of building a much needed church, on the site and, in part, with the means provided by Father Bredeick. The foundation was blessed by

IMMACULATE CONCEPTION CHURCH, OTTOVILLE, PUTNAM COUNTY.

Father Westerholt on September 9, 1860. Although its interior was not quite finished the church was used for the first time in the spring of the following year. It was a frame structure, 40 by 80 feet, and of attractive appearance. Father Westerholt attended the Mission until about May, 1861, when it was assigned to the Rev. J. J. Goebbels, pastor of Fort Jennings, who had charge of it until 1864. He was succeeded in October of that year by the Rev. A. J. Abel, who was the first resident pastor of Ottoville until July, 1865, when it was again attended from Fort Jennings, until June, 1866. The Rev. H. D. Best was the next resident pastor, until February, 1868. The Rev. Michael Müller succeeded him in the following month, and remained in charge until his death, January 27, 1900. From June, 1898, he had as his assistant the Rev. H. Wichmann, who attended the Mission of Cloverdale. He also had temporary charge of Ottoville after Father Müller's death, until the appointment of the present pastor, the Rev. J. B. Mertes, in June, 1900.

Father Goebbels finished the interior of the church, commenced by Father Westerholt. He also commenced the first pastoral residence, a plain frame structure; it was finished by Father Abel, in the fall of 1864.

Shortly after Father Müller arrived at Ottoville he added the spire to the church. He also bought an 1800-pound bell, and a fine organ, both of which are still in use. Under his direction the church was greatly improved in and outside.

The excellent land in the neighborhood of Ottoville induced many Catholic Germans to become its owners and tillers, with the result that the parish grew rapidly in numbers. Most of its members also became financially prosperous farmers. Hence Father Müller foresaw that he would soon be obliged to provide better and far more ample church facilities than those then afforded. With this object in view he raised a subscription for the erection of a church in keeping with the means of his people. His call on their generosity met with a prompt and most kindly response. Architect Druiding, of Chicago, was commissioned to draw plans for a church of pure Gothic design. They were approved by Bishop Gilmour, the pastor and councilmen. The foundation was begun in the early spring of 1885, and the cornerstone was

laid on June 7, following, by the Very Rev. Administrator Boff, then in charge of the diocese, owing to the absence of the Bishop, who was in Europe at that time.

As rapidly as means and building material were available the work was pushed towards completion. All the parishioners vied with each other in giving assistance, not only by generous subscriptions but also by free labor and building material. In consequence of this generosity the cost of the church was reduced by many thousands of dollars. In the summer of 1888 the grand and imposing structure was ready for dedication but the impressive ceremony, performed by Bishop Gilmour, did not take place until September 23, of that year. The following account of the dedication of the church, with additional comment in reference to the parish, was written by Bishop Gilmour, in his terse and characteristic style, and was published by him in the *Catholic Universe*, of September 28, 1885:

"Last Sunday the Rt. Rev. Bishop dedicated, at 10 a. m., the beautiful new church at Ottoville. * * The church is 174 by 78 feet, and 90 feet in the transept, with two fine towers 180 feet high. The pillars and groined ceiling are painted and frescoed with much taste; a large and commodious sanctuary, fine sacristies, handsome pulpit and confessionals, rich stained glass windows—presenting as a whole a beautiful and striking appearance, exteriorly and interiorly; all at a cost of $60,000, with a debt of but $6,000 to pay, while there is an unpaid balance, in notes, of $10,000 subscription, so that practically, when the church was dedicated, it was paid for. This is surely creditable to the pastor, Father Müller, and to the congregation. * *

"This congregation is wholly composed of well-to-do farmers who began with honest hearts and sturdy hands, and have cut out of the forest homes for themselves and their children. A healthy feature of the growth of this congregation is the buying by the parents of farms in the surrounding country for their children, thus widening the circle of the Catholic farmer population, and giving stability and a future to both fathers and children. * * They are wise men who get on the land, and wiser still who have pluck to stay on it when they get there."

The church at Ottoville, for size, finish and cost, ranks with the best and finest in the diocese of Cleveland, and is deservedly a monument to the projector and builders, who erected so beautiful a temple to the honor and glory of God.

Father Müller had a steam apparatus installed in the church,

in 1890, at a cost of $2,100. Two years later an artistic set of Stations was placed in position at a cost of $2,200. In 1898 the temporary high altar was replaced by the present splendid altar, at an expense of about $3,000. The church is now fully equipped and its furnishings are of the best.

Shortly after the advent of Father Mertes plans were adopted for a fine brick pastoral residence, in keeping with the adjacent church. It will be built in 1901.

The children attend the District public schools and are taught by eight Catholic teachers. The schools are of the same class as those mentioned in the sketches of Fort Jennings and Glandorf.

The parish is composed at present of about 275 families.

PAINESVILLE, LAKE COUNTY.

ST. MARY'S CHURCH.

The Rev. Peter McLaughlin, resident pastor of old St. Mary's church on the "Flats," in Cleveland, was the first priest to minister to the very few Catholics in Lake county. Those that settled in the beautiful town of Painesville (the county seat of Lake), were visited by him about four times a year, from 1841 to 1845. In the following year the Rev. Maurice Howard, also of Cleveland, succeeded him, and visited Painesville at stated intervals, until 1848, when the Very Rev. L. De Goesbriand and the Rev. J. Monahan, both of the Cathedral, had charge until 1850. All these priests said Mass in the residences of P. McGarey, C. Mahony, or Patrick Shelby. In September, 1850, the Rev. Peter Peudeprat was appointed first resident pastor of Painesville. Shortly after his arrival he bought a lot on South State street. He transformed into a temporary church the old frame carpenter shop which stood on the lot. It served its new purpose for nearly seven years. The Rev. Charles M. Coquerelle succeeded Father Peudeprat in the fall of 1852 and remained until September, 1869, when he resigned, because of ill health, and returned to his native France. Father Coquerelle bought the present fine church property on North State street, in September, 1856, and in 1857 built on it the brick church, now in use; it cost about $8,000. As soon as it was finished he moved to the new site the temporary

frame church, above mentioned, and changed it into a residence for himself.

The Rev. John Tracy succeeded Father Coquerelle in October, 1869. He purchased, in June, 1872, the lot and residence occupied by the Sisters. It adjoins the church lot, on the north. In the following year Father Tracy bought six and one-half acres of land near the corporate limits of the town for a parish cemetery and had part of it laid out in burial lots. He also provided it with a public vault in 1879.

The present parish school, a two-story frame building, was erected during the pastorate of Father Coquerelle, between 1862 and 1863, at a cost of about $3,500. It was opened in September, 1863, and placed in charge of two lay teachers. Father Tracy replaced them by the Sisters of St. Joseph, in 1872. They were succeeded in January, 1878, by the Sisters of the Humility of Mary, who have taught it ever since; four Sisters have charge of the school.

The present pastor, the Rev. E. J. Conway, succeeded Father Tracy, in August, 1887. Three years later, at a cost of nearly $9,000, he had the church considerably enlarged, thoroughly renovated, frescoed, and provided with new oak pews, which are models of comfort and elegance. The three altars were also re-decorated and the sanctuary, which is the original design, was much improved. When the work was completed the church was practically a new structure and presented, as it does still, a very attractive appearance. It was re-dedicated on July 30, 1893, by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate.

Father Conway has at all times paid much attention to the interests of the parish school, which is in a very flourishing condition. About 200 are enrolled, and four well appointed rooms give school facilities equal to the best.

The parish is in excellent condition and now numbers about 165 families.

PARMA, CUYAHOGA COUNTY.

HOLY FAMILY MISSION CHURCH.

The Mission of Parma was organized in 1872 by the Rev. P. F. Quigley, at that time resident pastor of St. Mary's, Rockport, and for a time he said Mass in the residence of Conrad Rohrbach. During the spring of 1873 a frame church was built on a small lot, the deed for which was given in December of that year. The little church was dedicated to the Holy Family, on June 21, 1873, and was in charge of the respective pastors of Rockport for about seven years. It was then attended from the Franciscan Monastery, the Jesuit College, the Seminary, Independence and Brighton, between 1880 and 1900. Since September, 1900, it has been a Mission of Independence. About ten families compose the Mission. Most of them have at all times been very generous in their support of the church, notably the family of Mr. C. Rohrbach.

The parochial school was organized in 1875, but for lack of means and attendance it was closed two years later.

PAULDING, PAULDING COUNTY.

ST. JOSEPH'S MISSON CHURCH.

The flourishing town of Paulding is the county seat of Paulding county, and is located on the Cincinnati and Northern Railroad. Prior to 1892 the few Catholics then residing at Paulding were obliged to attend Mass at Latty, or at Cecil, the latter place being six miles distant. In April, 1892, Paulding was made a Station, and as such attended monthly from Payne, where the Rev. J. P. McCloskey was resident pastor. Mass was celebrated in private houses until 1894, when the Rev. M. O'Brien secured a hall, but it afforded poor accommodations. Meanwhile the question of securing a proper site and building a church was favorably discussed. A subscription was raised in the town and many of the Protestants gave substantial aid to their Catholic fellow citizens. On July 11, 1893, a one-acre lot, situated between Williams street, Garfield avenue and Main street, was purchased for $240. By June, 1896, a frame church, 28 by 82 feet, fronting

on Williams street, was under construction. It was completed at a cost of $3,500 and was dedicated by Mgr. F. M. Boff, V. G., on Sunday, September 6, 1896. It was a joyful day for the Catholics of Paulding, and for Father O'Brien, under whose direction the church was built. In December following he was succeeded in the pastoral charge of the Mission by the Rev. J. G. Schaffeld, who greatly reduced the debt, secured a supply of vestments, etc., and bought the present organ and bell, the latter the largest in Paulding.

The Mission of Paulding has about 35 families and is still attended monthly from Payne. In the very near future, however, a resident pastor will be appointed.

PAYNE, PAULDING COUNTY.

ST. JOHN THE BAPTIST'S CHURCH.

Payne is a thriving village, located on the "Nickel Plate" Railroad, about 4 miles east of the Indiana State line. Prior to 1882 the few Catholics near Payne (formerly known as Mallottsville) attended Mass at the Station of Flat Rock, 4 miles distant, where services were held in private houses. Finally, in 1882, it was determined to build a church at Payne, as the most centrally located place for all the Catholics in that vicinity.

A fine lot was bought in June, 1882, and under the supervision of the Rev. A. E. Manning, of Antwerp, a frame church, 26 by 50 feet, was commenced in September of that year. It was finished in the summer of 1883, and dedicated on Sunday, September 9, following, by the Rev. Chancellor Houck, whom Bishop Gilmour had delegated for that purpose.

In September, 1888, three acres of land were bought for burial purposes, and in June of the following year a house and lot, near the church, were bought to serve as the prospective pastoral residence.

In April, 1892, Payne ceased to be a Mission, by the appointment of the Rev. J. P. McCloskey, as the first resident pastor. He found the house, above mentioned, unsatisfactory, and so asked and obtained permission to build a brick pastoral residence,

more in keeping with its purpose. This was done before the close of the year 1892, at a cost of nearly $2,000.

The following priests have had pastoral charge of Payne since the departure of Father McCloskey, in March, 1894: The Revs. J. H. Hennes, from March to September, 1894; M. O'Brien, September, 1894, to December, 1896; J. G. Schaffeld, December, 1896, to June, 1898, and since then, the present pastor, the Rev. J. M. Paulus.

Preparations are now being made for the erection of a brick church, to be commenced in 1901. Father Schaffeld had raised $1,200 for this purpose, at the time he left Payne.

The parish has a steady growth and now numbers about 60 families. It has not been found practicable as yet to establish a parish school, as most of the children live too far distant.

PENINSULA, SUMMIT COUNTY.

MATER DOLOROSA MISSION CHURCH.

Twenty-five miles south of Cleveland, on the "Valley" Railroad, is located the picturesque hamlet of Peninsula. Catholics began to settle here as early as 1830, viz., three brothers, James, Patrick and John Cassidy. For nearly twenty years they and other pioneers of the faith in the Summit county valley of the Cuyahoga river attended Mass and received the sacraments in old St. Mary's church, on the "Flats," at Cleveland. They were also visited at long intervals by the various pastors of that church until about 1850. Then their spiritual wants were looked after by the pastors of St. Vincent's, Akron. Some of the families also became identified with the Missions of Independence and Royalton. In 1861 the first resident pastor was appointed for Hudson, from which place Peninsula has since been attended.

In May, 1882, a lot, 80 by 120 feet, was bought for $250, by the Rev. P. Barry, who at once built on it the present frame church, 25 by 45 feet. It was used for the first time, though unfinished, in September of the same year.

The church, erected at a cost of $1,800, was a great undertaking for the few Catholics of Peninsula. Its interior, owing to

lack of means, was not finished until nearly five years after the church was built.

Whilst the Rev. J. J. Farrell had charge of the Mission (1885-'89) the church was provided with a stone foundation. He also had it plastered, painted, ornamented with stained glass windows, and provided with a neat altar and pews.

Bishop Gilmour dedicated the church on September 18, 1892, and placed it under the patronage of Our Mother of Sorrows.

The Mission now numbers about 22 families.

PERRYSBURG, WOOD COUNTY.

ST. ROSE OF LIMA CHURCH.

Perrysburg is beautifully situated on the right bank of the Maumee river, opposite the village of Maumee. In the early part of the 19th century the surrounding country was the scene of many sanguinary conflicts between the Red Man and the white settlers. The ruins of Fort Meigs and Fort Miami are within the shadow of the town, and in their eloquent silence tell the deeds of other days.

The spiritual wants of the Catholics of Perrysburg were for many years attended to by priests from Toledo and Maumee. The name of the Rev. Amadeus Rappe, later the first Bishop of the diocese of Cleveland, and the pioneer priest of the Maumee Valley, is indissolubly connected with the history of Catholicity in this section, and his self-sacrificing labors are held in grateful remembrance by the old settlers.

The congregation was organized in 1861, and Mass was said in private houses; but it was not until the following year that a place of worship was secured. The Universalist meeting house, in the village, was bought for $2,000, and remodeled and furnished with everything necessary for Catholic worship.

The Rev. S. Bauer attended Perrysburg from Maumee, from 1861 to 1862, and the Rev. J. Hamene, from 1862 to 1863. In July, 1863, Bishop Rappe appointed the Rev. Charles Griss the first resident pastor of Perrysburg. He remained till February, 1865, when he was removed to Elyria. For seven months the congregation had no resident pastor. During this period it was

ST. ROSE'S CHURCH AND PASTORAL RESIDENCE, PERRYSBURG.

attended from Maumee and New Bavaria. In September, 1865, Father Griss was re-appointed pastor of Perrysburg. He built a frame addition to the church, and in 1867 organized the parochial school, which he placed in charge of lay teachers. In 1865 he purchased the tract of land on which the present stately church stands. This tract comprises almost four acres, and is the most beautiful site in the town. As soon as the purchase was made, he began the erection of a handsome two-story brick pastoral residence. He completed his material work in Perrysburg by the purchase, in October, 1872, of a seven-acre tract of land, which was laid out for cemetery purposes.

The long and active pastorate of Father Griss ended in February, 1885. He was an accomplished musician and delighted in devoting his talent to the chant of the Church; the choir was unto him as the apple of his eye. He died as pastor of Fostoria, on October 13, 1899. In compliance with his repeated request, his remains were interred in the Perrysburg Catholic cemetery.

In February, 1885, the Rev. G. H. Rieken was appointed pastor of Perrysburg, and in September of that year the school was placed in charge of the Franciscan Sisters, of Tiffin. A commodious two-story frame building was erected and furnished at a cost of $1,200. As the old church had become too small to satisfy the wants of the growing parish, it was resolved to erect a new edifice. A building committee was organized, and after mature deliberation it was decided to build a stone church—the first stone church in the entire Maumee Valley. In May, 1889, the ploughshare turned over the first sod, and on the following 8th of September the cornerstone was laid by Bishop Gilmour. In 1890 the church was enclosed, in 1891 the interior was finished and on May 29, 1892, divine services were held for the first time in the new building. The church is a beautiful Gothic structure, 55 by 132 feet, and 62 feet in the transept; the steeple is 170 feet high. The church, including its elegant furnishings, cost about $30,000. It was dedicated by Bishop Horstmann on Sunday, May 28, 1893. Mr. John Burkhard, of Kenton, was the architect and builder.

In February, 1894, the Rev. G. H. Rieken was removed to Norwalk, and the Rev. J. A. Michenfelder was appointed his successor. Father Michenfelder administered to the spiritual

wants of the parish until December, 1895, when he accepted the parish at Bellevue, and the Rev. G. H. Rieken was re-appointed to Perrysburg. The number of Catholic families had steadily decreased in town, and the result was especially visible in the school enrollment, which had decreased from ninety to forty children. The matter was submitted to the judgment of the Rt. Rev. Bishop, who approved of the pastor's plan, to dismiss the Sisters and place the school in charge of one competent lay teacher, which was done in September, 1899. The Sisters had charge of the school for fourteen years; they also took care of the sanctuary and church. They were competent, faithful and kind.

The four years between 1894 and 1898 were devoted to the payment of the debt, which amounted to $7,500. The Catholics of Perrysburg have always responded generously to the call of religion. The church alone cost $30,000, and yet today the entire church property, complete in every detail, is without one dollar of debt.

The present membership of the parish comprises about 120 families.

PERU, HURON COUNTY.

ST. ALPHONSUS' CHURCH.*

Catholics first settled in Peru township, Huron county, in the fall of 1828. They were the families of Peter Bauer, Anthony Philipp, Joseph Carabin and Clement Baumgartner. The present hamlet of Peru, located in the township of the same name, was then and for some years later known as Vredenbourg. In the summer and fall of the following year this number of families was increased by ten—all from the Province of Lorraine, France. In the fall of 1829 Bishop Fenwick visited these pioneers for the first time in their log cabin homes, built in the almost unbroken forest. The Bishop repeated his visit in the summer of 1830, and said Mass and administerd the sacraments in the log house of Joseph Carabin. About the same time Bishop Fenwick directed the Rev. J. M. Henni, resident pastor of St. John's, Canton, to visit the Station of Peru, which he did at long intervals between 1830 and 1832, when the Redemptorist Father, F. X. Hätscher,

*See this volume, pp. 29, 33, 40, 48.

took his place. He had charge of Peru and of the Stations and Missions in Seneca and Sandusky counties until the latter part of 1833.

In 1830 Mr. J. Taylor, a Protestant farmer in the vicinity of Peru, donated to Bishop Fenwick two acres of land for church and school purposes. A frame church, or chapel, of simplest design, 34 by 40 feet, was begun in the fall of 1830. Although its interior was not finished, it was used for the first time in the spring of 1831. Almost all the labor and material were furnished free of charge, by the farmers composing the Mission. Four years later the church was enlarged by an addition built of logs. It was weather-boarded horizontally with rough boards, and was never painted. The interior was lined also with rough boards; the ceiling was flat and about sixteen feet from the floor. Altogether it was primitive in its construction and furnishings. The pews were made of logs, hewn flat on the upper surface, and wooden pins were their support. The first altar was made of unplaned boards and had the appearance of a long, high table placed against the wall. Father Henni was the first priest to offer up the Holy Sacrifice in this primitive church—in 1831. The Rev. F. Rese, later Bishop of Detroit, also visited Peru, from Michigan, occasionally between 1831 and 1833. Father Henni repeated his pastoral visits in the spring of 1833, remaining about one week, so as to enable all who so desired to fulfill their Easter duty. Later in the summer of 1833 the Redemptorist Father, the Rev. F. X. Tschenhens, arrived at Peru and remained some weeks. At that time he found about 100 families who had settled there and in the vicinity.

In June, 1834, Bishop Purcell gave full pastoral charge of Peru and the neighboring Stations and Missions to the Redemptorist Fathers. Of these the Rev. F. X. Tschenhens was the second to take up the pastoral work at Peru, and his name is found enshrined in the annals of Catholicity in Northern Ohio as one of its devoted and self-sacrificing pioneer priests. His ministration extended from Huron to Seneca, Sandusky, Crawford and Erie counties, from 1834 to 1843. During most of this period he was resident pastor of Peru, viz., from 1834 to 1839, and again from 1841 to 1843. He had as his assistants the Redemptorist Fathers,

Peter Czakert (September, 1835, to August, 1838), and Simon Sänderl, F. X. Hätscher, J. N. Neumann and Joseph Prost, at intervals between 1835 and 1841. They shared with him the arduous labors connected with the widespread Missions in the above named counties. Their first residence was a log hut, which was replaced in September, 1834, by a better and more commodious log house. It was built next to the church and adjoined the sacristy.

In July, 1834,* Bishop Purcell paid his first visit to Peru and dedicated the church, placing it under the patronage of St. Alphonsus, the founder of the Redemptorists. He was accompanied by Father Henni, of Canton.

In 1837 the church was enlarged, but the addition (built of logs) although used, was not finished until the following year, for lack of means. With this difficulty, brought on partly by the refusal of many members to contribute their fair share towards the support of the church, began the troubles that led to the withdrawal of the Redemptorist Fathers in 1839. They felt disheartened to find so little response to their appeals for material assistance in parish work, and so little recognition of their labors. Father Prost bade farewell to Peru, in April, 1839, but Father Tschenhens remained until the following December. He was succeeded in November, 1840, by the Rev. J. Freigang, a secular priest, who had recently come from Germany. Father Freigang's stay ended in April, 1841, when he was dismissed from the diocese, and suspended for disobeying Bishop Purcell, who had forbidden him to organize a parish at Norwalk, to the detriment of that at Peru. The parish then remained without a resident pastor until June, 1841. Meanwhile, as also between December, 1839, and November, 1840, it was attended from Tiffin by the Rev. P. J. Machebeuf, and from Canton by the Revs. H. D. Juncker and M. Würz, of Canton. Father Tschenhens then again took pastoral charge of Peru, and for some time had as his assistant the Rev. L. M. Alig. They remained till November, 1843. In January, 1844, the Very Rev. F. S. Brunner, Provincial of the Sanguinists, was directed by Bishop Purcell to take charge of Peru and to found a residence there for himself and the Fathers of

*_Catholic Telegraph_, August 1, 1834.

the Society who accompanied him the previous month from Europe. They remained at Peru and continued the good work begun by the Redemptorists, until Father Brunner established a convent at Thompson, Seneca county, in 1847. He continued however to attend Peru until the appointment, in December, of the same year, of the Rev. A. Carabin as resident pastor, who remained until September, 1850. From the time of Father Carabin's pastorate, to the present, Peru has always been in charge of secular priests, viz: The Revs. C. Evrard, from September, 1850, to January, 1854; J. Hamene, to April, 1855; J. P. Dolweck, to August, 1861; F. X. Obermüller, who attended Peru from St. Peter's, Norwalk (September, 1861, to September, 1862); A. Magenhann, September, 1862, to June, 1866; N. Moes, temporary resident pastor, from July to September, 1866; H. E. Hämers, November, 1866, to January, 1867; and F. C. Ludwig, to March, 1868. Peru was then again attended from St. Peter's, Norwalk, as a Mission, until August, 1868, when the Rev. C. Evrard was appointed a second time as resident pastor of Peru, and remained until November, 1873. His successors were the Revs. M. Dechant, from December, 1873, to January, 1888; J. Blaser, till his death, January 25, 1895; M. Becker, to May, 1897; L. Lentsch, to January, 1900; J. Rosenberg, to May, 1900; and the present pastor, the Rev. T. M. Kolb, since the resignation of Father Rosenberg.

During the pastorate of Father Evrard the present church, a stone structure, 42 by 95 feet, was built in 1851, at a cost of $5,000. In the following year he also built the present pastoral residence, at an outlay of nearly $1,800.

The church and residence were built on a four-acre tract of land, about one-half mile distant from the old church site. It was bought by Father Carabin in May, 1849. Part of the land is also used as a cemetery, which was enlarged by an additional purchase, in December, 1892.

When Father Blaser took pastoral charge of Peru he found the church greatly in need of repairs and too small to accommodate the increasing membership of the parish. Therefore, in the fall of 1889, he had plans drawn for its enlargement and thorough renovation. This work was begun during the following year and completed in the spring of 1891, with the result that the church

was practically a new structure and greatly beautified. The expense amounted to about $7,000, and the debt incurred was cancelled in a short time. On June 16, 1891, the Rt. Rev. Mgr. F. M. Boff re-dedicated the church, which is justly considered one of the best of any country parish in the diocese. Father Blaser also remodeled and modernized the pastoral residence.

As early as 1832 a school was established at Peru. The first school was a very primitive looking log house. It was replaced by a more commodious structure during the pastorate of Father Tschenhens, in 1835. As the Peru district is almost entirely Catholic the school was supported out of the public funds, as is done in some parts of Putnam county. Hence the want of a separate parochial school was not felt at Peru for many years. But in the course of time the School Directors, though tenacious of their rights as officials, lost sight of their duties as Catholics. In consequence of this the harmony between them and their respective pastors in reference to school matters ceased, and with it the need of a distinctly Catholic parochial school became apparent. This need was supplied in 1854, during the pastorate of Father Hamene, who built the first parish school, at a cost of $800, and employed a lay teacher to take charge of it. It was replaced in 1878 by the present school, a two-story brick structure, built by Father Dechant, at the expense of about $2,500. He engaged the Sisters of Notre Dame from Cleveland, as teachers. They remained in charge until 1884, and since then the school has been taught by two lay teachers. At a cost of about $1,500 Father Dechant built a second and fully equipped frame school, about four miles from the church, for the accommodation of the children in that part of the parish.

The congregation at Peru is composed entirely of farmers, nearly all natives of the parish, and of German descent; it now numbers about 70 families.

IMMACULATE CONCEPTION (1st) CHURCH AND PASTORAL RESIDENCE,
PORT CLINTON.

PLYMOUTH, RICHLAND COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Plymouth is located on the Baltimore and Ohio railroad, about ten miles northwest of Shelby. It was attended from New Washington as a Station, between 1864 and 1870, the Rev. A. Dambach being the first priest in charge. During that time there were but five Catholic families in the village. From 1870 to 1876 the Rev. J. M. Pütz, of Monroeville, attended Plymouth monthly, and said Mass in private houses, chiefly in the residence of G. Mittenbühler. In 1872 Father Pütz built the present frame church (25 by 45 feet), on a lot he bought on Trux street, the deed for which however was not given until April, 1881. Plymouth was next attended from Shelby as a monthly Mission, from 1876 to 1898, and since then from Chicago Junction.

Under the direction of the Rev. J. F. Smith, the pastor of Shelby, the little church, till then unfinished interiorly, was somewhat enlarged, entirely renovated and brought to completion, in 1892, and has now an attractive appearance.

The Mission numbers but 10 families and has no prospective growth.

PORT CLINTON, OTTAWA COUNTY.

IMMACULATE CONCEPTION CHURCH.

Picturesque Port Clinton, the county seat of Ottawa, received its first contingent of Catholics about the year 1848. They were visited in 1850, for the first time, by the Rev. P. J. Machebeuf, then pastor of Holy Angels' church, Sandusky. He attended them until 1851, when he left the diocese and went to Colorado, where he afterward became Bishop of Denver. From 1851 the few Catholics at and near Port Clinton were visited at irregular intervals by the resident pastor of Holy Angels', Sandusky, and St. Ann's, Fremont, until the Rev. Louis Molon, pastor at Fremont, was commissioned by Bishop Rappe, in June, 1860, to give them regular attendance. This he did until July, 1861, saying Mass in private houses. He bought two lots at the intersection of Fourth and Madison streets and on one of them built the present frame church, 34 by 68 feet. It was dedicated by Bishop

Rappe to the Blessed Virgin under the title of her Immaculate Conception. In September, 1861, the Rev. G. A. Verlet, then stationed at Sandusky, was given charge also of Port Clinton as a Mission. In March of the following year he was sent to Port Clinton as the first resident pastor, and remained until June, 1865, when he was succeeded by the Rev. C. T. Wardy, whose pastorate ended in July, 1866. The Rev. J. Köhn was the next incumbent, from July, 1866, to March, 1868, when he was transferred to Kelley's Island, but continued to attend Port Clinton, as a Mission, until February, 1869. The Rev. N. Flammang had temporary charge of Port Clinton, from March to September, of the same year. The Rev. G. Rudolph was the next resident pastor, from September, 1869, to March, 1871. Port Clinton was then attended from Elyria by Father Molon, from April, 1871, to June, 1872, when the Rev. W. Müller was appointed resident pastor. It was he that built the original portion of the present parish house, a plain frame structure, which was enlarged and remodeled in 1885. Father Müller left Port Clinton in March, 1875, and since that time the following priests had pastoral charge: The Revs. H. Dörner, March to July, 1880; W. A. Harks, to December, 1885; J. Hörstmann, to March, 1892. Port Clinton was then attached to Marblehead as a Mission until January, 1893, when the Rev. A. H. Schreiner was appointed resident pastor. He was succeeded by the present incumbent, the Rev. F. J. Hroch, in October, 1894. Father Schreiner added some necessary repairs to the church and put in new windows. During the pastorate of Father Hroch the parish house was renovated and the church was supplied with needed furnishings. Besides this, a fund was started for the erection of a new church, which is needed very much, as the parish is steadily increasing in numbers and financial strength. Plans were adopted in 1900 for a handsome stone structure, which, according to present indications, will be commenced in 1901 and brought to completion in 1902. The members of the parish have contributed liberally for that purpose and are most desirous of having a new and better house of worship.

It has not been found practicable thus far to establish a school, but that too will follow in the near future.

The congregation is at present composed of about 65 families.

PROUT'S STATION, ERIE COUNTY.

ST. THOMAS' MISSION CHURCH.

The Mission of St. Thomas, at Prout's Station, was organized in 1860, by the Rev. Louis Molon, pastor of St. Ann's, Fremont. At that time the Mission had but ten families, and it has not grown any since. In September, 1864, Thomas Murphy deeded a farm of 103 acres to Bishop Rappe for the benefit of the Catholics in Oxford township, Erie county, Ohio, in which Prout's Station is located. A stone church, 24 by 40 feet, was built on the farm about 1867 by Mr. Murphy himself. Although regularly used, it was finished interiorly only in 1876, under the direction of the Rev. J. P. Pütz, who then attended the Mission from Milan.

Prout's Station has been attended as a Mission from the following places: Fremont, St. Ann's, 1860-61; Elyria, to 1863; Sandusky, Holy Angels', to 1864; Port Clinton, to 1865; Bellevue, to 1868. Since 1868 it has been attended from Milan. Mass is said monthly on Sundays. At present the little church has all requirements for divine service, and is without debt.

PROVIDENCE, LUCAS COUNTY.

ST. PATRICK'S MISSION CHURCH.

This church is situated in the extreme southwest part of Lucas county, about twenty-six miles south of Toledo. Providence, formerly an Indian village, named "Head-of-the-waters" by the Indians who lived there as late as 1820, was located on the west bank of the beautiful Maumee river. In 1854 the hamlet of Providence was destroyed by fire and has never since been rebuilt. But as the church, which was built by Father Rappe in 1845, is situated in Providence township, the location of the church retained the name given it in 1821.

Catholics first settled in Providence about 1842, when the Wabash and Erie Canal was completed, which gave employment to many Irish laborers. During the construction of the canal these Catholic laborers were attended by the priests of St. Mary's, Tiffin, as early as 1832. From 1845 to 1854 the Catholic settlers in that section of Lucas county received spiritual ministration from

the priests residing at Toledo, Maumee and Defiance. Of these priests the Revs. Amadeus Rappe, L. J. Filiere and N. Ponchell deserve special mention. As above stated, Father Rappe built the first church, which is still in use. It is a brick structure, 30 by 50 feet. It was built on a two-acre tract of land donated by Peter Manor. Prior to 1845 Mass was said in the log cabins located along or near the canal.

In 1854 the Rev. L. J. Filiere was appointed first resident pastor. He was succeeded in 1856 by the Rev. J. Bourjade, who remained in charge until February, 1857. Providence was then again made a Mission, and as such attended from Defiance by the Rev. A. I. Hoeffel and later by the Rev. J. P. Molony. The latter was appointed resident pastor of Providence in August, 1861. His successor was the Rev. J. M. Pütz, from July, 1863, to October, 1864. Providence was then attached to Napoleon as a Mission, and thence attended until September, 1869, when the Rev. D. O'Keefe was sent as resident pastor. His successors were the following priests: The Revs. H. D. Best, May, 1871, to April, 1877; H. Kolopp, to August, 1883; G. Leeming, to February, 1885; P. J. McGrath, to December, 1888; J. J. Hennessy, to February, 1890; and M. Philippart, to June, 1890. Father Philippart was then transferred to Bowling Green, but continued until January, 1892, to attend Providence. It remained a Mission of Bowling Green until January, 1893, when it was attached to Holgate, from which place it has since been attended. The present priest in charge, since 1895, is the Rev. J. A. Tennissen, who attends Providence monthly.

During the pastorate of Father Best the congregation was forced into a law suit concerning the title to a portion of the church lot donated by Peter Manor. This, with a second suit arising from the former, was the cause of great trouble and ill feeling in the congregation, the evil effects of which lasted for many years.

The pastoral residence, a frame building, was the homestead of Peter Manor. Father Kolopp had it renovated about 1880. It is now occupied by a tenant.

In 1890 the church was put in good repair, a thing it greatly needed. Eight years later the interior was renovated, and three

altars were bought, all at an expense of about $800. At present the church property is in good condition and free of debt.

The Mission now numbers about 30 families, nearly all of the farming class.

PUT-IN-BAY, OTTAWA COUNTY.

MOTHER OF SORROWS' MISSION CHURCH.

Put-in-Bay is an island in Lake Erie, lying ten miles northwest of Kelley's Island. It derives its name from the fact that Commodore Perry ordered his fleet to *put in* there, after the battle of Lake Erie (September 10, 1812), which virtually ended the war of 1812 with England. It was then and there he wrote the famous dispatch: "We have met the enemy, and they are ours!"

Put-in-Bay however has very little religious history. Among the early settlers were a few Lutherans and members of other sects, but the majority of the islanders are professed infidels. There are also not a few fallen away Catholics.

The Rev. N. A. Moes, resident pastor of Kelley's Island, was the first priest to look after the few and indifferent Catholics living at Put-in-Bay. This was about the year 1867. He and some of his successors said Mass in the house of Christian Brick. Subsequently the number of Catholics increased to about eight families. In 1877 the Rev. Francis Metternich built a small frame church, 30 by 40 feet, on a lot donated by Martin Bäsch, in May, 1876. The destruction by fire of the principal hotels in Put-in-Bay, which had become a noted summer resort, put an end to the then promising prospects of the Mission. The church remained unplastered and without altar or pews for some years. However, whilst the Rev. J. B. Mertes had charge of the Mission he enlarged and finished the church, and made it quite attractive, at an outlay of about $500. The Rev. Charles Reichlin bought a bell, built the spire, had the church plastered and its interior decorated. Mr. John Fox, of Middle Bass Island, donated the pews.

Put-in-Bay is attended monthly from Kelley's Island, of which it has been a Mission, since its religious history began. Only ten families are identified with it, but during the summer months the seating capacity of the little church is overtaxed by the Catholic visitors, who generously contribute towards its support.

RANDOLPH, PORTAGE COUNTY.

ST. JOSEPH'S CHURCH.

Randolph is one of the oldest Catholic settlements in the diocese and was first visited in 1831, by the Rev. J. M. Henni, resident pastor of St. John's, Canton. His visits extended over a period covering nearly three years—till 1834. He found but six families, mostly from the Province of Alsace. In 1835 they built a log chapel and a school of the same material,[1] near the site of the present church. Services were held in the little chapel at irregular intervals, for some years, by Father Henni's successors, the Revs. F. Hoffman and M. Würz, also of Canton. The Rev. J. S. Alemany, O. P., attended Randolph a few times from Canton in 1841. The Rev. J. N. Neumann, C. SS. R., resided at Randolph for a short time, in 1841; he was then on his way to Peru, Huron county. In 1842 the Rev. Basil Schorb, pastor of Doylestown, was given charge of the Mission. In 1844 the Sanguinist Fathers F. S. Brunner, J. Ringele, P. A. Capeder and J. Van den Broek began to attend Randolph in turns, from Peru, until 1846, when the Rev. J. Wittmer, also a Sanguinist, was appointed first resident pastor. He remained less than one year. Randolph was then again made a Mission of Canton, with the Rev. J. H. Luhr in charge from 1847 to 1848. In the latter year the Rev. P. Weber, C. PP. S., was appointed resident pastor, and remained till 1851. Since that time Randolph had as resident pastors the following priests: The Revs. George Stein, 1852-57; J. Hackspiel, 1857-61; V. Haussner, August, 1861, to July, 1868; A. Herbstritt, to February, 1869; J. Köhn, to March, 1875; N. Kirch, to March, 1885; S. Rebholz, to March, 1891; J. P. Gloden, from March to November, 1891; J. Romer, to February, 1892; and since then, the present pastor, the Rev. J. Thein.

During the pastorate of Father Schorb, the neat frame church, built three years after the log chapel, mentioned above, was burnt to the ground in 1838—shortly after its erection—supposedly by a bigoted incendiary.[2] Steps were immediately taken to rebuild it, and in a few months a handsome frame structure, 35 by 50 feet, stood on the site of the former. It was used

(1) The Church in Northern Ohio; 4th ed., p. 271.
(2) The Church in Northern Ohio; 4th ed., p. 291.

in its unfinished state until about 1845, when Father Van den Broek completed the interior.

The congregation increased rapidly, as the excellent land in the vicinity of the church offered strong inducements to settle on farms. These were bought chiefly by Catholic Germans, who made the tilling of the land a success and soon reached affluence. In consequence of this increase in numbers Father Hackspiel felt the need of building a much larger church. At that time however (1861) the civil war had just broken out and the majority of the congregation felt it was unwise to build, owing to the unsettled state of affairs which affected the entire country. The project was therefore abandoned for a time, when Father Haussner, who succeeded Father Hackspiel, found the people better disposed to meet the expense of building a church. He began its erection in 1865 and brought it to completion the following year. The third (and present) church is an attractive frame structure, 50 by 100 feet, and with its furnishings cost about $17,000. It was dedicated by Bishop Rappe, on November 25, 1866.

In November, 1876, Father Kirch secured nearly three and one-half acres of land, part of which is an addition to the cemetery, and part is occupied by the school and the teacher's residence. The entire church property, which is well located, covers over five acres.

In 1887 Father Rebholz built the present frame pastoral residence, one of the best appointed in the diocese. It cost about $9,000, which sum includes also the furniture.

Father Thein enlarged and beautified the cemetery, frescoed and thoroughly renovated the church and pastoral residence—all at a cost of nearly $5,000. The church property is in excellent condition and not burdened by debt. The parish now numbers about 165 families, mostly prosperous farmers.

Of the pioneer members of the congregation the following deserve special mention, because by their generosity to the church, as well as by their influence, they were instrumental in promoting the interests of the congregation and the cause of religion, viz: A. Weber, A. Miller, G. Hornung, J. Weiss, S. Huth and Michael Knapp.

The parochial school dates back to 1832. The first school house was a log cabin, but out of their scanty means the Catholics

of Randolph, though few in number, cheerfully supported, because they felt its importance as an element in their growth as a congregation. The school has been kept up with scarcely any intermission since that time. The present frame building was erected during the pastorate of Father Kirch, and cost about $1,400. The school was taught by lay teachers until 1885, when Father Rebholz engaged the Sisters of Notre Dame, from Cleveland. They remained in charge until 1892, when the Dominican Sisters, from Jersey City, N. J., succeeded them. The school attendance having considerably diminished Father Thein replaced the Sisters in September, 1895, by a lay teacher, and this arrangement has since continued.

RAVENNA, PORTAGE COUNTY.

IMMACULATE CONCEPTION CHURCH.

In November, 1854, eight Catholic families settled at Ravenna. Prior to that time no Catholics lived at Ravenna. They were attended from St. Vincent's, Akron, until 1855, and by various curates from the Cathedral, at Cleveland, until 1862, when Ravenna was made a Mission of Hudson, with the Rev. P. H. Brown in charge. He and his predecessors, among whom were the Revs. F. McGann, Thomas Walsh, E. M. O'Callaghan and F. Sullivan, said Mass in private houses. Father Brown was appointed first resident pastor of Ravenna in 1862, and remained until July, 1872. Shortly after his arrival at Ravenna he bought the present church site, although the deed was not given until April, 1869. The property is located at the corner of Main and Sycamore streets, in one of the most desirable parts of the pretty town. On August 15, 1862, the cornerstone of the present church, a brick structure, 34 by 80 feet, was blessed and laid by Bishop Rappe. The church, including its furnishings, cost about $8,000. Father Brown also built the present frame pastoral residence. The first school, a brick structure, was built and opened about 1861 and the second, also a frame building, was erected in 1878. The parish school was in charge of lay teachers until September, 1887, when Dominican Sisters, from Jersey City, N. J., of whom there are two now, succeeded them and have taught it ever since.

Father Brown's successors in the pastorate of Ravenna were the following priests: The Revs. W. J. Gibbons, from July, 1872, to August, 1874; J. P. Carroll, to March, 1876; J. D. Bowles, to April, 1883; J. T. Cahill, to September, 1889; J. J. Farrell, to February, 1900, and J. A. Sidley, the present incumbent, since February, 1900.

In 1888 Father Cahill enlarged the seating capacity of the church by adding a sanctuary and sacristies. Stained glass windows replaced the old ones, and the church was neatly frescoed. These improvements cost about $4,500, which sum was a debt on the parish when Father Farrell took charge. During his pastorate he paid $2,000 of this debt, built the Sisters' residence, and put in good condition the parish cemetery, which was bought in June, 1872. He also tidied up the church property in general. From the very beginning of the parish, down to the present time, most of the members have at all times shown a spirit of generosity, as is evidenced by its fine unincumbered church property. Hence, to avoid odious distinction, it would not be proper to mention names. The membership now includes about seventy families, chiefly dependent on railroad employment. To two non-Catholic citizens the parish owes a debt of gratitude, viz., to Judge Day, formerly of the Supreme Court of Ohio, for assistance in procuring the church site, and for liberal subscriptions; to Josiah Linton, formerly chief engineer of the Cleveland and Pittsburg railroad, for generous aid whenever called upon by the various pastors.

REED, SENECA COUNTY.

ASSUMPTION MISSION CHURCH.

In the spring of 1867 about twenty families, belonging to St. Michael's parish, at Thompson, were authorized by Bishop Rappe to organize as a separate congregation, under the patronage of St. Mary's of the Assumption. Jacob Schmitt, one of the members, donated four acres as a site for the church, school and cemetery. The property is located nearly four miles north of Thompson.

During the summer and early fall of 1867 the present church was built. It is a frame structure, 35 by 80 feet, and cost about

$3,600. Bishop Rappe dedicated the church shortly after its completion; there is however no record of the exact date. In January, 1868, the Mission of Reed was placed in charge of the Sanguinist Fathers, residing at Thompson. The Rev. P. A. Capeder was the first priest to attend Reed—until June, 1869. Since then the following Sanguinist Fathers have had charge of the Mission: The Revs. N. Gales, S. Ganther, R. Schüle, B. Zinswyler, P. Rist, M. Kenk, A. Kramer, A. Stiefvater, J. B. Biernbaum, F. Hahn, X. Mielinger, J. L. Böhmer, T. Meyer, and the present attending priest, the Rev. P. Notheis, since March, 1896.

During the pastorate of Father Ganther (1870-72) the present frame school house was built and placed in charge of a lay teacher. Owing however to lack of means the school had to be discontinued shortly after its organization, and was not re-opened until 1881. Since then it has been continued without interruption. Two Sanguinist Sisters have had charge of the school since September, 1883. In 1880 a frame residence for the teachers was built at a cost of $1,000.

Father Hahn had charge of the Mission from August, 1882, to March, 1889. In 1886 he built a spire and had the church enlarged, re-roofed and painted, at an outlay of about $1,500. In the spring of 1900 the interior was tastily frescoed. The church now presents an attractive appearance.

The Mission is composed entirely of thrifty German farmers and numbers about 45 families.

REPUBLIC, SENECA COUNTY.

ST. ALOYSIUS' MISSION CHURCH.

Previous to 1879 the few Catholics residing in or near Republic were identified with the parish of St. Mary, or St. Joseph, Tiffin, or of Thompson. In May, 1879, Republic was made one of the Stations of the resident pastor of Shelby, whence it was attended monthly, or thereabouts, until October, 1894. Mass was said in a public hall, and later in the residence of Mr. P. McClelland, until March, 1887.

In February, 1887, the present church and the two lots on which it stands were bought from the Universalists for the small

sum of $350. It was a purchase most favorable to the Catholics of the village, and was made by the Rev. A. Huthmacher, then in charge of the Mission. The building was in excellent condition and with necessary remodeling, which cost about $360, made an attractive place of worship. The church was dedicated by Bishop Gilmour on Sunday, March 13, 1887, on which occasion he also delivered a masterly discourse in presence of a large audience, comprising many non-Catholics, who were respectful and attentive hearers. He publicly thanked them for the financial aid they had so kindly given to their Catholic fellow-citizens.

The church is a frame building, 40 by 55 feet, and fronts on Madison street, in the center of the village. The two lots have a frontage of 133 feet and a depth of 200 feet. It was owing chiefly to Mr. Frank Collins, a member of the Mission, then comprising only nine families, that the purchase of the property was made possible. He collected nearly all the purchase price from his non-Catholic fellow-townsmen.

Republic was attended from St. Stephen's, Seneca county, for a few months, from October, 1894, to January, 1895, when it had to be abandoned as the very small number of Catholic families did not warrant its further attendance as a Mission. This discontinuance lasted for two and a half years. Gradually however the Catholic population regained its former number, about 10 families. Hence, in June, 1898, Republic again received priestly ministration and was attached as a Mission to Chicago Junction, whence it has since been attended monthly.

ROACHTON, WOOD COUNTY.

ST. MARY'S MISSION CHURCH.

In September, 1850, Anthony Weber donated to Bishop Rappe sixty acres of land in Middleton township, Wood county, for the support of a Mission church to be built eventually in that section. Nothing however was done in the matter until 1856, when the Bishop allowed a few families, German farmers, residing in that township, to build a church for themselves. The small frame structure was destroyed by fire, August 10, 1868. Forty acres of the Weber land were sold in 1871 and the proceeds applied

towards building the present frame church, 30 by 50 feet, during the same year; it was dedicated by Bishop Gilmour in the fall of 1872. The building cost about $1,500, and is located at Roachton, about three miles south of Perrysburg, from which place it was attended as a monthly Mission, until August, 1878. In that year the Rev. Joseph Sproll was appointed the first resident pastor of Roachton. He resigned his charge in March, 1881. Since then Roachton has again been a Mission of Perrysburg, with monthly services, however, only on week days, since 1890, as most of the families identified themselves with the parish of Perrysburg. Hence the Mission is practically abandoned and gives no promise of future growth. Recently the renovation of the church has been discussed, with the result that nothing can or will be done, as the expense would not warrant the proposed improvement.

ROBERTSVILLE, STARK COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Robertsville, Stark county, Ohio, is a little village about eight miles southeast of Louisville. About a dozen Catholic French families settled in and around Robertsville as early as 1840. They attended Mass in Louisville, but occasionally the resident pastors of that place said Mass there in private houses. At the suggestion of the Rev. L. F. D'Arcy, the farmers in that section of Stark county built a small frame church (20 by 40 feet) in the summer of 1857 on a town lot donated for that purpose by Joseph Robard, in March, of the same year. Father D'Arcy contributed of his own means for that object, and at his own expense supported a parish school for at least two years, hoping to induce other Catholic families to settle in and around Robertsville. This expectation was not fulfilled however. The pastors of Louisville who had charge of Robertsville could not afford to give its people a Sunday Mass, except very seldom, though they attended the place monthly on week days. In the course of a few years some of the Catholics living in Robertsville ceased to attend Mass in their little church, preferring to go to Louisville; and others lost the Faith. The Rev. Louis Hoffer, pastor of Louisville, attended Robertsville occasionally from 1861, until about

1880, but realizing then that there was no use in going there any longer, he abandoned the Mission. The church being without care, went to ruin, and the lot was sold.

ROCKPORT, CUYAHOGA COUNTY.

ST. MARY'S CHURCH.

In March, 1851, a one-half acre parcel of land was bought for a cemetery by a few Catholic German settlers in Rockport township. It was used as a burying place by the Catholics of that section and for miles around. But not until 1860 was the question discussed, of building a church in that locality, as the number of Catholics was very small. In that year, under the direction of the Rev. A. Krasney (then stationed at St. Peter's, Cleveland, with charge of a number of Missions), a small frame church was built near the site of the present church on a one-acre tract of land bought in 1859.

Father Krasney was succeeded in July, 1863, by the Rev. J. Kuhn, who attended the Mission from Cleveland (Newburg) for two years. The Rev. Michael Müller was appointed first pastor of St. Mary's, Rockport, in July, 1865, and shortly after his arrival he built a small frame house for his residence. Owing to the rapid increase of the congregation the church became too small; hence it was found necessary to build a larger one. Father Müller took up a subscription in 1867 for that purpose and met with a generous response. The church was commenced in the fall of that year, but before it was quite finished Father Müller was transferred to Ottoville, in March, 1868. It was brought to completion during 1868, and dedicated in the fall of the same year by Bishop Rappe; it has been in use ever since.

The church, an attractive looking brick structure, 40 by 70 feet, is surmounted by a neat spire; the cost was about $5,000, exclusive of the furnishings, and paid for soon after its completion.

Father Müller's successor was the Rev. F. C. Ludwig, who remained until March, 1869. The following priests have had pastoral charge of St. Mary's, Rockport, since then: The Revs. J. B. Heiland, to September, 1872; P. F. Quigley, D. D., to

September, 1873; P. O'Brien, to July, 1875; J. F. Kübler, to February, 1891; M. J. Clear, to February, 1892; and the present incumbent, the Rev. J. Hörstmann, since March, 1892.

In 1877 Father Kübler built the present pastoral residence, a neat frame structure, at an outlay of about $1,300. Its cost however was reduced at least one half, as much of the material and labor were donated. Other improvements were added in due course of time. Among these was the purchase of fine altars and Stations. In 1883 the school house (the first church) was moved from its inconvenient location to another site—on a two-acre tract of land which was bought in 1859, adjoining the church and pastoral residence lot. In 1885 extensive repairs were made on the school to which an addition was built to serve as a residence for the Sisters in charge of the school. Finally, in 1890, Father Kübler had a gas well sunk on the church grounds. It proved a success, as since then it has supplied the church, pastoral residence and school with light and heat.

In 1893 Father Hörstmann built the present school at a cost of about $2,000. It is a substantial frame building, 30 by 60 feet, and besides a school room it contains a well equipped stage and apartments for the teachers.

The school was organized by Father Müller in 1867, and has since been continued without intermission. It was taught by lay teachers until 1875, when Father Kübler engaged the Notre Dame Sisters, of Cleveland, as teachers. They had charge of the school for some years; the Sisters of St. Francis, from Tiffin, succeeded them. Since 1892 the school has again been in charge of a lay teacher.

The congregation, comprising about forty German families—farmers, is without debt and its property in excellent condition. Mr. and Mrs. A. Wenzing deserve special mention as having largely contributed of their means towards building and adorning the church, and for donating most of the land now owned by the parish.

ROCKPORT, CUYAHOGA COUNTY.

ST. PATRICK'S MISSION CHURCH.

As early as 1847 a number of Catholic families settled in the neighborhood of the present Mission of St. Patrick's, Rockport. They were visited for the first time by Bishop Rappe himself, in 1848. He repeated his visits occasionally during the year, as he had no priest to send. In the following year he commissioned his Vicar General, the Very Rev. L. De Goesbriand, and later other priests of the Cathedral, to look after the spiritual interests of these pioneer Catholics, which they did until 1854, each saying Mass and administering the Sacraments in the house of Morgan Watters.

The first impulse to erect a church was a donation, in 1851, by Mr. J. Lahiff, of one half acre of land for a church site. A little frame church was commenced in that year, but owing to the poverty of the people it was not completed until 1854. Bishop Rappe dedicated it in the summer of that year, placing it under the patronage of St. Patrick. In 1854 the Mission was given in charge of the Rev. L. J. Filiere, then resident pastor of Olmsted. He was transferred to St. Mary's, Berea, in 1862, but continued to attend St. Patrick's until 1868. It was then attached to St. Mary's, Rockport, two and one-half miles distant, whence it has since been attended every Sunday and Holyday of obligation.

For several years, beginning about 1892, the people not only desired but also urged the erection of a better and larger church, and favored the old site. Hence, in September, 1896, Father Hörstmann bought an acre of ground adjoining the original property; the purchase price was $900. On account of the close proximity of St. Patrick's to Cleveland, and its situation on one of the main roads leading to the city, it was thought prudent to build a large and substantial church of stone—a great undertaking for a Mission numbering less than fifty families. But the future seemed promising and the people were willing. Plans were drawn, and the foundation was commenced in September, 1896. On May 2, 1897, Bishop Horstmann laid the cornerstone, and on Christmas of the following year divine services were held in the new church, although its interior was not finished. Altars, pews, etc., all donations of parishioners, were in place, and all worthy of

and in harmony with the general design of the building. It was decided to put off the finishing of the interior until some of the debt could be paid. Within four years (1896-1900) the parish, consisting mostly of the working class, contributed over $10,000; and this without any urging on the part of the pastor. Surely a sign of faith and generosity! The cost of the church, when finished, will be about $25,000. The architecture of the church is a combination of Gothic and Norman. The dimensions of the stately edifice are: Length, 110 feet; width, 50 feet. A large square tower of 74 feet in height adds much to the appearance of the building, which is far above the ordinary and is in fact one of the most beautiful country churches in the diocese, as it is also a monument to the pastor and his generous little flock of less than fifty families.

The school was established during the pastorate of Father O'Brien, and was in charge of lay teachers until 1875, when Father Kübler engaged the Notre Dame Sisters, and later the Sisters of the Humility of Mary, to conduct it. As the enrollment became too small they were replaced in 1887 by a lay teacher. It was found necessary to again discontinue the school in 1894, on account of building the new church. It was re-opened in September, 1900, and placed in charge of the Sisters of St. Joseph.

ROOTSTOWN, PORTAGE COUNTY.

ST. PETER'S CHURCH.

The parish of Rootstown is an offshoot of St. Joseph's, Randolph. At a cost of about $1,200, the present church was built in 1868, on a one-acre tract of land, bought in December, 1866. The interior was divided into two rooms, the larger being reserved for church purposes, whilst the other was fitted up as a school room. A lay teacher was engaged who, besides caring for the children in doctrinal and secular studies during the week, officiated also as choirmaster and organist at the church services.

Rootstown was attended from Randolph as a Mission on alternate Sundays until the appointment of the Rev. John J. Boyle, as first resident pastor, in January, 1899. Shortly after his arrival at Rootstown he bought a half-acre of ground immediately adjoining the church premises as a site for a frame pastoral

residence. This was built during the summer and occupied in October of that year. In the same year the church, formerly 25 by 35 feet, was enlarged by an addition of 25 feet, and tastily renovated; ,these improvements cost about $1,200 and were paid for when completed. Bishop Horstmann re-dedicated the church on June 29, 1898. Father Boyle was succeeded by the Rev. T. O'Connell, in June, 1900, and he, in turn, by the Rev. N. Kirch, two months later.

The parish has a membership of about 45 German families—all belonging to the farming class.

ROYALTON, CUYAHOGA COUNTY.

ASSUMPTION MISSION CHURCH.

The Mission of Royalton was organized by Bishop Rappe himself, in 1857. He assembled in the house of James Morrow the few families in that part of Cuyahoga county, and, after Mass and a sermon, advised them to secure a lot and build a small church for themselves. He sent them priests from the Cathedral, about once a month, until 1860. During this time and until 1862 the resident pastors of Liverpool also visited them occasionally. From 1862 to 1868 the Rev. T. J. Halley, of Grafton, was charged with the attendance of Royalton. In 1863 he bought a house and lot for $500, and remodeled the frame house for church purposes. The location of the property soon proved unsatisfactory and was therefore exchanged in November, 1864, for the present property, which also had a frame building on it. This too was fitted up as a place of worship. Royalton was attended from Grafton until 1869. Since that time it has had a varied and checkered career as a Mission, having been attended from the following places: Cleveland, St. Augustine's, (1869-70); Liverpool, (1870-72); Rockport, St. Mary's, (1873-77); Berea, St. Adalbert's, (1877-79); Olmsted, (1879-80); again from Berea, St. Adalbert's, (1880-82); Cleveland, St. Mary's Seminary, by the Rev. J. A. TePas, (1882-92.) As its membership became largely reduced (less than five families), the Mission was abandoned in April, 1892, and remained without attendance until September, 1900. It is now attached to Independence as a week day Mission, which at present numbers about eight families.

SAINT MARY'S CORNERS, FULTON COUNTY.

ASSUMPTION CHURCH.

St. Mary's Corners (in recent years named Caraghar) is a small settlement, seven miles north of Swanton, in Amboy township, Fulton county. From 1852 to 1867 it was attended as a Station; viz., from Toledo (1852-55); Providence (1855-60); Maumee (1860-65); and Six Mile Woods (1865-67. The Rev. Philip Foley was the first priest to visit the few Catholic settlers in that section of Fulton county, and said Mass in the house of Mr. Forrester.

In 1866, under the direction of the Rev. Charles Barbier, the resident pastor of Six Mile Woods, a subscription was opened for the erection of a church. In November, 1866, Jacob Berrens donated land for the church and cemetery. A frame house of worship (28 by 45 feet), of simple design, was commenced and enclosed in the following year. Its interior was not completed, however, for lack of means, until 1869. During this time the Rev. N. Schmitz, stationed at Six Mile Woods, had pastoral charge.

St. Mary's Corners continued to be attended from Six Mile Woods, now as a Mission, until 1872, when the Jesuit Fathers, of Toledo, were directed to look after its spiritual interests, which they did for three years. Again the Mission was attached to Six Mile Woods, from 1875 to 1877, with the Rev. J. G. Vogt in charge. In 1876 he built the present frame parish house. In February, 1877, the Rev. F. Gauthier was appointed first resident pastor. In a short time the congregation numbered fifty-six families, composed of Irish, German and a few French farmers. By this time also the church had become too small. Galleries were therefore constructed along the rear and almost the entire length on both sides of the building, thus tiding over the immediate need of a new and larger church. Father Gauthier's pastorate ended in October, 1880. His successor was the Rev. B. B. Kelley, who was removed in February, 1881, when for the third time St. Mary's became a Mission of Six Mile Woods, and so remained until April, 1882. The Rev. F. X. Nunan was then appointed resident pastor. He was succeeded in August, 1883, by the Rev. T. F. McGuire, who at once started a subscription for the erection of a much

ST. MARY'S CHURCH (1st and 2nd), ST. MARY'S CORNERS.
ST. RICHARD'S CHURCH, SWANTON.

needed church to replace the old one. The "building movement" was very slow, more than four years having elapsed before the foundation was begun. Mgr. Boff, V. G., laid the cornerstone on August 12, 1888. The work was soon rapidly pushed and the church, a very handsome brick structure (40 by 80 feet), with stone trimmings, stained glass windows, and surmounted by a beautifully designed spire, was used for the first time on February 17, 1890. It was frescoed in the spring of 1891, and dedicated on November 8, of the same year, by the Rt. Rev. Mgr. Boff, then administrator of the diocese. The church is an eloquent testimony to the faith and generosity of the people of St. Mary's.

Father McGuire left St. Mary's in December, 1889, and was succeeded by the Rev. J. Walsh who however remained only till March, 1890. Father McGuire was then re-appointed in the following month, and had pastoral charge of St. Mary's, until January, 1892. The next resident pastor was the Rev. W. A. Panuska, from March to September, 1892. In January, 1893, the present pastor, the Rev. J. A. Schaffeld, took charge. During the few months, in 1892, when St. Mary's was without a pastor, it was attended from Six Mile Woods.

Through Father Schaffeld's efforts the parish debt was cancelled in a short time, and the entire church property, about three acres, including the cemetery, was put in excellent condition. The old church was also repaired and changed into a parish hall. During the pastorate of Father Schaffeld handsome church furnishings, an organ, Stations, etc., were bought, at a cost of about $2,500.

There is no parochial school at St. Mary's, because most of the eighty-five families belonging to the parish live too far from the church to make it convenient for their children to attend.

SAINT PATRICK'S, SENECA COUNTY.

ST. PATRICK'S CHURCH.

St. Patrick's settlement, composed of Irish and German farmers, is situated about six miles west of Tiffin. Prior to the organization of St. Patrick's congregation, the former were identified with St. Mary's parish, at Tiffin, and the latter with

St. Boniface's, New Riegel. These farmers petitioned Bishop Rappe, in 1863, for permission to form as a separate congregation and build a church and school nearer their homes. Their petition was granted and the Sanguinist Father Patrick Henneberry was directed to organize the Mission. He raised a subscription and built a plain brick church, 40 by 60 feet, on land donated for the purpose in March, 1864, by John Whalen, who also donated the land now used as a cemetery. Father Henneberry attended the Mission from New Riegel until August, 1870, when the Rev. L. Heiland was appointed first resident pastor. He built the present parish house, a brick structure, costing about $1,500; finished the interior of the church, bought the bells now in use, and built the spire. The church, with altar, pews, etc., cost about $6,800. Father Heiland remained till June, 1881, and during the eleven years did much for the betterment of the parish. His successor was the Rev. J. Christophory, who had pastoral charge until September, 1887. St. Patrick's was then made a Mission, and as such attended from New Riegel by the Sanguinist Fathers, the Revs. E. Glück and X. Mielinger, until the appointment of the Rev. H. D. Best, as resident pastor, in January, 1893. He resigned in November, 1894, and was succeeded by the Rev. T. M. Kolb, who, besides making a number of improvements, also, by his energy, infused new life into the parish. In June, 1898, he was followed in the pastorate of St. Patrick's by the present incumbent, the Rev. J. R. Forrer, who continued the good work inaugurated by his predecessor. He had the interior of the church thoroughly renovated and frescoed, and replaced the old windows by new ones of stained glass—personal donations of members of the parish. These improvements cost about $2,000 and were paid for when finished. The interior of the church has now a very attractive appearance. Considering the fact that the congregation is composed of only about thirty-three families, nearly all "renters," their church property is an evidence of great generosity on the part of these few.

The parish school was organized by Father Heiland in 1872. The brick building cost about $1,300. The school was taught for about two years by the Franciscan Sisters of Tiffin, but since 1875 it has been in charge of lay teachers.

SAINT STEPHEN'S SETTLEMENT, SENECA COUNTY.

ST. STEPHEN'S CHURCH.

The parish of St. Stephen, Seneca county, was organized in 1845, by the V. Rev. F. S. Brunner, C. PP. S., who attended it from Thompson as a Mission until 1847. Other Sanguinist Fathers also attended St. Stephen's from 1847 to 1860, when it was attached to New Washington and thence visited by the resident pastors of that place, until 1871. The first church, a small, plain frame structure, was built by Father Brunner in 1845, on a three-acre lot bought in May of that year, the larger part of which still serves as a cemetery. From 1871 until 1900 the following Sanguinist Fathers were resident priests of St. Stephen's: The Revs. J. Ringele, from January, to September, 1871; N. Gales, to February, 1874; P. Rist, to January, 1894; I. Rauh, to October, 1897; and since then the present pastor. the Rev. R. Schmaus. Father Ringele built the pastoral residence which is a small brick structure.

In March, 1885, Father Rist bought two acres of land about one-half mile from the property bought in 1845, and on it built the present brick church. There was much opposition to the proposed location of the new church—a repetition of the strife that arose when the first church was built. Finally after hearing the contending parties Bishop Gilmour decided that the new location be used. But in spite of the Bishop's decision the feeling did not subside, and has not been fully allayed, even to the present day. The church was brought to completion in 1887, and was dedicated by Bishop Gilmour on August 11, 1889; it cost about $12,000. For over ten years the parish struggled with the debt which was finally cancelled in 1900, but only with the assistance of other parishes in the diocese. To Father Rauh great credit is due, as it was chiefly through his untiring efforts that the debt, at the time of his departure, in 1897, was reduced to less than $300. The congregation at that time did not number more than 25 families—all farmers—and has not increased since. Its generosity in the face of this fact deserves special recognition.

The parish school was organized about 1854, but was closed in 1894, owing to the small attendance.

SALEM, COLUMBIANA COUNTY.

ST. PAUL'S CHURCH.

Salem is one of the oldest towns in Ohio. It was founded in 1806 and its original settlers were Quakers. It has now a population of about 8,000, and large manufacturing interests. So anti-Catholic was the spirit of the place for a long time that, until recent years, Catholics found neither encouragement to settle there, nor could they get employment in the numerous manufactories of the town. No Catholics lived at Salem prior to 1850. Beginning about 1853, a few Irish laborers, employed on the "Fort Wayne" railroad, settled there, and in course of time others did likewise. They received spiritual attendance from the resident pastors of Dungannon until 1867, and from the Rev. M. Mulcahey, of St. Louis' College, at Louisville, until 1868. The Rev. E. W. J. Lindesmith then had charge of Salem, at first from Alliance (1868-72) and then from Leetonia, until July, 1880. He said Mass in private houses once a month, on week days, and four times a year, on Sundays, in the Town Hall. In January, 1879, he bought for the sum of $800 the present parish property, on East Main street, for a prospective church. By this time perfect harmony prevailed among the thirty-five Catholic families of Salem, and old prejudices against the Catholic Church were well-nigh removed by Father Lindesmith, who frequently lectured before the Protestants of the town, on Catholic doctrine. When he first visited Salem he had to encounter much bigotry, but this soon passed away.

In July, 1880, the Rev. C. H. Treiber was given charge of Salem as a Station. He visited it monthly on Sundays and continued to celebrate Mass in the Town Hall, as did his predecessor. Meanwhile he raised a subscription for the long desired church. In this he succeeded beyond his expectation, and received financial aid not only from his own little flock, but also from some non-Catholics of the town, whose respect and good will he soon gained. The church, a neat and attractive frame structure, 30 by 50 feet, was commenced in September, 1881, and, though its interior was not quite finished, Mass was celebrated in it for the first time on the following 27th of November. Including its handsome furnishings and stained glass windows, the church cost

about $3,600. Bishop Gilmour dedicated it on November 28, 1886.

Father Treiber was appointed first resident pastor of Salem at the time he commenced the church, in September, 1881.

In the spring of 1887 Father Treiber built an addition of 26 by 50 feet to the church, almost as large as the original structure, in order to accommodate the increasing membership of the parish. The addition cost about $1,000, and provided a commodious sanctuary and two sacristies. The construction was still under way when, to the regret of his people and the citizens of Salem in general, he was transferred to Crestline, in June, 1887. He was succeeded by the Rev. W. J. Finucan, whose impaired health however forced him to resign in December of the same year.

The Rev. Francis Senner was the next resident pastor; he received his appointment in January, 1888. In 1889 he built the present parish house, which is a frame structure; it cost about $1,200. During the same year two side altars were placed in the sanctuary, and the entire debt of the parish was cancelled. Father Senner's pastorate ended in September, 1897, his successor being the present incumbent, the Rev. G. C. Schöneman. At a cost of about $1,200 he added a number of notable improvements to the church and residence, thus making both buildings attractive in appearance, especially the former. He is at present making every effort towards establishing a parish school.

St. Paul's parish has a membership of about 100 families.

SALINEVILLE, COLUMBIANA COUNTY.

ST. PATRICK'S CHURCH.

The village of Salineville is located on the Cleveland and Pittsburg railroad, in the heart of the coal district of Columbiana county. The Catholic miners received the ministration of the resident pastors of Summitville as early as 1857, but the Rev. P. J. McGuire was the first priest to visit them regularly from that place, from September, 1866, to September, 1874. At that time they numbered about fifteen families. He said Mass in a private house for a time, until he secured the use of Robbin's

Hall, which was fitted up in a primitive way as a temporary place of worship. Later on the public school, then near the site of the present church property, was used for several years. In July, 1872, Father McGuire bought two lots and built on one of them the brick church (36 by 65 feet) which is now in use. Bishop Gilmour laid its cornerstone in the fall of that year. Although with its interior as yet unfinished, the church was used the first time for divine service in the spring of 1873.

The Rev. B. B. Kelley, of Summitville, was the next priest to attend Salineville—until January, 1876. His successor in both places was the Rev. E. J. Murphy, who remained in charge until October, 1882. He finished the interior of the church, which in its completed condition cost about $5,000. Shortly after the building had been enclosed, in 1873, the dire effects of the financial panic of that year were greatly felt also in Salineville. In consequence of this the greater part of the subscription promised for the church remained unpaid, and a comparatively large debt had to be faced for nearly ten years. It was finally cancelled during the administration of Father Murphy, but not without great effort, as the Mission was small and poor.

In October, 1882, the Rev. J. P. McGrath was appointed first resident pastor of Salineville. He bought a house and lot on Jefferson street, adjoining the church lots, in December, 1883. With the changes necessary to make the frame house serve as a pastoral residence, the new property cost about $1,200. Father McGrath was removed in August, 1884, and Salineville was again attended from Summitville until April, 1888, with the Rev. J. C. Desmond in charge. In April, 1888, the Rev. P. A. McShane was appointed resident pastor of Salineville, but his stay was short—until January, 1889. Since that time the following priests have had charge: The Revs. T. F. Mahon, January, 1889, to January, 1890; C. L. O'Brien, to January, 1893; M. O'Brien, to September, 1894, when Salineville was attached to Summitville for a few weeks. In October, 1894, the Rev. J. F. Donohue was appointed resident pastor. He was succeeded in October, 1895, by the Rev. F. J. Keelan, who left in the following month, when the Rev. J. W. Bell, of Summitville, was given charge of Salineville as a Mission. As such he attended it every Sunday, until April, 1896, when he was appointed resident pastor of the place,

HOLY ANGELS' CHURCH, SANDUSKY.

and remained till January, 1900. His successor is the present incumbent, the Rev. J. McMahon.

During the pastorate of Father Bell the parish property was greatly improved. He had it graded, and then enclosed it with a neat iron fence. He also tidied up the church, and pastoral residence, so that when he left Salineville, the parish and its property were in excellent condition, and without debt.

Thus far it has not been found practicable to establish a parochial school.

The parish numbers now about 80 families.

SANDUSKY, ERIE COUNTY.

HOLY ANGELS' CHURCH.[1]

The Holy Sacrifice was offered up for the first time within the limits of Northern Ohio in 1749. The celebrant was the Jesuit Father, Peter Potier, the place, a settlement of Huron Indians near the Sandusky Bay, and the worshippers, about 30 of the Hurons whom Father Potier had converted from Paganism to the Catholic Faith.[2]

Father De la Richardie, also a Jesuit, built a log chapel for the converted Wyandot Indians, about six miles south of Sandusky Bay—the first Catholic place of worship in Northern Ohio.[3] About 1773 the Huron and Wyandot Missions were abandoned for reasons not under the control of the Jesuit missionaries, who were recalled to Quebec, whence they had been sent. In consequence of this fact, what little of Catholicity remained at that time among the Indian tribes soon disappeared.[4]

Not until about 1830 did Catholic immigration from Europe turn towards Sandusky, at that time a promising and growing town, with a fine harbor on the Bay of the same name. The first permanent settlement at Sandusky had been made as early as

1. The Church in Northern Ohio, 4th ed., pp. 295, 297, 299; this volume, pp. 31, 42, 43, 47.
2. J. Gilmary Shea, in *Catholic Universe*, September, 15, 1881.
3. Shea, Catholic Church in U. S., vol. III. p. 330.
4. Shea, Catholic Missions, p. 203.

1817, and the town was called Portland, which name it bore for some years.

The first priest to visit the pioneer Catholics at Sandusky was the Rev. F. X. Tschenhens, who came in 1834 from Peru, Huron county, where he was resident pastor. He and other Redemptorist Fathers from the same place came to Sandusky at irregular intervals, and said Mass in private houses.

From September, 1839, the Rev. P. J. Machebeuf (late Bishop of Denver) attended Sandusky from Tiffin, thirty miles distant, and made the journey on horseback. In December, 1840, he was appointed first resident pastor of Sandusky, and remained until January, 1851. Shortly after his arrival he rented a room in the upper story of the old Custom House, and fitted it up as a temporary place of worship—the first used by the Catholics of Sandusky. He then looked about for a lot on which to build a church. Mr. W. H. Mills, a Protestant, and owner of a large tract of land in the west end of Sandusky, donated, on July 7, 1841, five lots to Father Machebeuf for church purposes, besides giving him a generous cash subscription. As that part of Sandusky was then rather central, the site was considered most suitable for its purpose, and therefore gladly accepted by Father Machebeuf, as also by his congregation—then small and poor. The foundation of the church was commenced in the fall of 1841, and the cornerstone was laid by Father Machebeuf, as the Bishop's delegate, on October 13, of the same year. The church, a stone structure, was enclosed in the following year, when the pastoral residence, also a stone building, was erected. In 1844 Father Machebeuf went to Europe to seek financial aid for his parish from his countrymen in France. In this he was successful and on his return continued the work in his church, which had to be suspended, owing to lack of means. The church was finally brought to completion in November, 1845.* The old bell, bearing the date of that same year, was made in Cincinnati and brought to Sandusky from Toledo by a Mr. McGoldrick with a team of oxen through forest and fields before the days of public roads; it is still preserved in the church tower.

About 1850 Father Machebeuf lengthened the church over

**Catholic Telegraph*, February 12, 1846.

18 feet, making the dimensions 40 by 80 feet, the same as they are at present (1900). Besides this he added two wings (each 18 by 21 feet) opening into the church, and are known as St. Mary's and St. Joseph's chapels. These two additions were necessitated by the increase of membership.

The English and German speaking Catholics of Sandusky formed but one parish—Holy Angels'—until 1853. The present St. Mary's German congregation was then organized, and separate services were held in Holy Angels', pending the erection of St. Mary's church. From April, 1863, to November, 1875, the Rev. R. A. Sidley was pastor of the English speaking Catholics of Sandusky. The present parish of Sts. Peter and Paul was established in 1871. From that time, until 1875, Holy Angels' was practically abandoned as a parish church, being attended from Sts. Peter and Paul's as a Mission. This method did not meet the approval of the Catholics in the West End of Sandusky, and hence, by persistent petitions to Bishop Gilmour, they finally succeeded in securing a priest to minister to them exclusively. This was done by the appointment of the Rev. T. M. Smyth, in November, 1875, as their resident pastor. He repaired the exterior and interior of the church, had it frescoed, supplied with gas fixtures and a set of Stations. The sanctuary was also embellished, and stone sidewalks were laid around the entire church property. These improvements cost about $2,500.

Father Smyth was succeeded, in August, 1887, by the Rev. John Tracy. He renovated the church, remodeled the pews and put in stained glass windows, bought an organ, and added some repairs to the pastoral residence. These improvements cost about $3,000, and were paid for at the time he left the parish, in 1893. The present pastor, Father Lamb, succeeded Father Tracy in December, 1893. He continued the work of beautifying the parish property, thus greatly enhancing its value. In 1894 he had the church supplied with a steam heating apparatus, two altars, communion railing, vestments, electric lights, etc. In the following year he built the present pastoral residence, making it a modern and well appointed building. With its furnishings it cost about $6,500. The improvements he added to the church and church lots, and the renovation of the school, including also a

parish hall, cost about $14,000. This important work was done and paid for between 1894 and 1900. The cemetery, which is used jointly by Holy Angels' and Sts. Peter and Paul's parishes, was also greatly improved and beautified during this period. At present (1900) Father Lamb contemplates a thorough renovation of the church, as well as its enlargement by an addition of 35 feet to the front, which is to be ornamented with a square tower, to supplant the old spire. These improvements will be commenced within the next year or two, and will cost not less than $10,000.

Shortly after the completion of the church, in November, 1845, Father Machebeuf opened a small school at the northeast corner of the church property, and placed it in charge of a lay teacher. It was however soon discontinued, for want of attendance and support, as but few children lived near the school.

For the convenience of the children living in the eastern part of Sandusky, and too far from Holy Angels', the Rev. J. V. Conlan built a brick school on Jackson street, in 1852, on two lots he had bought in January, 1851.

As the Catholic population continued to steadily increase towards the eastern part of Sandusky, additional school and more convenient church facilities were demanded. To satisfy this double demand, the Rev. A. Caron built, at his own expense, a "chapel of ease," in 1857, and in the following year he also erected a second school, of stone, for the boys. The first school, built by Father Conlan, was then assigned to the use of the girls. Both buildings were erected on the lots bought by Father Conlan, in 1851, at the corner of Jefferson and Jackson streets, and are now part of the property owned by Sts. Peter and Paul's parish.

During the pastorate of Father Smyth the present two-story brick school, near Holy Angels' church, was built at a cost of about $3,500. It was in charge of lay teachers until 1889, when Father Tracy engaged the Ladies of the Sacred Heart as teachers. They were succeeded, in September, 1893, by the Ursuline Sisters, of Tiffin, who were replaced, in September, 1894, by the Sisters of the Humility of Mary; these have been in charge of the school since then. A neat cottage, with all the modern conveniences, has been secured as a residence for the Sisters.

Following is a list of pastors who have had charge of Holy

ST. MARY'S CHURCH, SANDUSKY.

Angels' parish: The Revs. P. J. Machebeuf, 1840-51; J. V. Conlan, January, 1851, to December, 1855; F. M. Boff, January, 1856, to March, 1857; A. Caron, to May, 1861, during which time he had the Rev. D. Tighe as his assistant for nearly two years; L. Molon, July, 1861, to April, 1863; R. A. Sidley, to April, 1871; T. M. Smyth, from November, 1875, to August, 1887; J. Tracy, to December, 1893, and the Rev. T. P. Lamb, since December, 1893.

The parish is in a flourishing condition, and now numbers about 120 families.

SANDUSKY, ERIE COUNTY.

ST. MARY'S CHURCH.

Prior to 1853 the Catholic Germans of Sandusky formed part of Holy Angels' parish. In January of that year they petitioned Bishop Rappe for permission to organize as a distinct congregation and to have separate services in Holy Angels' church until able to build for themselves. The desired permission was granted and the Rev. J. V. Conlan said Mass for them. The Rev. F. M. Boff, then a deacon, and who had been stationed at Sandusky, since September, 1852, as quasi-assistant to Father Conlan, preached the German sermons for five months. In December, 1853, the Rev. J. P. Dolweck was appointed pastor of the Germans, and remained in charge till April, 1855. During this time he resided with Father Conlan. In June, 1855, he was succeeded by the Rev. J. Hamene, who secured a lot at the corner of Decatur and Jefferson streets. Later on two additional lots were bought on Jefferson street, next to the first. These cost $1,900, but the deeds for the three lots were not given until paid for—about November, 1864. Messrs. N. J. Buyer, L. Cable, H. Lotz, G. Homegardner and a few others gave their personal bond to secure payment of the lots, as the congregation was poor, and without credit. On the first mentioned lot a small stone church was built in 1855. It was dedicated to the Blessed Virgin, under the title of Our Lady of Sorrows. Father Hamene also built a pastoral residence of stone, in 1856, and in the following

year a frame school. A frame addition was built to the pastoral residence some years later.

The next priest in charge of St. Mary's was the Rev. J. Hackspiel, from July, 1861, to September, 1862. During his pastorate the present school, a stone structure, facing Jefferson street, was commenced. At a cost of about $5,000 it was finished by his succesor, the Rev. N. Moes, who was pastor of St. Mary's, from September, 1862, until November, 1863. During the next two years the following priests had pastoral charge of the congregation: The Revs. N. Roupp, November, 1863, to June, 1864; J. B. Uhlmann, to June, 1865; G. A. Verlet, to September, 1865. The Rev. A. Herbstritt, formerly a Sanguinist, was then appointed to St. Mary's, and remained until July, 1868. In February, 1866, Father Herbstritt bought the present cemetery, which covers an area of five acres. He also bought, in May, 1868, the present splendid church property (six lots) between Central avenue, Jefferson and Fulton streets; the lots cost $6,665. The object he had in view when purchasing them was to secure an eligible site for a larger and better church, in keeping with the size and needs of the rapidly increasing parish. But before he could execute his plans he was replaced, in July, 1872, by the Rev. V. Haussner, who, however, did not feel able to build the church. That important and responsible task fell to the lot of the Rev. N. Moes, who for the second time was appointed pastor of St. Mary's—in January, 1873. Shortly after assuming charge of the parish he had plans drawn for the proposed church. The foundation was finished in the early fall of 1873, and Bishop Gilmour laid the cornerstone in October of that year. But the hopes and expectations of the pastor and his people, for an early completion of the church, were dispelled by the financial panic of the "Black Friday" of 1873, repeatedly mentioned in the preceding sketches. In consequence of this fact the work, so auspiciously begun, had to proceed very slowly, a small portion of the walls being built each year, and only to the extent of the actual receipts from subscriptions and collections. But with the first signs of better times, financially, Father Moes, assisted by his generous people, resumed the work in full earnest. Gradually, and from 1879, rapidly, the massive

and stately pile assumed shape. Finally, on Sunday, November 28, 1880, the splendid stone structure was dedicated to the service of God and the patronage of the Blessed Virgin, as our Lady of Sorrows. Bishop Gilmour, assisted by many priests, performed the dedicatory ceremony. That it was a day of supreme joy for the zealous pastor and his generous parishioners need hardly be said.

St. Mary's church takes undisputed rank among the finest and largest churches in the diocese. Its dimensions are: Length, 184 feet; width, 75 feet; height of spire, 200 feet. The architecture is pure Gothic, the material, Sandusky blue limestone, with Berea sandstone trimmings, and the groined ceiling is supported by ten stone columns, ornamented with beautifully carved capitals. The church has a chime of three fine bells, two of which were donated —the largest, by Mr. C. Zipfel, the second in size, by Mr. J. Obergsfell; the third is the same that was used in the old church. The interior of the church is fully in keeping with its imposing exterior. The stucco work and the stained glass windows show excellent taste. The handsome pulpit was put in place shortly before the church was dedicated. The first altars were for temporary use; they were replaced by the present artistic ones, in 1887. The confessionals, and the splendid Stations (all oil paintings) which grace the church, were bought, in 1890, and cost $1,500. The best evidence of the generosity of St. Mary's parish, and of the prudent management of Father Moes and his building committee, is the fact that, although the church cost upwards of $80,000, at the time of its dedication the debt was less than $10,000. The beautiful temple will be a lasting monument to the zeal of Father Moes, as well as to the unstinted liberality of the parish, of which fully one-third are of "God's poor." Among the most generous contributors were J. Fischer, N. J. Buyer, J. Krupp and L. Cable.

After completing the church, Father Moes directed his attention to the betterment of the school, which had become inadequate to the needs of the large enrollment of children. Therefore, in 1887, at a cost of about $5,000, he erected another building of stone, fronting on Decatur street, in the rear of the old church, and had it fitted up with all the latest school appliances. The

old church was put in good repair and used for week-day services for a few years; it is now used as a parish hall.

Failing health forced Father Moes to resign in October, 1888. His grand work was done, and he felt in need of rest. Although the parish was for years too large for one priest to do it full justice, yet, owing to the scarcity of priests, he was without an assistant for a considerable portion of his pastorate. He returned to his native Luxemburg, in November, 1888, where he died, full of years and merit, November 26, 1900. He was succeeded by the Rev. J. Heidegger, who made a number of improvements, including a boiler house, of stone, for the heating plant of the church; it cost $4,000. The present pastoral residence, a beautiful stone structure, fronting on Central avenue, commenced in 1891, was almost completed at the time he left St. Mary's, in March, 1893. The Rev. S. Rebholz was appointed his successor in the following month, and has since been in charge. He finished the interior of the residence at once. Exclusive of its furnishings, it cost about $12,000, and is one of the best appointed parish houses in the diocese; it is the fitting complement of the adjacent church. During the same year two additional altars were placed in the sanctuary, making a total of five, all of which were united by ornamental fretwork, leading to a Gothic superstructure on the main altar. This was surmounted by an artistic crucifixion group, all combined giving the sanctuary a harmonious effect.

In order to fittingly commemorate the 25th anniversary of the laying of the cornerstone of St. Mary's second church, which ceremony took place in the fall of 1873, Father Rebholz determined to have the interior of the church beautified in 1898, from sanctuary to organ loft. It was therefore frescoed most artistically, the altars, communion railing and pulpit were furbished; electric lighting was introduced; and the gallery was extended to make room for the large and splendid organ which replaced the one that had done service for many years. These improvements were made at an outlay of about $11,000, the organ alone costing $5,000. Besides largely reducing the original debt of $22,000, which he found on taking charge of St. Mary's, Father Rebholz's parishioners contributed, within eighteen months, upwards of $12,000—more than sufficient to pay for these improvements.

The 25th anniversary of the laying of the cornerstone was celebrated with great eclat on Sunday, September 18, 1898, the Rt. Rev. Bishop Horstmann pontificating on the joyful occasion. The ornate church was resplendent with its profusion of lights and flowers, and the choir, by its correct rendition of the Church's chant, added to its name and fame. It was truly a "red letter day" for pastor and people.

While embellishing the House of God, Father Rebholz did not forget to look after the interests of the school—that most necessary adjunct to the church. For thirty-five years the Ladies of the Sacred Heart of Mary had successfully taught the children of the parish. To the regret of the pastor and parish they found it necessary, however, in June, 1893, to sever their connection with the school. This forced Father Rebholz to seek other teachers. He therefore engaged the Sisters of Notre Dame, from Cleveland; they took charge of the school the following September and have taught it ever since. The old pastoral residence was enlarged and improved at a cost of $2,000 and assigned to the Sisters for their dwelling. In 1894 two additional school rooms were provided in the old church to satisfy the demands of the steadily increasing enrollment of children. St. Mary's has now ten class rooms, nine of which are in charge of the Sisters, and the one for the larger boys, under that of Mr. J. Gerhardstein, who is also the organist of the excellent parish choir. The school has now an attendance of nearly 750 pupils.

St. Mary's parish has still one great undertaking in view in the line of parish buildings, viz., a large school, with society rooms, and a parish hall. This is felt to be an urgent necessity. According to present plans the old church and the Sisters' residence will be torn down; the present girls' school is to be remodeled into a dwelling for the Sisters, and the proposed new school is to be erected at the corner of Jefferson and Decatur streets, immediately adjoining the school now fronting on the latter street. With this improvement made as planned, St. Mary's parish will be second to none in the diocese in point of buildings and property, as it is now also one of the largest and most flourishing German parishes in the diocese, and numbers about 800 families.

In concluding this sketch it is but proper to mention the

priests who aided the various pastors in discharging the onerous duties connected with so large and important a parish as is St. Mary's. Following is a list of their names and time of service: The Revs. F. Metternich, June, 1874, to April, 1875; A. Dambach, August, 1883, to August, 1886; M. Philippart, August, 1886, to January, 1888; B. Rosinski, January, 1888, to May, 1890; J. Gastager, June to November, 1891; and the present curate, the Rev. J. S. Widmann, since April, 1892. The Rev. Paulinus Weiss, O. S. F., and the Rev. C. Griss were also in temporary charge of the parish; the former during the illness of Father Moes (December, 1882, to March, 1883), and the latter during his absence in Europe, from February to August, 1885.

SANDUSKY, ERIE COUNTY.

STS. PETER AND PAUL'S CHURCH.

Until the appointment of the Rev. Robert A. Sidley, in 1871, as first pastor of Sts. Peter and Paul's, all the English speaking Catholics of Sandusky formed but one parish—Holy Angels'. Hence the history of the origin and progress of the former is also part of the latter, starting from April, 1871, when Sts. Peter and Paul's church began to be used by the members now comprising both parishes.[1]

Considerable dissatisfaction arose about 1850, and even before, in regard to what was considered the out-of-the-way location of Holy Angels' church. In consequence of this feeling a school was built in 1852, at the corner of Jackson and Jefferson streets for the convenience of the children in that part of the city. A "chapel of ease" was also erected there in 1857. In the following year a second school, of stone, was built for the boys, the first school, a brick structure, now being assigned to the girls. With these buildings the pressing needs of the central and eastern sections of Holy Angels' parish were provided for, at least for some years.

But the demand, to build also a permanent church in the same locality, continued to be pressed. Finally the Rev. R. A. Sidley, whose pastorate of Holy Angels' parish began in April, 1863,

1. See Historical sketch of Holy Angels' Church, Sandusky, p. 603, this volume.

gave heed to this just demand, by calling a meeting of the principal members of the parish, in the spring of 1865, to discuss the question, whether it would be better to enlarge the old church, now much too small, or to build a new church on the lots already bought at the corner of Jackson and Jefferson streets. The vote was almost unanimous in favor of building a new church on the place first chosen. It was found however that a church of the required size could not be built, either there, or on the lot which had been bought on Columbus avenue. Two additional lots adjoining the first were therefore purchased at a cost of $2,400. In the spring of 1866 the foundation of the new church was commenced and the cornerstone laid by Bishop Rosecrans on July 22, of the same year. The building was rapidly pushed to completion, and used for the first time, on Easter Sunday, April 9, 1871. The marble high altar was consecrated by Bishop Gilmour on the Feast of the Ascension, May 25, 1872, and the church itself was consecrated by the same Prelate on November 3, 1878, and placed under the patronage of the Apostles Sts. Peter and Paul. The handsome and substantial edifice is 145 feet long, 71 feet wide, and the stately massive tower is 135 feet high. The material used in the building is blue stone, ornamented with sand stone. The interior is very neat and attractive, especially the ornate and heavily groined ceiling. The church cost about $75,000, and will seat 1,200. It is one of the most prominent edifices in Sandusky. The fine organ cost $3,200, and the bell, which is the largest in Sandusky, weighs 4,000 pounds, and cost $1,300. The pastoral residence, also a stone structure, was built in 1871, at an expense of about $5,000.

Since November, 1875, Holy Angels' and Sts. Peter and Paul's parishes have had distinct and separate existence, the latter retaining all the property on Jackson and Jefferson streets, and on Columbus avenue. With the buildings the property is valued at about $90,000. The cemetery is located on the outskirts of the city and covers about seven acres.

At the Synod held in January, 1889, Sts. Peter and Paul's was made a rectorate, and the Rev. R. A. Sidley was appointed an irremovable rector.

The Ladies of the Sacred Heart of Mary had charge of the

girls' school from the time it was organized, and Mrs. Mary Buyer taught the larger boys for upwards of twenty years. Between 1893 and 1894 the Ursulines, of Tiffin, conducted the school. They were succeeded in September, 1894, by the Sisters of St. Joseph. The present enrollment is 180 pupils.

According to the last diocesan census, published in 1900, the parish has 225 families.

The following priests filled the position of curate: The Revs. J. A. Molloy, 1872-75; J. C. Kenney, March, 1888, to October, 1889; J. A. Sidley, December, 1892, to October, 1894; J. B. Mooney, October, 1894, to July, 1896; L. A. Brady, July, 1896, to November, 1900, and the present curate, the Rev. C. A. Martin, since November, 1900.

SHEFFIELD, LORAIN COUNTY.

ST. TERESA'S CHURCH.

The parish of St. Teresa is composed entirely of German farmers and at present numbers about 45 families. Its history dates back to 1847, when it began to be attended from French Creek as a Mission; a log church, or chapel, was built in that year. In March, 1853, the Rev. J. Van den Broek, C. PP. S., bought two acres of land, and on the southeast corner of it, fronting the road, he built the present church in the same year. It is a frame structure, 40 by 60 feet, and cost about $1,000. Part of the land is used as a cemetery.

Sheffield continued to be attended from French Creek or Avon, until June, 1881, when the Rev. A. Dambach was appointed first resident pastor. In December, 1880, one-half acre of land was bought, and the present brick pastoral residence was built on it at a cost of about $2,700. In August, 1883, Father Dambach was succeeded by the Rev. D. Zinsmayer, who remained in charge until 1894. The two fine bells now in use were bought, and the church and parish house renovated, during the pastorate of Father Zinsmayer. His successor was the Rev. J. H. Hennes, who resigned the parish, and left the diocese, in January, 1897. Sheffield was then attended from Avon until June, 1897, when the Rev. C. Settele was appointed resident pastor. Ill health

SACRED HEART OF MARY'S CHURCH (1st and 2nd), SHELBY.

forced him to resign in September, of the same year. He remained at Sheffield in privacy, and died there on March 19, 1898. Father Hennes was again received into the diocese and re-appointed to the pastorate of Sheffield in September, 1897. The Rev. A. Magenhann was appointed his successor, in March, 1900.

The children attend the District school, which however is Public only in name. For nearly three years (September, 1898, to June, 1900,) the Sisters of Notre Dame taught the school. Before that time Catholic lay teachers were in charge, and have been since then.

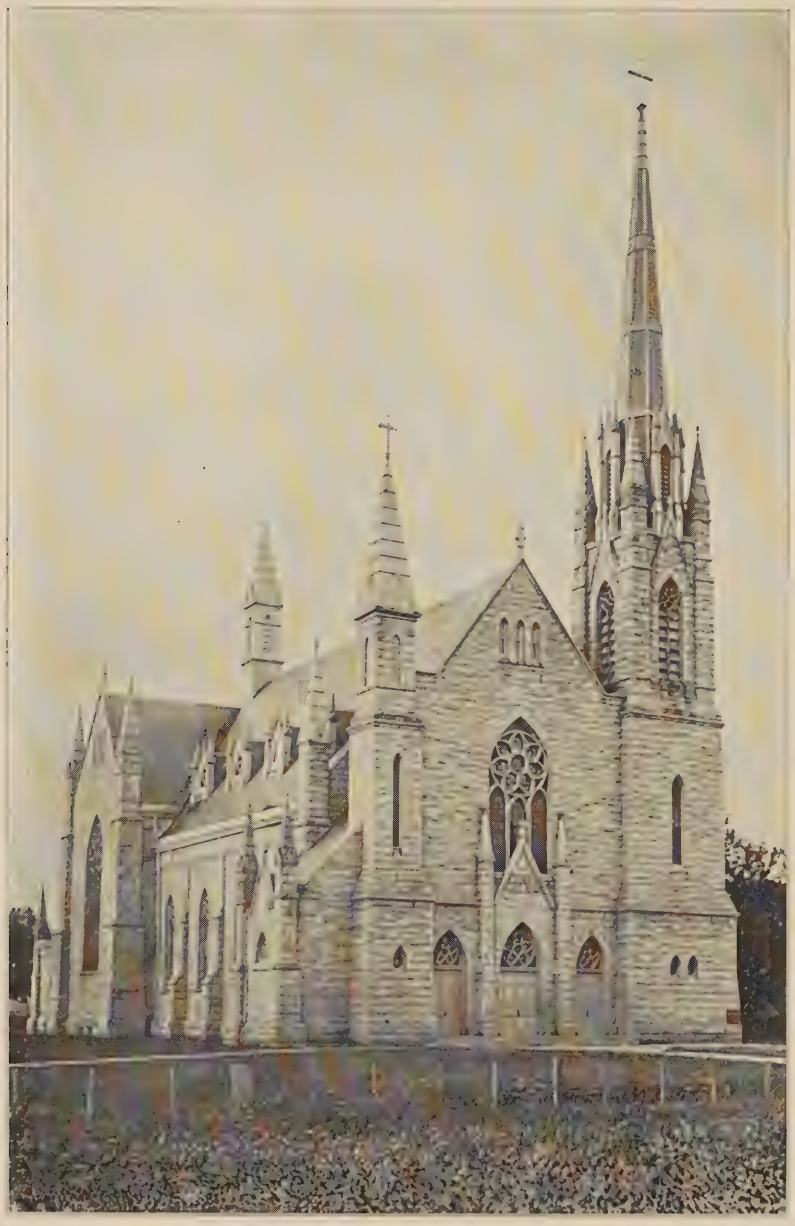
SHELBY, RICHLAND COUNTY.

SACRED HEART OF MARY'S CHURCH.

Prior to 1860 the few Catholics who then resided at Shelby attended Mass at Shelby Settlement, three miles distant. The first priest to pay them pastoral visits (about 1862) was the Rev. V. Arnould, at that time stationed at Shelby Settlement. These visits were continued from that place by himself and his successor, the Rev. H. D. Best, until the fall of 1865, when the Rev. J. Kuhn, of Mansfield, took charge of Shelby as a Station. In March, 1866, Father Kuhn bought two lots on Raymond avenue, and built a frame church, 25 by 60 feet, on one of them, at a cost of about $1,500. The Mission then numbered only 12 families, who contributed generously of their limited means. Before the church was built Mass was celebrated, for nearly ten years, by all the visiting priests, in the residence of Mr. W. Klees. After the church was finished, in the early autumn of 1866, Shelby was made a Mission of Shelby Settlement, and so continued until 1868, when it was attended consecutively from Galion, Crestline and Loudonville, and again for a short time from Shelby Settlement, until the appointment of the Rev. M. J. Murphy, as first resident pastor, in July, 1876. He remained in charge until February, 1877, when the Rev. F. J. Oberle was appointed his successor. Father Oberle found the church greatly in need of repairs, and made them at once. He also built a frame pastoral residence, and an addition of 16 feet to the church. The Rev. F. Rupert succeeded Father Oberle in April, 1881, and remained till July, 1882. He found the parish in financial straits and the

people quite disheartened. Soon however he succeeded in changing the condition of affairs for the better, and in gaining the good will of all with whom he came in contact. His successor was the Rev. A. Huthmacher, whose pastorate extended from July, 1882, to November, 1888. He continued the policy of Father Rupert with like success. In November, 1887, he bought two lots next to those secured in 1866, to serve as the site for a new church, which was greatly needed. At the same time he also bought additional ground for cemetery purposes.

The next priest in charge was the Rev. P. McDonald; his stay was short—from November, 1888, to June, 1889. His successor was the Rev. Joseph F. Smith, June, 1889, to October, 1894. He saw at once the need of better and larger church accommodations, and with this object in view took up a subscription; and his appeal met with a very generous response. Plans for a new church were submitted to Bishop Gilmour and approved by him. As a preparatory step the old church was moved eastward in June, 1890, to one of the lots bought by Father Huthmacher, to make room for the new church, which was commenced in the fall of 1890, and the cornerstone was laid by Mgr. F. M. Boff, V. G., on October 12, of that year. In the spring of 1892 the church was finished. Bishop Horstmann dedicated it on June 12, 1892. The brick structure, 40 by 85 feet, is of Norman architecture and has a very attractive appearance. It has an open tower, stained glass windows, handsome furnishings, and cost about $10,000. The building of this church was a great undertaking for Father Smith and his people, then numbering less than fifty families. But his prudent management and their unfailing generosity resulted in success. The Catholics of Shelby have today one of the prettiest churches in that spirited and enterprising town. The Rev. J. P. Michaelis succeeded Father Smith in October, 1894. During his pastorate a number of improvements were added and the moderate debt considerably reduced. His successor was the Rev. I. J. Wonderly, who remained from June to September, 1899, when he was transferred to Crestline. Father Wonderly's successor is the present pastor, the Rev. E. P. Graham. The parish debt having been cancelled in 1899 he built the present handsome and well appointed pastoral residence, on the site of the old one, during the summer and fall of 1900, at a cost of about $4,000.



SACRED HEART CHURCH, SHELBY SETTLEMENT.

A parish school was organized in September, 1880, but for lack of moral and financial support it was closed in the following June. In 1884 Father Huthmacher built a frame school in the rear of the church, and placed it in charge of a lay teacher. Again and for the same reason, as above stated, it had to be closed a few years later. In the spring of 1900 Father Graham revived the dormant school question. He succeeded in arousing his people to a sense of their duty regarding their children—to provide them with a Catholic education. His appeal for financial aid met with a fairly generous response. He had the old church remodeled into a school, which new use it serves admirably. He also had the former pastoral residence removed from the west to the east side of the parish grounds and fitted up as a home for the Sisters of the Humility of Mary, who have charge of the school since September, 1900. The improvements made in connection with the school and Sisters' residence cost about $1,500.

The parish now numbers about 90 families and is in a prosperous condition.

SHELBY SETTLEMENT, RICHLAND COUNTY.

SACRED HEART OF JESUS' CHURCH.

The congregation of Shelby Settlement (known also as "The German Settlement") is composed of about seventy-five families —all farmers, and nearly all Germans. Its history dates back to 1833, when the few Catholics in that section of Richland county were visited for the first time by a priest. It was the Rev. J. M. Henni, pastor of St. John's, Canton, who gladdened the hearts of these pioneers, living a life of privation, in an almost unbroken forest.

At his first visit Father Henni found but sixteen families. The excellent land, and the prospect of soon having a church, induced others to settle there, so that when Father Henni repeated his visit, one year later, the number of Catholic families had increased to about thirty. In 1834 one of these pioneers, whose name, unfortunately, is not recorded, donated forty acres of land, for the use and benefit of the church, eventually to be built in the Settlement. Twenty-six acres were sold later on and the sum

realized was applied according to the intentions of the donor. The parish still owns fourteen acres of the land donated, which is in use for the parochial buildings and cemetery.

For three years Mass was said in log cabins, by the visiting priests who came once or twice a year. Among these were the Redemptorist Fathers Tschenhens and Czakert, both stationed at Peru. In 1836 a log church was commenced, and finished in the following year, under the direction of Father Tschenhens. In 1837 he built also a log cabin, to serve as a parochial school, which was the first in that part of Ohio. Father Tschenhens ceased to attend Shelby Settlement in 1839, but resumed charge from 1841 to 1843. Between 1840 and 1841 the Rev. B. Schorb, of Chippewa, came a few times, and after him the Rev. J. Freigang, of Peru, between 1840 and 1841. The next priests in charge were the Revs. F. S. Brunner, C. PP. S., (1844-47); F. X. Roth, (1849-49); N. Roupp (1849-51). In 1852 the Rev. P. Kreusch was appointed first resident pastor. By this time the church, or chapel, had become much too small. The congregation agreed with their pastor that another and larger church should be erected, and that the material should be brick. The building, 40 by 80 feet, was commenced in 1852 and finished in the following year. For a number of years the very plain interior of the church remained without ornamentation. By degrees, however, altars, statuary, pews, etc., were added. In 1854 Father Kreusch was succeeded by the Rev. S. Sommer, who remained about one year. His successor was the Rev. J. Ringele, a Sanguinist, whose pastorate lasted from 1855 to 1857—about fourteen months. During the time he had charge the congregation showed a most un-Catholic spirit and was in open opposition to their pastor, who tried to enforce order and the laws of the Church. In consequence of this opposition Bishop Rappe removed Father Ringele, closed the church, and, as a punishment, left Shelby Settlement without a pastor for eighteen months. By this time the people realized the wrong they had done, and after due apology was made the church was reopened by the Rev. S. Falk, who took charge of the parish in February, 1859. By his firmness and prudence he soon brought about an excellent spirit which has remained ever since. He added some needed improvements to the church property, which

he left in excellent condition at the time his pastorate ended, in March, 1862. During the next ten years the following priests were resident pastors of Shelby Settlement: The Revs. V. Arnould, 1862-65; H. D. Best, 1865-66; A. J. Abel, to 1867; H. Behrens, to February, 1869; J. P. Pütz, who came a few times in 1869, from Crestline; F. C. Ludwig, from May to December, 1869; G. Drolshagen, from January, 1870, to September, 1872. The Rev. J. B. Heiland was the next resident pastor, until April, 1877.

Between 1874 and 1876 Father Heiland had the church thoroughly renovated, in and outside, at a cost of about $2,500; he also bought a fine supply of church vestments and other needed furnishings. When the work was completed the church appeared as attractive as any country church in the diocese. He also put in good condition the brick pastoral residence which had been built during the time Father Kreusch was in charge.

In April, 1877, the Rev. D. Zinsmayer succeeded Father Heiland, and remained in charge until August, 1883; the Rev. M. Becker was appointed his successor. Father Becker's pastorate ended in August, 1890, when the Rev. F. A. Schreiber took charge of the parish.

For some time previous to the appointment of Father Schreiber the erection of a church in keeping with the greatly improved financial condition of the parish was seriously discussed. This long cherished project took form in 1891, under the direction of Father Schreiber, who began the foundation of the church during the early fall of that year. The cornerstone was laid by Bishop Horstmann on May 29, 1892, and the same Prelate dedicated the splendid church on September 15, 1895. The occasion was a day of supreme joy for Father Schreiber, whose able management of the building affairs was seconded by the generosity of his devoted parishioners, almost without exception. It was also a joyful occasion for the congregation which added another splendid temple to the many gracing the diocese of Cleveland. Following is a brief description of the beautiful church. Its dimensions are: Length, 130 feet; width, 48 feet. It is built of cut stone, its architecture is pure Gothic, and its cost about $34,000. It is without doubt the finest country church in the diocese, and

perfect in every detail. The interior is as attractive as the exterior. The marble main altar is in harmony with the architecture of the church; it cost $3,000, and is the gift of Mr. Simon Metzger, Sr. Stained glass windows, the neat frescoing, and an artistic array of statuary add greatly to the beauty of the interior. When the church was dedicated the debt amounted to less than $7,000.

In January, 1898, Father Schreiber was appointed pastor of the important parish of Mansfield—a deserved promotion. His successor is the present incumbent, the Rev. F. J. Hopp. In 1899 Father Hopp had the old church remodeled as a school. Besides two class rooms it contains also a neat chapel for weekday Mass. The remodeled building serves its new purpose admirably. Since 1891 the parish school has been conducted by the Dominican Sisters. The parish now numbers about 75 families, and in every respect is in a flourishing condition.

Among the special benefactors of the parish, the late Miss Elizabeth Brotmann deserves special mention for generous donations between 1874 and 1876, and later for a considerable legacy to the church.

SIX-MILE-WOODS, LUCAS COUNTY.

IMMACULATE CONCEPTION CHURCH.

The congregation at Six-Mile-Woods (Raab) is composed almost entirely of German farmers and at present numbers about 115 families. Its history dates back to 1847, when the Rev. L. De Goesbriand visited for the first time the few Catholics who had settled there in the wilds of that part of Lucas county, which was known then and for many years as the "Black Swamp." These settlers were visited by the priests stationed at St. Francis' Church, Toledo, until 1849, and then from Maumee until 1863. Father De Goesbriand built a log chapel, 20 by 30 feet, on a small tract of land which was secured for church purposes. The log chapel was used until 1864, when it was replaced by a frame church, which was commenced the year previous by the Rev. H. Behrens and finished by the Rev. C. Barbier. The chapel was then turned

into a school. On June 15, 1875, the church was destroyed by fire. The present church, a brick structure, 41 by 93 feet, was commenced in the fall of 1875, during the pastorate of the Rev. J. G. Vogt, and was completed by his successor, the Rev. W. Müller, in 1878. About two years later (March 4, 1880) the church was almost completely wrecked by a cyclone, practically necessitating its reconstruction. When finished, in August of the same year, it had the appearance of a new building. The frame pastoral residence, built by the Rev. Charles Barbier, was put in good repair by the Rev. J. Rosenberg, in 1889.

The parish property covers about six acres, about half of which is used for a cemetery.

There is no parochial school at Six-Mile-Woods; the children attend the District school, which is of the same class as those in a number of places in the western part of the diocese.

The following priests have been resident pastors at Six-Mile-Woods: The Revs. H. Behrens, for a few months in 1863; C. Barbier, 1865-67; N. Schmitz, 1868-70; P. Kolopp, 1870-75; J. G. Vogt, 1875-77; W. Müller, 1877-88; J. Rosenberg, 1888-91; J. H. Kleekamp, 1891-99. The Rev. J. Sproll, the present pastor, has been in charge since December, 1899.

With the exception of a short time between 1876 and 1877—when a faction disturbed the peace of the congregation, a thoroughly Catholic spirit, marked by a generous support of the church, has prevailed among its members.

SOUTH THOMPSON, GEAUGA COUNTY.

ST. PATRICK'S MISSION CHURCH.

The only Catholic church in Geauga county is that located at South Thompson. The Mission is composed of farmers, of Irish birth or descent. The first settler was William Sidley, a brother of the Rev. R. A. Sidley, Rector of Sts. Peter and Paul's church, Sandusky. The Sidley family came to South Thompson in 1837. They were the only Catholics there until 1849, and the Rev. P. McLaughlin, of Cleveland, was the first priest to visit them. This he did occasionally in 1844 and 1845. In 1849 Robert Sidley and

family were the next Catholic settlers. Priests from the Cathedral attended South Thompson until 1853, when it was made a Mission of Painesville. Mass was said in the house of William Sidley from 1844 to 1854. The present church, a frame structure, was built in 1854, on land donated for that purpose by W. Sidley. His brother, Robert, also donated the tract of land used as a cemetery. The church was enlarged somewhat in 1859, its dimensions being, as they are now, 35 by 58 feet. From 1856 to 1862, South Thompson was again attended from the Cathedral, notably by the Revs. E. Hannin, L. Hoffer, and E. M. O'Callaghan. Between 1862 and 1865 the resident pastors of Ashtabula had charge of the Mission. The Rev. D. O'Keefe was then appointed first resident pastor of South Thompson, and remained about one year. His successors were the following priests: The Revs. J. Hannan, 1866-67; T. P. Thorpe, 1868-70; J. Monahan, 1870-72; P. Coady, a few months in 1872; E. W. M. Hills, 1873-75; N. J. Franche, 1875-77; P. Barry, 1877-79; J. C. Desmond, 1879-81; J. J. Gocke, 1881-85; E. Rohan, 1885-86; J. J. Clarke, 1886-89; F. J. Hroch, 1890-91; A. Le Brun, January to May, 1892; J. Johnston, January, 1893, to May, 1895. South Thompson was then attached to Jefferson as a Mission, and has since been attended from that place. During the several intervals when no pastor resided at South Thompson, as above noted, it was attended either from Painesville or Ashtabula. However, for eight months, in 1889, and again between May, 1892, and January, 1893, the place was without any attendance.

The pastoral residence stood for many years on a lot about two miles distant from the church. As the location was very inconvenient the house was sold by Father Hroch, in 1890, and another built near the church. It cost about $700 and was ready for occupancy in September of that year.

About thirty-five families belong to the Mission at present. It has no parochial school.

SPENCERVILLE, ALLEN COUNTY.

ST. PATRICK'S MISSION CHURCH.

The Catholics residing in the village of Spencerville were first visited in 1858, by the Sanguinist Father, Patrick Henneberry. From 1859 to 1868 Spencerville was attended from Delphos, and from Landeck until 1877, when it was made a Mission of Van Wert. Since 1898 services have been held there on alternate Sundays.

A log cabin was the first place used for divine service. The Rev. F. Brehm replaced it in 1876 by the present neat church, a frame building, 36 by 60 feet, at a cost of nearly $1,200. About twelve families are now identified with the Mission; they have always contributed generously towards its support.

STERLING, WAYNE COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Sterling, formerly known as Russell, is located at the crossing of the Lorain & Wheeling (now Baltimore & Ohio) and the Erie railroads. The Mission, composed almost entirely of railroad employes ("track men") was organized in 1883 by the Rev. E. J. Vattmann, then resident pastor of Canal Fulton. In July of that year Messrs. Russell and Streator deeded to Bishop Gilmour a lot for church purposes. A frame building, 28 by 35 feet, formerly used as a public school, was offered for sale. Father Vattmann bought it, had it moved on the lot above mentioned, and remodeled to serve as a church. The Very Rev. F. M. Boff, V. G., dedicated it on August 19, 1883. Father Vattmann attended Sterling until 1888, when it was attached to Medina as a Mission and thence attended monthly for two years. From 1890 to 1893 the resident pastors of Wellington had charge of it. The number of Catholics in the village becoming gradually less, owing to the fact that most of them were obliged to seek employment elsewhere, the Mission was abandoned from 1894, to October, 1897. By that time there was a slight increase in the Catholic population of the place and so Sterling, which now has six Catholic families, was again made a Mission, and attached as such to Doylestown, whence it has been attended monthly.

STRASBURG, STARK COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Some Catholic families began to settle at and near Strasburg as early as 1850. They were visited by the resident pastors of Harrisburg, Louisville, St. Peter's, Canton, and St. Mary's, Massillon, between 1852 and 1860. Mass was celebrated in private houses until the erection of the present brick church (35 by 50 feet), in 1857, on a lot, 94 by 220 feet, secured in June of that year. The church was built under the direction of the Rev. L. Grevin, then in charge of Strasburg. The Rev. L. Hoffer attended the Mission from Louisville between 1864 and 1870. It was he also who built the brick school, on a tract of land he bought in January, 1870; part of the land is used as a burying ground.

Beginning in May, 1870, Strasburg was attended as a Mission from the following places: Harrisburg, 1870-77; Alliance, to March, 1886; and, since then, again from Harrisburg. During the pastorate of the Rev. J. O'Leary (in 1879) an addition of about 20 feet was built to the church. In 1892, under the direction of the Rev. J. P. Kunnert, the church was supplied with new windows; it was also renovated in and outside.

The parish school had a short existence—from 1870 to about 1875, and again from 1879 to 1884, when it was discontinued owing to a lack of attendance, as the children lived too far distant.

The Mission has about 30 families—French, Irish and German—and nearly all belong to the farming class.

STRUTHERS, MAHONING COUNTY.

ST. NICHOLAS' MISSION CHURCH.

Struthers is a village near Youngstown. It was attended as a Station from New Bedford (Villa Maria), Pa., by the Rev. J. J. Begel, from 1865 to 1870. His visits were made monthly and he said Mass in a private house at Mt. Nebo, about one mile from Struthers, as there was no suitable place in the village. In 1870 a lot was secured by land contract, and on it the present frame church was built, in 1871, by the Rev. H. D. Best, then resident pastor of St. Joseph's church, Youngstown. The deed for the lot was given in January, 1872. The Rev. P. McCaffrey, of Brier Hill, was the next priest in charge of the Mission, until April,

1872. His successor was the Rev. F. J. Henry, who also attended it from Brier Hill until November of the same year. It was then attached to St. Columba's, Youngstown, for some months in 1873, and later again to St. Joseph's, Youngstown, whence it was visited monthly. In July, 1881, the Rev. N. J. Franche, Chaplain of the Convent at Villa Maria, Pa., was given charge of Struthers, as a Mission. He made a number of improvements in and about the little church, making its appearance quite neat and attractive. In October, 1888, Struthers was made a Mission of the church at Haselton (now Sacred Heart church, Youngstown), and has been attended since then by the Rev. G. Leeming. He had the church again thoroughly renovated in 1898, at a cost of nearly $700.

Owing to lack of public works, the Catholic population of Struthers has not increased any during the last twelve years. It comprises now (1900) what it did then—about 15 families.

STRYKER, WILLIAMS COUNTY.

ST. JOHN'S MISSION CHURCH.

The Mission of Stryker was organized in 1861 by the Rev. A. I. Hoeffel, then pastor of St. John's church, Defiance. In March of that year he bought two lots in the village and erected on one of them the present church, 36 by 50 feet, at a cost of about $1,500. Stryker was attended monthly from St. John's, Defiance, until July, 1865, when the Rev. N. Kirch was appointed first resident pastor, with charge of a number of neighboring Missions. His pastorate ceased in August, 1867, when he was transferred to Canal Fulton. Since that time Stryker has again been a Mission. It was attended from Edgerton, between 1867 and 1875; and from Archbold, since February, 1875. In 1894, during the pastorate of the Rev. J. H. Muehlenbeck the church was moved to another part of the lot. It was then frescoed and put in excellent condition, in and outside. Father Muehlenbeck at that time replaced the old windows with the present ones, of stained glass, nearly all of which were donated by a few priests of the diocese, and special friends of the pastor. Patrick Leavy donated the altar and one of the windows. Bishop Horstmann and Father Muehlenbeck contributed largely towards paying for the improvements.

The Mission is attended monthly, on Sundays. It now numbers but 10 families, but has no prospective growth.

SUMMITVILLE, COLUMBIANA COUNTY.

ST. JOHN'S CHURCH.

Summitville was visited for the first time in 1839, by the Rev. James Conlan, then stationed at Steubenville. Later, from 1842 to 1849, he attended it as a Mission from Dungannon. In April, 1839, Father Conlan bought a one-acre tract of land on which stood a log house; this he used as a temporary place of worship. In 1845 he also bought two acres immediately opposite, for the new church and a cemetery. Summitville continued to be attended from Dungannon by the various resident pastors until 1856.

In August, 1846, Bishop Purcell laid the cornerstone of the present brick church, which, however, for lack of means, was not completed until early in 1852. It was used for the first time on Easter Sunday of that year. The church is a brick structure and cost about $3,000. The log house was then fitted up as a temporary pastoral residence. The Rev. P. J. McGuire replaced it in 1871 by the present frame building, which cost about $2,500. During the pastorate of Father McGuire the church was enlarged by an addition of 20 feet, and the Rev. E. J. Murphy built the sanctuary, thus making the dimensions of the building 40 by 70 feet. Father Murphy also renovated the church. These improvements cost about $3,000. The cemetery, a five-acre tract of land, was bought in 1872. In 1893 the Rev. J. W. Bell replaced the old altar by three new ones of artistic design, and in 1895 he put the pastoral residence in good repair. In the fall of 1897 the church was re-roofed and tidied up in general.

The congregation, composed of farmers, of Irish birth or descent, has been steadily decreasing during the last few years and now numbers but 60 families. The old people, however, cling to the farms, even though the soil is no longer productive; and the young seek employment in the cities. The parish has therefore no prospective growth or promising future.

The Rev. M. Prendergast was the first resident pastor of Summitville—from 1856 to 1858. His successors were the following priests: The Revs. T. Walsh, 1858-59; D. Tighe, to September, 1864; P. J. McGuire, to September, 1874; B. B. Kelley,

from November, 1874, to January, 1876; E. J. Murphy, to October, 1884; P. Barry, to August, 1887; J. Eyler, from January, 1889, to January, 1893; J. W. Bell, to April, 1896; M. J. Clear, from February to July, 1897; J. F. Donohue, from September, 1897, to November, 1898; and the present pastor, the Rev. J. J. Clarke, since January, 1899. During the various periods when Summitville had no resident pastor, as noted above, it was attended from Salineville as a Mission.

SWANTON, FULTON COUNTY.

ST. RICHARD'S MISSION CHURCH.

Swanton is a thriving village, on the Lake Shore railroad, about nineteen miles west of Toledo, and seven miles from St. Mary's Corners (Caraghar).

Since 1893 it has been attended from the latter place as a Mission. In the fall of 1891 the present church, a frame structure, 30 by 50 feet, was commenced, under the direction of the Rev. T. F. McGuire, and enclosed in the following January. The church site covers three lots fronting on Dodge street. The lots, and two acres for a cemetery, were secured in 1891, and deeded to Bishop Horstmann in May, 1892. The Rev. J. A. Schaffeld finished the interior of the neat church; completed, it cost about $1,500. Mass was celebrated in it for the first time on May 7, 1893. It was dedicated to St. Richard by Bishop Horstmann, on October 23, of the same year. In the fall of 1900 the church was enlarged by an addition of twelve feet; it includes the sanctuary and two sacristies. At the same time the church was also repaired and painted. These improvements cost nearly $700. The well-kept cemetery, located in the outskirts of the village, comprises two acres. The grading of the cemetery, as well as the teaming, were done gratuitously by parishioners from St. Mary's Corners, Six-Mile-Woods and Swanton, thus saving hundreds of dollars for the Mission of Swanton.

At present about 20 families belong to the Mission, which is attended semi-monthly from St. Mary's Corners.

SYLVANIA, LUCAS COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Sylvania is a hamlet located about ten miles northwest of Toledo. A few Catholics settled there as early as 1855. They were visited at stated intervals, and Mass was celebrated in the home of Mr. J. Clark, by priests from Toledo, chiefly by those attached to St. Francis de Sales' church, until 1870; and since then by Jesuit Fathers of St. Mary's.

In June, 1872, a one-half acre lot was purchased, and on it was built the present frame church, which cost about $1,000. It was enlarged in 1888, its present size being 34 by 60 feet. In 1890 the neat spire was built and a 1,100 pound bell was bought—both costing about $750.

In July, 1882, one acre of land was bought for a cemetery, and in May, 1888, an additional acre was secured next to the church.

About 30 families, of Irish or German birth or descent, belong to the Mission. The following Jesuit Fathers had charge of the Mission since 1870: The Revs. H. Richard, I. Körling, J. Fruzzini, F. Eberschweiler, J. B. Kreidler, H. J. Camp, G. Rübsaat, A. Steffen, G. Burkart, and, since 1896, the Rev. F. Breymann, who attends Sylvania twice a month.

THOMPSON, SENECA COUNTY.

ST. MICHAEL'S CHURCH.

St. Michael's congregation, at Thompson, is composed exclusively of German farmers. The Redemptorist Father, F. X. Tschenhens, stationed at Peru, was the first priest to visit the Catholic pioneers of Thompson, from 1834 to 1839, and again from 1841 to 1843. During the latter period his assistant, the Rev. M. Alig, also paid occasional visits, each of these priests saying Mass and administering the Sacraments in the log cabin of John Glassner. In 1839 Father Tschenhens built a log chapel, which was dedicated to St. Michael by Bishop Purcell, on his first visit to Thompson, in that year. In 1840 the Rev. H. D. Juncker came several times from Canton. Between 1843 and 1844 the Rev.

ST. MICHAEL'S CHURCH, THOMPSON.

P. J. Machebeuf came occasionally from Sandusky to minister to the spiritual wants of these Catholic settlers who were still struggling with poverty and privation in their primitive homes, hewn out of the forests in that part of Seneca county. In January, 1844, the V. Rev. F. S. Brunner, Provincial of the Sanguinists, and resident pastor of Peru, was given charge of the Mission. He attended it until 1847 when he became resident pastor of Thompson, where he had established the present flourishing Convent of the Sanguinist Sisters in 1846. Since 1847 Thompson has always had Sanguinist Fathers as pastors. Following is a list of their names: The Revs. J. Wittmer, 1849-55; M. A. Meyer, to 1856; M. A. Kramer, who had pastoral charge three times, viz.: from September, 1857, to October, 1859; from November, 1864, to April, 1867; from December, 1874, till his death, February 17, 1877; A. Schelbert, 1858, to 1864; E. Glück, April, 1867, to December, 1874; F. X. Griessmayer, March, 1878, to April, 1891; Boniface Russ, to March, 1892; C. Schedler, to March, 1895; J. L. Boehmer, to August, 1899; and since then, the Rev. Joseph Uphaus. Many other Sanguinist Fathers resided at Thompson during this long period, either as assistants, Convent chaplains, or charged with the attendance of Stations and Missions in Seneca, Huron and Lorain counties.

Between 1846 and 1849 four acres of land were donated by as many parishioners, for the use of the church; the land forms part of the parish property which comprises about seven acres, including the cemetery.

The increased membership of the congregation necessitated the erection of a larger church. This was commenced in December, 1847, and enclosed in the following year. As means became available the work on the interior progressed, and was brought to completion in 1849. The church was a brick structure, 40 by 60 feet, of simple design. Most of the work, such as making the brick, cutting and hauling the timber and other building material, was done by the parishioners without charge, thereby reducing the cost of the church considerably. It served its sacred purpose for nearly thirty-five years. Steadily the parish grew in numbers and financial strength, and with that also the desire to replace the old church by one of more modern design, and in keeping with the means of the parish. Preliminary steps to that end were taken

by Father Griessmayer, in the fall of 1883, by having plans drawn for a Gothic brick church. The foundation was commenced in the early spring of 1884, and the cornerstone was laid by Bishop Gilmour, on the feast of the Ascension, May 22, of the same year. The church was not finished, however, until the fall of 1886; it was dedicated by the same Prelate on October 10 of that year. The church is a beautiful edifice, 115 feet long and 52 feet wide. It has stained glass windows, is tastily frescoed, and has neat altars, pews and confessionals. It cost about $20,000 and though there are many churches in the diocese erected at a larger outlay, it ranks with the best country churches in taste, finish and general appearance. On the day of its dedication there was a debt of $3,000 to be met, but this has long since been cancelled—a very creditable showing for a parish that never had more than 75 families.

In 1897, during the pastorate of Father Boehmer, the present well appointed and commodious parish house was built of brick, at a cost of about $4,000.

The parochial school was organized as far back as 1840, in a log cabin. This was replaced in 1847 by a brick building. It was enlarged in 1879 at a cost of about $500. From 1879 until 1889 three teachers had charge of the school—a male teacher taught the boys and two Sanguinist Sisters the girls. Since the latter year the school has been conducted by the same Sisterhood.

TIFFIN, SENECA COUNTY.

ST. JOSEPH'S CHURCH.

The beautiful city of Tiffin, the county seat of Seneca county, was founded by Josiah Hedges in March, 1822. Shortly after that time Catholics began to settle there, and on farms in its immediate vicinity. Among those was a number of German families. They formed part of St. Mary's parish until 1845, when with the permission of Bishop Purcell they organized as a separate congregation, under the patronage of St. Joseph. The most prominent members connected with the formation of the new congregation were Joseph Kübler, Dr. Joseph Böhler, Michael Theissen, Joseph Vollmer, John Houck and John Bormuth. In May of that year they bought two acres of land, triangular in shape, and located in

ST. JOSEPH'S CHURCH AND RECTORY, TIFFIN.

what was then near the outskirts of the town, at the conjunction of Melmore and South Washington streets; the purchase price was $250. The property is the same now in use; part of it, on the side fronting Melmore street, was at one time used for a burying ground. Although at the time of the purchase its location was considered out-of-the-way, it has long since become one of the most prominent and desirable sites in Tiffin.

On the land described above a brick church, 40 by 66 feet, was commenced in May, 1845, and the V. Rev. F. S. Brunner, C.PP.S., laid the cornerstone on the 25th day of that month. So rapidly was the building pushed to completion that it was ready for dedication within three months. Father Brunner, again as Bishop Purcell's delegate, performed the dedicatory ceremony on Sunday, August 24, 1845. The church was of plain design, neat in appearance, and cost about $2,500.

From 1845 until 1852 St. Joseph's congregation was attended alternately from New Riegel and Thompson as a Mission, by the following Sanguinist Fathers: The Revs. M. Kreusch, P. A. Capeder and F. X. Obermüller. From January to September, 1852, the Rev. L. Molon, resident pastor of St. Mary's church, Tiffin, also attended St. Joseph's. The Rev. J. B. Uhlmann was then appointed first resident pastor of St. Joseph's, and remained from September, 1852, to May, 1856. Immediately west of the church he built a brick pastoral residence, shortly after his arrival. In May, 1855, Father Uhlmann bought two acres outside the southern corporate limits of Tiffin for burial purposes, and paid $500 for the land; it is a portion of the present cemetery. Part of Father Uhlmann's pastorate was during the terrible cholera epidemic in 1853, which claimed for its victims many of his parishioners. His faithful attendance on the cholera-stricken patients greatly endeared him to his people, and won for him the respect of the citizens of Tiffin. The next pastor in charge was the Rev. Joseph L. Bihn. Shortly after his ordination he succeeded Father Uhlmann, in June, 1856. By this time the parish had outgrown the church built ten years before, and the need of better church accommodations became more pressing. As a preliminary step Father Bihn erected as a temporary place of worship a two-story brick building, on Melmore street, and arranged its interior to serve later on as a school. He took up a subscription for the pro-

posed new church and the project met with such favor that in one day the people of St. Joseph's parish subscribed $10,000 for that purpose. The old one was torn down in the fall of 1860, and the foundation for the new church was commenced on the same site in the spring of 1861. Father Bihn's prudent management of building affairs and the generosity of his people made it possible to present to Almighty God a beautiful temple without a dollar of debt to mar the gift. In consequence of this fact, and at Father Bihn's request, St. Joseph's church was consecrated. That impressive ceremony, seldom performed in this country, took place on Sunday, September 14, 1862. At the invitation of Bishop Rappe, who was also present on the occasion, Bishop Young, of Erie, Pa., was the consecrator. The church cost about $25,000, but could not be duplicated today for $40,000. Besides very generous money donations, a large portion of the labor and building material was furnished by parishioners without charge, thus considerably reducing the actual cost of the church. Although there are many churches in the diocese larger and more costly, there are few more attractive, or better equipped in every way than St. Joseph's. Even today it is the most conspicuous building in Tiffin, and its beautiful, graceful spire is the first object which attracts the attention of those who visit or pass through the city. Its architecture is pure Gothic and its dimensions are: Length, 140 feet; width, 60 feet. The church is a standing monument to Father Bihn and to the generous people of St. Joseph's parish. Four bells peal forth their harmonious notes from the lofty spire; they were blessed by Bishop Purcell on January 15, 1871. The organ is one of the largest and best in the diocese.

The latter years of Father Bihn's pastorate, and the hitherto unblemished record of his parish, were gravely marred by a spirit of opposition to him, which led to his resignation in September, 1873. The trouble arose in connection with the founding by Father Bihn of St. Francis' Asylum, to which, it was claimed by his parishioners, he paid more attention than to his duties as their pastor. The charge had some foundation, but was greatly exaggerated. The result was the formation of two parties—Father Bihn's friends and his opponents—the latter in the majority. Bishop Gilmour tried to bring about peace, but failing in this he appointed Father Bihn chaplain of the Asylum and

closed the church; it remained closed for over two months. Finally the opposition party realized the sad condition of affairs and made the proper reparation for the scandal given. Bishop Gilmour permitted the church to be reopened, and appointed the Rev. Charles Evrard in November, 1873, as Father Bihn's successor. Peace and harmony were at once restored and St. Joseph's has been a model congregation since that unfortunate episode.

Father Evrard added some improvements to the church property, among which was a chapel, adjoining the church, to serve as a place for weekday Mass for the children of the parish school. He gave his chief attention, however, to the spiritual rather than to the temporal affairs of the parish. In this he was eminently successful, and never spared himself when duty called. His pastorate ended on May 11, 1885, with his lamented death, which was preceded by a short illness. His successor was the Rev. J. M. Pütz, whose pastorate began in the same month.

The administration of Father Martin Pütz opened a new era in the history of St. Joseph's, in the way of costly improvements and important changes which have brought that parish to the prominent position it now holds.

In the fall of 1885 a steam heating plant for the church was installed at a cost of $2,800. Two years later, at an outlay of about $7,000, the present commodious brick rectory was built on the site of the old pastoral residence. Between 1887 and 1889 about six acres were added to the cemetery, and all put in excellent condition, so that it is now one of the best kept places of interment in the diocese. The church was renovated, and artistically frescoed, in 1889, at a cost of about $1,500. In 1894 the present splendid school was built at an expense of about $28,000. It fronts on South Washington street and is equal in finish and equipment, if not in size, to any school edifice in the diocese.

In the face of adverse criticism, Father Martin Pütz also introduced the Gregorian chant and Cecilian music into the choir. In this he was ably seconded by his organist, Prof. Robbin, with the result that St. Joseph's choir ranks with the best in the diocese for rendition of Church music.

Father Pütz unceasingly strove at all times to advance the best interests of his people. In recognition of his merits and the standing of St. Joseph's parish, he was appointed an irremovable

rector in the Diocesan Synod, held in January, 1889. Never of robust health, he overtaxed his strength and was obliged to give up all pastoral work in January, 1897. On the advice of his physician he went to California, hoping in that mild climate to regain strength and possibly health. God had ordained otherwise, for hardly had he reached Los Angeles, Cal., when the Hand of Death touched him. He died in that city on January 21, 1897. His remains were brought back to Tiffin, and after solemn obsequies they were interred in the cemetery, which he had so beautifully adorned in life.

His successor is the present incumbent—his brother—the Rev. J. P. Pütz, who was made irremovable rector in May, 1897. He had served as assistant to Father Martin Pütz since June, 1885, and was acting pastor of St. Joseph's from January, 1897.

The parish school was organized in 1847, in a log house, which stood in the rear of the present church. In 1858, it was replaced by a brick school, fronting on Melmore street. To it was added in 1862 the building that served as a temporary church between 1861 and 1862. The entire school enrollment is now housed in the new building erected by Father Martin Pütz. Mr. George Spiess had charge of the school from 1853 to 1870, and was the efficient organist of St. Joseph's church for upwards of thirty years, beginning at the time he was engaged as teacher. He is still a resident of Tiffin and has the respect not only of his former pupils, but also of all the citizens of Tiffin who know him. In 1863 the Ursuline Sisters were given charge of the girls' department, and in recent years also of the boys in the lower grades. With success they have continued in that charge ever since. Mr. Robbin has taught the higher grade in the boys' department since 1886. To Father John Pütz much credit is due for the great interest he has at all times taken in the welfare of the parish school. Under his watchful care it has steadily progressed and is now second to none in the diocese.

The following priests have filled the position of curate at St. Joseph's: The Revs. N. Schmitz, A. M. Meili, J. B. Heiland, J. P. Pütz, H. Wichmann, J. B. Alten, T. F. Conlon, J. P. Schöndorff and J. Baumgartner.

The parish numbers 550 families. It is without debt and in excellent condition, spiritually and financially.

TIFFIN, SENECA COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity in Tiffin, and in Seneca county, dates back to June, 1823. It was then that James Doherty, with his family of eleven persons, settled within two miles of Tiffin. In the same year William Arnold and his family located on a farm, eight miles southwest of Tiffin. Three years later this little colony of Catholics was increased by the advent of the families of John Julien and John Knott, and in 1829 by those of Michael Coleman, Patrick and Bartholomew Kinney, Robert Montgomery and Michael Reinbolt.

In 1827 Bishop Fenwick, accompanied by the Rev. I. J. Mullon, came to Tiffin, on his way to Green Bay, Wis. Learning that there were some Catholic families in the vicinity he stopped over night and said Mass for them the following morning. It was the first time the Holy Sacrifice was celebrated within the limits of Seneca county. The Bishop, before proceeding on his long journey, directed Father Mullon to remain at Tiffin for some days, to minister to the spiritual wants of the little flock. On the following Sunday he preached in a building used then as a courthouse, and which also served as a place of worship for all the denominations of the village. In the latter part of August, 1829, Bishop Fenwick again visited Tiffin. On that occasion, September 1, he purchased from Josiah Hedges, the founder of Tiffin, a one-acre lot as a church site and burying ground. It is the present abandoned cemetery in the rear of the Ursuline Convent. The Bishop was, however, unable to send a priest until May, 1831, when he appointed the Rev. Edmund Quinn resident pastor of Tiffin. With this appointment dates the organization of St. Mary's congregation. Much of its early history was written at intervals by Bishop Purcell, for the Cincinnati *Catholic Telegraph*, and in that form the reader will find it reproduced in Chapter III of this volume,[1] and in "The Church in Northern Ohio.[2]

On Sunday, May 15, 1831, Father Quinn said Mass at Tiffin, for the first time, in John Julien's house, which was located in the

1 Pages 30, 33, 41, 48.
2 Pages 262, 273, 286—4th ed.

outskirts of the town. In the fall of 1832 a small brick church was erected on a corner of the lot bought in 1829. For lack of means its interior was not finished however until the latter part of 1836, when the church was dedicated to the Blessed Virgin. It was used for the first time on Easter Sunday, 1833.*

Meanwhile Father Quinn also attended the Catholic settlements in Northwestern Ohio, and as far south as Springfield. On September 5, 1835, he died of malarial fever, and exhaustion from overwork, near St. Mary's, Auglaize county, O., whither he had gone in the discharge of his sacred office. He was a self-sacrificing priest, and his short pastoral career was full of hardships and privations. After his death the Rev. E. Thienpoint, who also had shared Father Quinn's missionary labors for a short time, had charge of St. Mary's for six months, as its temporary pastor. The Redemptorist Father, F. X. Tschenhens, then attended St. Mary's from Peru, Huron county, between February, 1836, and September, 1839. The next resident pastor of St. Mary's was the Rev. Joseph McNamee, who received his appointment in October, 1839. Five years later Father McNamee enlarged the church by a frame addition, making the building cruciform. He remained in charge until July, 1847, when he left the diocese. From September, 1839, to November, 1840, Father McNamee had the assistance of the Rev. P. J. Machebeuf, who also attended a number of Stations and Missions, among them Sandusky, to which place he was sent as first resident pastor, in December, 1840. For a short time in 1840, the Rev. J. Freigang also ministered to the German members of the parish. In 1845 the Germans separated from St. Mary's and built their own church (St. Joseph's) in the southern part of the town.

St. Mary's was without a pastor from July, 1847, until the arrival of the Rev. Maurice Howard, in January, 1848. During this time the people of St. Mary's parish attended St. Joseph's church. Father Howard left in May, 1850, and St. Mary's was then attended by the Sanguinist Fathers, from New Riegel, until the following September, when the Rev. Louis Molon was appointed resident pastor. During his administration, in 1851, the parochial school was established. Father Molon remained

* *Catholic Telegraph*, May 11, 1833.

till September, 1852, when the Rev. Michael O'Sullivan succeeded him. Father O'Sullivan found the out-of-the-way location of the church unsuitable to the wants of the congregation, and therefore secured, in January, 1854, for $2,000, two lots at the corner of Miami and Franklin streets. On one of the lots stood a brick dwelling, part of which he fitted up for his residence, and part for a school. In 1856 he commenced the erection of the present brick church (46 by 100 feet) which, with its furnishings, cost about $11,000. He also bought the present bell, which weighs 3,800 pounds, and cost $900. The church was built in the face of great difficulties, brought about by the opposition of a few influential members of the parish, who insisted on having it built on the old site. This opposition caused grave public scandal which was exploited in the newspapers, and finally led to the excommunication of three of the principal opponents by Bishop Rappe. A full account of this sad episode, and the only one in the history of St. Mary's parish, appeared in the Cincinnati *Catholic Telegraph*, on March 15, and November 22, 1858. Two of the excommunicated members made due apology later on and were received back into the Church, the other one, Michael Sullivan, near whose house the old church stood, remained obstinate and died unreconciled.

In changing the location of the church Father O'Sullivan had the approval of his bishop and of the great majority of his people, whose confidence and respect he had won. He knew the change was for the best interests of the parish; hence he felt keenly the effects of the scandal which arose from his well meant action. For the sake of peace he therefore resigned his pastoral charge and was at once received into the archdiocese of Cincinnati, in February, 1859. In the same month and year the present pastor, the Rev. Michael Healy, was appointed his successor. After the parish debt of $6,000 was cancelled the church was consecrated on Sunday, December 14, 1862, Bishop Rappe, assisted by Bishop Young, of Erie, officiating.

The parish school which had been discontinued in 1856 was reopened in October, 1860, in the old church. It was destroyed by fire in February, 1861, and in consequence the school was again discontinued until 1864. In July of that year Father Healy

purchased from the City Board of Education an abandoned two-story frame school house and had it removed on a lot fronting on Miami street, bought by him in September, 1859. The building served its purpose until February, 1884. Father Healy then sold it and the lot, and bought from the Board of Education the two-story brick public school building located immediately south of the present church, on Franklin street, and fitted it up as a parochial school; the purchase price was $5,350. The Ursuline Sisters have had charge of the parish school since 1864.

In 1870 Father Healy built the present brick pastoral residence, at a cost of about $3,000. In July, 1878, he also bought, for $1,500, a five-acre tract of land, on the Greenfield road, for a cemetery; with its purchase the old cemetery ceased to be used for interments.

The church property is free from debt, and at present (1900) Father Healy is accumulating funds for a new and much needed church.

St. Mary's has a membership of 216 families, according to the last diocesan census published in 1900.

TOLEDO, LUCAS COUNTY.

GOOD SHEPHERD'S CHURCH.

The original members of the Good Shepherd's parish, comprised of Irish birth or descent, and living east of the Maumee river, in East Toledo, belonged to that of St. Francis de Sales. In the latter part of 1872 they petitioned Bishop Gilmour for permission to organize as a separate parish. The petition was granted by the appointment of the Rev. Robert A. Byrne, in April, 1873, as the first pastor, with direction to effect the desired organization. Father Byrne secured by land contract an acre of land in East Toledo. It is bounded by Clark, Nevada and Utah streets. The price was $3,500, but the deed was not given until the property was paid for—in January, 1876. Father Byrne engaged as a temporary place of worship a frame building nearby, owned by the Pennsylvania Railway Company, which gave him the use of it without charge. Meanwhile Father Byrne erected on

CHURCH OF THE GOOD SHEPHERD (1900), **TOLEDO.**

the site he purchased in 1873, a large frame building, and so arranged the upper story as to serve as a temporary church and the lower as a school and pastoral residence. It cost $7,500 and answered its triple purpose for a number of years—as a church for nearly thirty years. Father Byrne bought the land and built the church without a dollar in hand. The members of the new parish were few in number, and poor in purse, but full of faith, and as generous as their limited means permitted. With good will they faced the large debt contracted by their pastor and aided in steadily reducing it. Father Byrne's health failing he resigned his charge in March, 1875. The parish was then without a resident pastor until August, of the same year. Meanwhile it was attended from St. Louis' church, by the Rev. F. Gauthier, as a Mission. The Rev. Patrick O'Brien was the next resident pastor, from August, 1875, to May, 1878. He organized the school and placed it in charge of the Ursuline Sisters who have ever since conducted it with success. Father O'Brien also made a number of improvements in and about the church, besides paying off a considerable portion of the large parish debt. He was transferred to the Immaculate Conception church, Toledo, in May, 1878, and during the few weeks pending the appointment of his successor the Good Shepherd parish was attended by the Jesuit Fathers, of St. Mary's. The Rev. T. P. McCarthy was the next resident pastor; he took charge in the latter part of June, 1878. He had the temporary church renovated, supplied it with needed furnishings, vestments, etc., and put in good repair the apartments occupied by him in the same building as his residence. This latter was replaced in 1882 by the present commodious brick parish house at a cost of about $3,500. Meanwhile, besides paying for these improvements, Father McCarthy made every effort to reduce the burdensome debt. In this he was generously aided by Catholics and Protestants in Toledo and elsewhere, as well as by his parishioners, still few in numbers—not exceeding 100 families during his pastorate, which ended in August, 1887. He was then succeeded by the Rev. Patrick Barry, who added a number of improvements to the church property, and like his two predecessors, struggled with the parish debt. The pastorate of this good priest was ended by death, after a long illness, on

August 29, 1897; his demise was deeply deplored by his parishioners. In the following month the present pastor, the Rev. Patrick O'Brien, was again appointed to take charge of the Good Shepherd parish—to the delight of all its members. By this time it had increased in numbers and financial strength, and had outgrown the temporary church.

Father O'Brien felt, that with the promised assistance of his people, the want of better church accommodations would soon be met by a place of worship that would be a lasting monument to religion and a credit to its builders. As a preparatory step in this direction he bought in November, 1897, and March, 1898, additional ground (30 by 220 feet) next to the pastoral residence, to serve as part of the site for the prospective church, for which he also had plans drawn. At first it was intended to build a brick church, but later it was decided that it should be built of North Amherst blue stone. Ground was broken on St. Patrick's day, 1899, and the cornerstone was laid by Bishop Horstmann on July 21, of the same year, in the presence of a vast multitude. The church was enclosed in January, 1900. Owing to the unexpected rise in the cost of building materials, work was suspended in the spring of the same year, and will not be resumed until January, 1901. Father O'Brien hopes to have the church ready for dedication by December, 1901. Its exterior, now nearly finished, has an imposing appearance and the building is one of the most conspicuous in Toledo. According to the plans adopted it will rank with the most beautiful and best appointed in the Diocese of Cleveland. Its architecture is Roman, with a dome and two towers, and its dimensions are: Length, 160 feet; width at transept, 80 feet, and of the nave, 60 feet. When finished it will have cost upwards of $70,000; this sum includes the frescoing and furnishings, which are estimated at $30,000. The parish will again have to face a large debt, but with Father O'Brien's energy, and the well-known generosity of his people, it will be cancelled before the lapse of many years.

The old church was seriously damaged by fire on Sunday, August 20, 1899, but was practically rebuilt and again used within six weeks after the fire. Meanwhile the Sunday Mass was cele-

IMMACULATE CONCEPTION CHURCH, TOLEDO

brated on the porch of the pastoral residence, the congregation occupying the lawn fronting the residence.

As above stated, the parish school is conducted by the Ursuline Nuns, of whom four are in charge. About 250 children are enrolled.

The parish has a membership of about 300 families, and it is steadily increasing with the growth of Toledo.

TOLEDO.

IMMACULATE CONCEPTION CHURCH.

The Immaculate Conception congregation was organized in 1867 by the Rev. Edward Hannin, and was originally a part of his parish—St. Patrick's. It was at the request of Father Hannin that the division was approved by Bishop Rappe, as he found his territory too large to give proper attention to all the English-speaking Catholics living within its limits. The territory bounded by Swan Creek and the Maumee river was assigned to the new parish, which was placed under the patronage of the Immaculate Conception. In 1867 Father Hannin purchased a tract of land at the corner of Western avenue and Sumner street, which at that time was considered a suitable location for the parish buildings. He also built a small brick church, of plain design, at the intersection of the above-named streets. After the building was enclosed further work was stopped, but Father Hannin and his assistant, the Rev. H. Anderson, held services in the unfinished church up to August, 1868, when the Rev. John Quinn was appointed first resident pastor. Father Quinn and his small, poor, struggling congregation had by no means a roseate future to face. They possessed only an unfinished church, burdened with debt, and there was neither a pastoral residence nor a school. Full of hope and courage, however, Father Quinn went to work with a will, and under his guidance order and stability grew and developed. He continued to use the brick church, but meanwhile, in 1870, built for temporary use a frame church, 54 by 110 feet, on lots he bought at the corner of Dix and Jervis streets. This change of location was found necessary, among other reasons, because of the rapid development of that section of Toledo, and hence the old church

and its site were abandoned. Father Quinn had an allotment made of the property and all of it was eventually sold for the benefit of the parish. The church itself was used for a time as a dwelling and finally torn down.

In the summer of 1870 Father Quinn built a four-room frame school, adjoining the church in the rear. It was opened in September of that year, with an enrollment of about 200 children, and placed in charge of lay teachers.

Five lots, located between Broadway, Maumee and Eastern avenues, were bought by Father Quinn in 1871, to be used as the site for a permanent church and for the pastoral residence. On one of the lots fronting on Maumee avenue he built the present two-story brick pastoral residence in 1872, at a cost of about $3,000.

The labors and cares connected with a steadily growing congregation bore heavily on Father Quinn, whose health was never robust. He was accordingly transferred in May, 1878, to lighter duties, as pastor of Wakeman. The Rev. Patrick O'Brien was appointed his successor on the 19th day of the same month. He found a church, school and pastoral residence, but he also found them involved in a heavy debt, consequent on the erection of these buildings, and the purchase by Father Quinn of the real estate already mentioned—comprising in all, ten lots. In his efforts to reduce the parish debt Father O'Brien had also to contend with the effects of the financial depression through which the entire country was then passing. By his prudence and energy, seconded by the generous co-operation of his people, he succeeded in cancelling the debt, about 1888.

Father O'Brien reorganized the school and placed it on a substantial basis. In 1878 he engaged as teachers of the girls and smaller boys the Ursuline Sisters, and two lay teachers were given charge of the boys. In a short time the parish school afforded as many advantages for a thorough Christian and secular education as any school in Toledo—and that is also its present record.

Father O'Brien's successful pastorate ended in March, 1889, by his transfer to St. Francis de Sales' church, Toledo. The Rev. F. T. Moran was then sent to the Immaculate Conception church, as temporary pastor, and remained in charge until the appointment of the Rev. T. P. McCarthy, in March, 1890.

Shortly after Father McCarthy took pastoral charge he called

a meeting of his parishioners to discuss the question of erecting a permanent church, which had now become a necessity, as the temporary church had become too small and out of keeping with the size and means of the parish. The building project was unanimously approved. Plans were therefore drawn by a competent architect for a brick church, to be built on the lots fronting Broadway—formerly known as Western avenue. In the spring of 1891 the foundation was commenced and on May 1 of the following year Bishop Horstmann laid the cornerstone.

For lack of means very little work was done on the new church during the next two years, but in the spring of 1894 it was resumed with vigor. The church was brought to completion in the fall of 1896, and dedicated by Bishop Horstmann on Sunday, November 15, of that year. The solemn occasion was the climax of Father McCarthy's unremittant labor and watchful care in connection with building the church, as it was also a day of joy, not only for himself, but for his devoted people as well.

The church is one of the largest and most imposing in the diocese, as it is also one of the most prominent edifices in Toledo. Its architecture is Gothic, and is built of brick, trimmed with stone. It is 162 feet long, 68 feet wide and 88 feet across the transept, and has a capacity for 1200 sittings. The three altars are of Gothic design and were donated by the Tabernacle Society; they cost $3,500. The organ cost $3,000 and is an excellent instrument; the choir is also one of the best in Toledo. The pulpit, pews and confessionals are in light oak, and the beautiful stained glass windows, as well as the frescoing, add much to the beauty of the interior. The windows were all donated, Fathers McCarthy and O'Brien being among the donors. The church, as it now stands, cost about $65,000; all that remains for its completion is the spire, which will be built later on.

Years of unceasing work and worry began to make inroads on Father McCarthy's strong constitution. He was therefore granted a three months' leave of absence in January, 1897, in the hope that a sojourn in the mild climate of southern California might repair his failing health. In the meanwhile his assistant, the Rev. J. F. Donohue, administered the affairs of the parish. Father McCarthy returned in the following April, with health slightly

improved. In June, 1897, the Rev. J. P. McCloskey was appointed his assistant, as successor to Father Donohue, and to him Father McCarthy at once turned over the spiritual and temporal management of the parish. Father McCarthy lingered on in illness at his residence, till death claimed him, on October 21, 1900. His demise, deeply deplored by his people, was a distinct loss to Toledo and to the diocese.

Father McCloskey continued in temporary charge of the parish until the appointment of the present pastor, the Rev. C. V. Chevraux, on November 17, 1900. Since his advent the pastoral residence has been renovated and electric lights and a handsome set of Stations have been placed in the church.

The Immaculate Conception parish, now numbering about 650 families, is most favorably located in a flourishing part of Toledo. Evidences of thrift and enterprise are visible everywhere; the affairs of the congregation are well managed, and every effort is being made to reduce the debt, which, with the present bright prospects realized, will be cancelled in a few years.

TOLEDO.

SACRED HEART OF JESUS' CHURCH.

In March, 1883, about one hundred German families, residing in and near East Toledo, petitioned Bishop Gilmour to allow them to separate from St. Mary's, Toledo, and build a church for themselves. The Bishop readily granted the petition and two months later authorized the Rev. John Thein, pastor of St. Louis' church, to purchase a suitable site for the proposed new German church. Father Thein accordingly secured eight lots on 6th street, between Oswald and Gardner streets; the purchase price was $1,400. He immediately began the erection of a combination church and school, expending about $5,000 for building and outfit. The frame structure was dedicated by Bishop Gilmour to the Sacred Heart of Jesus, on Sunday, October 28, 1883. The building was 50 feet wide and 100 feet long. The church auditorium was used for school purposes, and had all the necessary modern appliances. Each pew had a folding leaf which served as a desk during school hours, and could be dropped during public services. The

Ursuline Sisters were given charge of the school in November, 1883.

Father Thein attended the Mission from St. Louis' church until September, 1884, when he was appointed resident pastor of the new parish. In the summer of that year he built the present parish house at a cost of about $1,600. A spirit of opposition arose in the congregation, in consequence of which Father Thein asked the Bishop to remove him, which was done in November, 1885. His successor was the Rev. W. A. Harks, who remained until May, 1888, when the present pastor, Rev. A. Eilert, was given charge of the parish. In 1889 Father Eilert bought four lots opposite the church, and built on three of them the present commodious two-story brick school. He had the church frescoed and painted in 1891. In the same year he also engaged as teachers the Sisters of Notre Dame, from Cleveland; they have been in charge since then. In 1895 he bought two additional lots for school purposes, and enlarged the building, which with the four lots cost about $15,000. At present (1900) five Sisters have charge of the school, with an attendance of about 250 pupils.

The rapid increase of the parish necessitated the erection of a larger and permanent church. This was commenced in the fall of 1899. The cornerstone was blessed and laid by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate, on May 22, 1900. The temporary church was destroyed by fire on July 22 of the same year. Father Eilert was therefore obliged to hold Sunday services in a neighboing public hall, and on week days in the school, until the following Christmas; since then the basement of the church has been in use, and will be until its completion, which, it is hoped, will be about 1903.

The membership of the parish comprises about 250 families and is steadily increasing.

TOLEDO.

ST. ANNE'S CHURCH.

St. Anne's congregation was organized on Sunday, July 3, 1898, by the present pastor, Rev. J. H. Muehlenbeck, in that part of Toledo known as Auburndale, but only after many delays, extending back at least twelve years, and more recently caused, in part at least, by opposition in regard to parish limits. These were

finally settled by the Apostolic Delegate, at Washington, who established the parish limits of St. Anne's as they had been defined by the Rt. Rev. Bishop Horstmann. A church site, comprising ten lots, was bought on December 8, 1898, at the corner of Forest avenue and Bancroft street; the purchase price was $10,000. In May, 1899, the foundation for a combination church and school was commenced, and on the following 27th of June Bishop Horstmann laid the cornerstone. Mass was said for the first time in the new building, on December 3, 1899; Father Muehlenbeck was the celebrant. Prior to that time he held services in public halls.

The handsome three-story structure has a good basement, a chapel in the first story, schools in the second, and a fine parish hall in the third or Mansard story. It is built of Sandusky lime-stone, in rock-faced ashlar, trimmed with Berlin Heights sand-stone, and presents an attractive appearance. With the furnishings for the church and school it cost about $26,000. The building was dedicated by Bishop Horstmann on July 8, 1900, just two years after the parish was organized. Its membership is about 250 families —Irish, Germans and Belgians—and has a steady growth. The parish has a heavy debt, but it is within easy reach.

A pastoral residence of neat design was built next to the church, and was ready for occupancy in July, 1899.

The school has an enrollment of 300 children and is in charge of the Sisters of Notre Dame.

TOLEDO.

ST. ANTHONY'S (POLISH) CHURCH.

Until 1881 St. Hedwig's church served all the Poles of Toledo. The rapid increase in the number of families of that nationality had, however, for some years previous, overtaxed the capacity of the church and school of St. Hedwig's. Hence a second church, in another and more central locality, became an imperative necessity. Bishop Gilmour therefore, in the fall of 1881, directed the pastor of St. Hedwig's church, then the Rev. V. Lewandowski, to secure an eligible site for that purpose. This he did, on November 5, of the same year, by the purchase of three lots at the corner of Nebraska and Junction avenues; they cost $1,000. He bought an additional lot, in January, 1882, next to those he had first se-

ST. ANTHONY'S CHURCH, TOLEDO.

cured, and paid $300 for it. On the first mentioned lot a frame church, 40 by 100 feet, was built in the summer of 1882, at a cost of $2,500, and dedicated to St. Anthony of Padua, by the V. Rev. F. M. Boff, V. G., on November 12, of the same year. In the summer of 1883 a two-story frame school was built at an expense of $2,000, and in September of that year was placed in charge of the Felician Sisters, from Detroit, who conducted it until June, 1888. They were succeeded in the following September by Franciscan Sisters, from the same city, but these were replaced again in 1893 by the Felician Sisters, who have since remained in charge of the school.

Father Lewandowski attended the congregation as a Mission until the appointment of the Rev. M. F. Orchechowski as first resident pastor, in August, 1884. In the summer and autumn of 1885 he built a frame parish house at a cost of about $2,000. Father Orchechowski was succeeded in the pastorate of St. Anthony's by the Rev. E. M. Slowikowski. His connection with the parish ended in March, 1889, when the Rev. N. Kolasinski was appointed his successor. By this time the temporary church had become too small for the steadily increasing congregation and hence Father Kolasinski was obliged to provide better and more ample church accommodations. With this end in view he bought in September, 1889, an additional lot next to the parish property, and moved the pastoral residence to that lot. He also had the temporary church and school building moved, in order to gain room for the new church. This was commenced in the fall of 1890, and its cornerstone was laid on Sunday, September 20, 1891, by Mgr. F. M. Boff, then administrator of the diocese.

Father Kolasinski met with much opposition in the parish which made it difficult to raise subscriptions for the new church, and hence the building was much retarded. The effects of the financial depression of 1893 were also keenly felt in Toledo, and in consequence of it many of the parishioners were out of employment. Father Kolasinski was removed in June, 1893, when he was succeeded by the Rev. F. S. Motulewski, who found the church enclosed, but not nearly ready for use. He had to face a large debt, and the temporary church was not half large enough to accommodate the faithful. Forced by necessity he at once set to work to finish the church by means of borrowed money,

to which was added a fair amount of contributions from his people. Mass was celebrated in it for the first time on March 4, 1894, and on Sunday, July 15, following, the stately edifice was dedicated by Bishop Horstmann. It is a Gothic brick structure, 84 by 135 feet in size. Exclusive of altars, pews, etc., it cost about $95,000. The vaulted nave and sub-arches are supported by ten pillars, two of which also support the organ loft. The chancel is not continued to the roof, but is curved towards the rear wall, at about two-thirds of the height of the latter. The main altar, which is a beautiful specimen of carving, cost $2,500. The two side altars, which were donated by the church societies, cost $1,000 each, and the splendid organ was built at an expense of $4,500. The frescoing, as well as the stained glass windows, show excellent taste in their coloring and figures. The people of St. Anthony's parish have just reason to be proud of their splendid church.

As soon as the church was finished Father Motulewski had the auditorium of the temporary church divided into four school rooms, which, added to the two already in use, made six rooms in all; and even the additional space now afforded was crowded, each room having not less than one hundred children, and more clamoring for admission. This crowded condition of the school made it impossible for the teachers to do full justice to their pupils. Owing however to the heavy debt on the parish it was out of the question then to build a larger and permanent school. Between 1894 and 1900 every effort was made by the pastor and his people to reduce the debt, in order the better to meet the additional debt they would have to incur in erecting the much needed school. Finally, in February, 1899, at a meeting of the parish it was unanimously resolved that a school sufficiently large, and in keeping with the splendid church, should be built without further delay. Plans were at once ordered for a building, to cost not exceeding $50,000. Work was commenced in May, 1900, and the cornerstone was laid by the Rev. F. Heiermann, S. J., as the Bishop's delegate, on the following August 19. The building is now (December, 1900) nearly under roof, and will be completed in 1901. According to the plans adopted it will be one of the finest and most spacious schools in the diocese.

The parish has a steady growth and is one of the largest in Toledo. It has at present about 650 families.

ST. FRANCIS DE SALES' CHURCH (1st and 2nd), TOLEDO.

TOLEDO.

ST. FRANCIS DE SALES' CHURCH.

The early history of St. Francis de Sales' parish is also that of the early history of Catholicity in Toledo, as it was the first parish organized in that city. Hence, in order to avoid its repetition in this sketch the reader is referred to pages 53, 57, 58, 68-73, of this volume, for a full account of that history from 1837 to 1847.

The Rev. Amadeus Rappe was the first resident pastor of Toledo—from September, 1841, to October, 1847. Shortly after his arrival in Toledo he was urged by his parishioners either to build a church, for which purpose they had raised a subscription of $1,400, or to purchase a frame Presbyterian meeting house then offered for sale on Superior near Cherry street. After some delay Father Rappe purchased the building in November, 1842, and had its interior changed so as to serve the purposes of a Catholic church—the first in Toledo. In October, 1847, Father Rappe was consecrated first Bishop of Cleveland, and his assistant, the Rev. Louis De Goesbriand, succeeded him in the pastorate of St. Francis de Sales' parish. Father De Goesbriand remained in charge until his transfer to the Cathedral, at Cleveland, in January, 1848.

The Rev. Philip Foley was then sent to Toledo, where he resided from February, 1848, till November, 1854. He had as his assistant, in 1848, the Rev. James Moran. In 1849 St. Francis' church was enlarged, to accommodate the Germans, to whom separate services were given; first, by the Rev. Sebastian Sanner, assistant to Father Foley, 1849-51; and then by the Rev. Philip Flum, pastor of Maumee, from 1852 till 1854. In January, 1854, the Rev. Charles Evrard was appointed first resident pastor of the Germans, who continued to have separate service in St. Francis' church till the completion of their own (St. Mary's), in October, 1856.

In November, 1854, Father Foley was succeeded by the Rev. Augustine Campion, who remained in charge until May, 1856, when the Rev. Robert A. Sidley was appointed resident pastor. His successor, in April, 1859, was the Rev. F. M. Boff. During the latter's pastorate, which ended in October, 1872, much was

done for the temporal and spiritual interests of the parish. Between 1859 and 1863 Father Boff bought two of the eight lots owned by St. Francis de Sales' church. The property is bounded by Cherry, Superior and Orange streets, and at that time was considered one of the best located in Toledo. The formation, in 1862, of St. Patrick's out of St. Francis de Sales' parish, did not seem to diminish the latter, so steadily and rapidly did it increase. This growth necessitated the erection of a larger place of worship, to replace the proto-church of Toledo. The new church was commenced in 1862, under the direction of Father Boff, and was completed, with the exception of the spire (which is still unfinished), in 1870. It is a brick structure, of Gothic architecture, with a frontage on Cherry street of 67 feet, and a depth on Superior street of 162 feet. The church, exclusive of furnishings, cost about $70,000.

After the completion of the new church, in 1870, the auditorium of the old building was transformed into school rooms. Until 1854 the school was in the basement of the old church, and was taught by lay teachers. From 1854 to 1891 it was under the direction of the Ursuline Sisters, assisted by a lay teacher—the latter having charge of the larger boys. In September, 1891, the Christian Brothers were engaged to teach the boys, the Ursuline Sisters continuing in charge of the girls, and that arrangement has been continued since then. About 300 children attend the school. In 1894 an attempt was made to build a permanent school, worthy of the means and standing of the large parish, but it ended in failure.*

The brick pastoral residence was commenced in 1858 by Father Sidley, and completed in 1859 by Father Boff. It is a plain two-story structure and fronts on Cherry street.

The next priest in charge of the parish was the Rev. James O'Reilly. He bought three additional lots on Superior street, next to those secured by Father Boff. His uneventful pastorate ended with his death, on September 30, 1885. In November, 1885, the Rev. Patrick F. Quigley, D. D., was appointed pastor of St. Francis de Sales' church. He at once began to reduce the still large debt and succeeded in cancelling it in 1890. Owing to

*See page 156, this volume.

ST. HEDWIG'S CHURCH, TOLEDO.

that fact he felt unable to add any notable improvements to the parish property during his time.

In March, 1899, Bishop Gilmour removed the Rev. Dr. Quigley from his pastoral charge, and appointed the Rev. Patrick O'Brien his successor. Doctor Quigley went to Rome to appeal from the Bishop's action, with the result that he was reinstated by the Holy See. He returned to his former charge in the following December and remained until his death, on August 31, 1895.* A few weeks later the present pastor, the Rev. J. T. O'Connell, was appointed his successor.

The following priests were stationed at St. Francis de Sales' church as assistants: The Revs. J. Monahan, from 1854 to 1855; W. O'Connor, 1855-58; J. Quinn, 1858-60; T. F. Halley, 1860-61; T. P. Thorpe, 1861-62; J. B. Couillard, 1869-71; J. Monahan (second time) 1875-76; W. J. Gibbons, 1876-77; J. L. Ahern, 1878-79; M. J. Regan, 1893-98; and the Rev. G. A. Branigan, since January, 1900.

About 500 families comprise the present membership of the parish.

TOLEDO.

ST. HEDWIG'S (POLISH) CHURCH.

St. Hedwig's congregation was organized in the spring of 1876. Previous to that time, beginning with the year 1871, when the first Polish family settled in Toledo, they were visited occasionally by the Rev. F. X. Schulak, S. J., of Chicago, Ill., and from 1873 by the Rev. V. Zareczny, of St. Adalbert's, Berea. During this time the Poles living in the western part of the city attended St. Mary's, and those in the southern part St. Peter's church. Gradually increasing in numbers, and desirous of having their own church and pastor, they obtained permission in 1874, from the Very Rev. Administrator Boff, to build a church for themselves, and the promise of a priest of their own language. In the fall of the same year the Rev. V. Lewandowski arrived from Poland, and was appointed pastor of the Polish congregation about to be organized at Toledo. Finding willing hearts, and meeting with generous encouragement on the part of his spiritual charge, Father Lewandowski purchased for $3,500, in January, 1876, nine lots,

*See page 156, this volume.

fronting on Dexter and Bronson streets. In the spring of the same year he began the erection of a combination brick church and school, 33 by 83 feet. The building, a two-story structure, was completed, dedicated and used for the first time in the following November. The upper story was used as a temporary church, and the lower story contained two school-rooms. About the same time he built a frame parish house for himself, and a small frame residence for the Polish Franciscan Sisters, of Rochester, Minn., who have had charge of the school since September, 1877.

All went well in the parish for about eight years, and the property acquired and the buildings erected were nearly paid for, when a spirit of discord and open opposition to the pastor became so strong that, in June, 1885, a riot broke out which ended in bloodshed and a triple murder. Father Lewandowski was forced to leave the parish and diocese shortly after this scandalous affair. The parish was then attended from St. Anthony's until the arrival, in August following, of the Rev. C. Augustinsky, O. S. F., who was given temporary charge of St. Hedwig's. Very soon he also had to contend with the same discord and opposition. Each of the two contending parties in the parish accused the other of wrong-doing in connection with the riot of June, 1885. On Sunday, February 17, 1886, the church was almost entirely destroyed by fire; only the bare walls remained. Whether the fire was accidental, or incendiary, has never been proved. Father Augustinsky left St. Hedwig's immediately after the fire, and a few weeks later the Rev. J. M. Koudelka, of St. Michael's church, Cleveland, was given temporary charge of the parish. He assembled the well-disposed members of St. Hedwig's parish in St. Mary's church, where he held divine services for a time. Meanwhile he made every effort not only to bring about peace but also to rebuild the church. In both he succeeded admirably. His prudence and kindness soon brought order out of chaos and in a few months the church was rebuilt and the parish reunited as never before. The re-dedication of the church took place on Sunday, June 27, 1886, Bishop Gilmour performing the ceremony. He also preached a most impressive discourse in reference to the past sad history of the parish and by it removed much of the prejudice which had been aroused against the Poles, because of the riots among them, in Toledo, as well as in other cities. From that day to this, how-

ever, the record of St. Hedwig's has been one of peace and harmony, and its members have proved themselves good Catholics and good citizens. May that record so continue!

On the day the church was re-dedicated Bishop Gilmour installed the Rev. Simon Wieczorek as pastor of St. Hedwig's parish, thus relieving Father Koudelka of his temporary charge, of which he so ably acquitted himself. Father Wieczorek found the parish united, and imbued with an excellent spirit, and continued the policy of his predecessor, which was firmness, tempered with kindness.

In the summer of 1886 a frame pastoral residence was built by Father Koudelka at a cost of about $1,600. It replaced the former which had proved unsatisfactory, and was sold by Father Koudelka.

Between 1886 and 1890 the parish increased very rapidly in membership. When organized in 1876 it had about 75 families; in 1890 the number had reached over 400 families. Father Wieczorek and his people felt the need of a larger and better church. With this need in view he bought with his own money a considerable tract of land in May, 1890, had it surveyed into lots, and donated the west half of the property (20 lots) to the parish, as a site for the new church. The property is bounded by LaGrange, Dexter and Thompson streets. It has a frontage of 160 feet on LaGrange street and a depth of 300 feet. The church was commenced in the spring of 1891, and was brought to completion in the early fall of 1892. It was used for the first time on October 16 of that year. On Sunday, April 23, 1893, Bishop Horstmann dedicated the beautiful Gothic edifice, which is one of the most attractive in the diocese. The church fronts on LaGrange street and is the most conspicuous building in that part of Toledo. It is built of Sandusky blue stone; its length is 160 feet, and its width, 60 feet, and at the transept, 75 feet. Including the stained glass windows and its handsome furnishings, it cost about $65,000. The auditorium of the old church on which Father Koudelka had expended about $5,000 when it was rebuilt after the fire, was transformed into three well-appointed school rooms; thus the entire building was made to serve as a parish school.

At a meeting of St. Hedwig's congregation, held in July,

1900, it was unanimously resolved to build a stone pastoral residence, in harmony with the new church, to cost not exceeding $10,000. Work was commenced in the following month, and is now (December, 1900) enclosed. When finished it will be one of the best appointed parish houses in the diocese. After its completion the residence now in use will be given to the Sisters in charge of the school, and their present residence will be changed into additional school rooms. As soon as the moderate parish debt is cancelled it is expected that a large school, equal to the best, will be built. The generosity of the people of St. Hedwig's will easily make that expectation a reality.

For nearly a year Father Wieczorek has been in poor health, and consequently has not been able to discharge the duties connected with his large parish without assistance. Since June, 1900, he has had as his curate the Rev. F. F. Doppke.

The parish now comprises nearly 600 families, and about the same number of children attend the school.

TOLEDO.

ST. JOSEPH'S (FRENCH) CHURCH.

St. Joseph's parish, at Toledo, is composed of the French families living west of the Maumee river, excepting those now identified with St. Anne's and St. Michael's parishes, recently organized. It was established in the summer of 1854 by the Rev. Charles Evrard, at that time pastor of St. Mary's German church. He raised a subscription of $600 and at the cost of $1,800 built a small brick chapel, or church, on the rear portion of the grounds, which had just then been bought by Bishop Rappe for the proposed Ursuline Convent. Father Evrard attended the Mission every Sunday and Holyday of obligation, for about two years. His own parish meanwhile grew so large that he was finally obliged to give it his entire attention, but by an arrangement with the priests stationed at St. Francis' church, they said Mass in the so-called "French chapel" while Father Evrard preached there the French sermons in the interval between the two Masses in his own church. This was the manner of attending the chapel until February, 1863, when the Rev. J. Rouchy was appointed pastor of St. Joseph's

congregation. He remained in charge until May, 1866, when he was succeeded by the Rev. E. Haemers, who attended it for a few months as a Mission. In October, 1866, the Rev. C. Wardy was sent to take pastoral charge of St. Joseph's; he remained until June, 1868. His successors were the following priests: The Revs. M. Jecker, from July, 1868, to January, 1878; A. Sauvadet, to February, 1884; L. Braire, until his death, October 20, 1891; W. J. Burns, to February, 1892; and since then, the present pastor, the Rev. L. Nougaret.

As the Ursuline Sisters needed all the grounds connected with their Convent and Academy, it became necessary to secure another site for a permanent church. Three lots were therefore bought in 1876, by Father Jecker, at the junction of Erie and Locust streets. He commenced the present brick church which faces Locust street; but lack of means and parish troubles prevented him from completing it. That difficult task was left to his successor, Father Sauvadet, who, with borrowed money, collections, etc., succeeded within a short time in finishing the interior of the church, so that it could be used. The church was dedicated on December 8, 1878, by the Rev. W. Kockerols, S. J., as the Bishop's delegate. In 1878 Father Sauvadet built a brick addition in the rear of the church, at an expense of about $1,500. It was used as a temporary school, until 1880. Father Sauvadet also built a belfry and secured a chime of eleven bells, at a cost of about $6,000. Of this sum the parish paid about $4,000; the balance was met by donations from Father Sauvadet's friends in Toledo and elsewhere.

The Ursuline Sisters have had charge of the parish school, since its organization, in September, 1878, when the chapel on their Convent grounds was converted into a school, and thus used until June, 1880. In September of that year the school was transferred to the rear of the present church, and again to a frame residence bought by Father Sauvadet, in 1883.

For the sum of $2,100 Father Nougaret bought a lot next to the church, on Erie street, in July, 1894, as a site for the parish school, the old building bought by Father Sauvadet having become too small. The new school, a two-story brick structure, was commenced in the summer of 1894, and was ready for use in January, 1895; with its furnishings it cost about $2,500.

In 1899 Father Nougaret had the church renovated and deco-

rated in excellent taste, at an expenditure of about $2,000. This included a new sanctuary, new pews, a set of Stations, and frescoing. The church, school and residence are in excellent condition, as is also the parish. This has lost a considerable portion of its membership within the last three years, owing to the formation of St. Anne's and St. Michael's parishes. At present it numbers about 175 families.

TOLEDO.

ST. LOUIS' (FRENCH) CHURCH.

The rapid increase of the French Canadian population of Toledo and vicinity necessitated the formation in 1871 of a second parish of that nationality. In that year three lots were purchased on Sixth street, in East Toledo, although the deed was not given until December, 1872. In the fall of 1871 the present church, 42 by 76 feet, was built under the direction of the Rev. M. Jecker. It is a brick structure, of very plain design, and cost about $3,000. Father Jecker attended the Mission from St. Joseph's church until September, 1872, when the Rev. F. Gauthier was appointed resident pastor. He remained in charge until March, 1876, when St. Louis' church again became a Mission of St. Joseph's. In August of the same year the Rev. J. Rouchy was appointed resident pastor. Ill health forced him to resign in February, 1879. Again the church became a Mission and was at first attended by the Jesuit Fathers of St. Mary's, and later by the Rev. A. Sauvadet, of St. Joseph's, until November, 1879. From that time until July, 1880, no regular services were held and the congregation being without a pastor or visiting priest, was considerably scattered. That was its condition when the Rev. J. Thein was sent in July, 1880, to take pastoral charge of St. Louis' church, but he soon gathered the people formerly identified with the parish. In December of the same year he bought, for his residence, a lot with a frame house on it, the purchase price being $1,200. He also greatly improved the interior of the church which had lacked ornamentation of any kind. The next pastor was the Rev. J. B. Primeau, from September, 1884, until December, 1888, when Bishop Gilmour directed him to leave. He ceased then to officiate in the church, but refused to leave the pastoral residence until commanded by

ST. LOUIS' CHURCH, SCHOOL, AND PASTORAL RESIDENCE, TOLEDO.

Archbishop Elder, in December, 1890, to obey Bishop Gilmour's orders. For further particulars regarding this unsavory subject the reader is referred to pages 157-161, of this volume.

The Rev. W. J. Smith was appointed to succeed Father Primeau in December, 1888, and successfully administered the parish affairs until September, 1890, during all of which time he lived in a rented house some distance from the church. From September, 1890, to July, 1891, the parish was again without a pastor. The Rev. J. Berger was then appointed resident pastor. He built the present brick pastoral residence in 1892, at a cost of $4,000, which remained a debt on the parish for some years. He was succeeded in October, 1894, by the Rev. J. E. Chapuis, who was removed in January, 1896, when the present (1900) incumbent, the Rev. R. Prud'homme, was given pastoral charge of St. Louis' church.

The parish school was organized in 1880, by Father Thein and placed in charge of the Ursuline Sisters. They have taught it since then, with the exception of two years (1894-5) when two Sisters of Charity, from Montreal, conducted the school.

The present membership of the parish is about 250 families.

TOLEDO.

ST. MARY'S CHURCH.

Until 1854 St. Francis De Sales' was the only Catholic church in Toledo. By that time a large part of the parish was composed of Germans, who had been steadily increasing in numbers since 1848. From 1852 until 1854 they had separate services, as the church, although enlarged in 1849, had again become too small to accommodate all the members of the parish, whose broad limits were Toledo and the adjacent country.

The Rev. S. Sanner was at St. Francis' church as curate from 1848 to 1849, and attended to the spiritual interests of the German members of the parish. He did the same while stationed at Maumee, until 1852, when his successor, the Rev. Philip Flum, began and for two years continued to give them separate services twice a month. In November, 1853, a petition, signed by over 200 German members of the parish, was sent to Bishop Rappe,

asking for a pastor conversant with their language, and permission to build a church for themselves. The petition was readily granted, and in the following January the Rev. Charles Evrard was appointed the first resident pastor of the Germans in Toledo and vicinity. At a cost of $5,100 he bought two lots, with a frontage of 150 feet on Cherry street, and 200 feet on Orange street. In the summer of 1854 he commenced the original part of the present brick church, making its dimensions 62 by 100 feet; these have since been considerably enlarged. The building was enclosed in the following year, and used for the first time in October, 1856; only the sanctuary of the church was plastered at the time. Meanwhile Father Evrard had continued to hold special services for his people, in old St. Francis De Sales' church. Bishop Rappe sang the first High Mass in the new church on Rosary Sunday, of that year. The plastering and frescoing were done during the fall and winter, and on March 25, 1857, the celebrated Jesuit Missionary, Father Weninger, as Bishop Rappe's delegate, dedicated the church, placing it under the patronage of the Blessed Virgin Mary of the Assumption. The cost of the building, as it then stood, amounted to $12,000. At the close of 1862 the entire debt incurred for the lots and building was cancelled. Three years later the spire was erected, and in 1866 a large organ, three bells, main altar and pulpit were bought. The improvements added to the church between July, 1864, and July, 1867, cost $45,000, of which sum $30,000 had been paid during that time.

Father Evrard also provided a lofty basement under the front and rear parts of the church, the front serving as a parish school, and the rear as his residence. The school was placed in charge of the Ursuline Sisters in 1865.

Father Evrard's pastorate ended in September, 1867, by the appointment of the Rev. C. Viere, who remained until August, 1869. Bishop Rappe then gave the pastorate of St. Mary's parish to the Jesuit Fathers of the German Province of Buffalo, and in compliance with one of the conditions of their acceptance he deeded to them the parish property acquired up to that time.

The first Jesuit Father to take charge of St Mary's was the Rev. Peter Spicher, who remained about one year—from September, 1869. Since 1870 the following Jesuits succeeded Father Spicher in the pastorate of St. Mary's: The Revs. J. B. Kanz-

ST. MARY'S CHURCH AND SCHOOL, TOLEDO.

leiter, to March, 1872; N. Greisch, to February, 1875; W. Kockerols, to June, 1886; A. Sigg, to January, 1890; M. Zöller, to August, 1893; P. Schnitzler, till his much lamented death, March 19, 1900; A. Steffen, in temporary charge, until August, 1900; and since then the present pastor, the Rev. C. J. Alten. During this long period many Jesuit Fathers filled the position of curate, at times two or three serving in that capacity. Want of space forbids giving a list of their names; but all worked zealously for the best interests of the parish.

The grade of property along Cherry street was considerably lowered in 1875, which necessitated a new and deeper foundation for the entire church. This costly improvement was finished in 1876.

In 1879 Father Kockerols erected the present three story brick building, fronting on Michigan street, as a residence for the Fathers connected with the parish work in the various churches or chaplaincies of the different religious institutions in Toledo.

In 1880 the length of the church was considerably increased, and a spacious sanctuary was also added. In 1895 Father Schnitzler had the frescoing of the church renovated, thus making its hitherto rather plain interior quite attractive.

The school has always received a generous support from the parish and special attention from each of the long line of pastors. As already stated in this sketch, Father Evrard established the school in the basement of the church. This eventually proving unsatisfactory, on account of location and want of room, the present large three-story brick building was erected by Father Greisch, in 1873, on lots bought and owned by the parish. In 1877 Father Kockerols engaged the Notre Dame Sisters, from Cleveland, as teachers. They have had charge of the school ever since; fourteen Sisters, and a lay teacher for the larger boys, are now employed in the school. The Sisters' frame residence, bought in 1879, near the school, was enlarged in 1891. The steady increase of the membership of the parish has made it by far the largest in Toledo, and one of the largest German parishes in the diocese. It now numbers upwards of 800 families and in consequence the school has become uncomfortably small. Father Alten is therefore contemplating the purchase of land for a school in the northern part of the parish,

and hopes to erect a larger and finer school thereon within the next year or two.

The parish and school are in a flourishing condition and their best interests are safe-guarded by pastor and curates.

In conclusion it may perhaps be worthy of note to state that St. Mary's is the parent parish of St. Peter's, Sacred Heart, St. Anne's, and St. Michael's.

TOLEDO.

ST. MICHAEL'S CHURCH.

In May, 1897, the Rev. L. Nougaret, pastor of St. Joseph's church, Toledo, organized a Society under the name of "Association of Catechists, of St. Joseph's Church." Its object was to instruct in the Faith the Catholic children living in the outlying district of North Toledo. Quite a number of young people generously gave their services to this charitable work. They rented Wheeler's Hall, at the corner of Columbus street and Summit avenue, and there taught Catechism every Sunday afternoon. Their efforts helped at the same time to direct attention to the necessity of establishing a parish in that part of Toledo. Accordingly, in 1898, a petition, signed by many Catholics in North Toledo, was sent to the Rt. Rev. Bishop, asking him to appoint a priest to organize the new congregation for them. The Bishop could not grant their petition, owing to a scarcity of priests, until June, 1900, when he directed the Rev. W. A. Harks to organize the new parish, which was to be placed under the patronage of St. Michael the Archangel. Father Harks arranged the hall above mentioned as a temporary place of worship and said Mass in it for the first time on the feast of St. John the Baptist, 1900. Shortly after he rented the old Methodist meeting house on Albany street and had its interior changed to serve as a Catholic church. In July, 1900, eight lots were bought, on which to erect the parish buildings; the lots cost $4,200. Plans were adopted for a three story combination brick church and school (73 by 88 feet in size), and a pastoral residence, the cost of both buildings being estimated at $20,000. This sum had to be borrowed, as the people were unable to raise the necessary means at once. The buildings were

ST. PATRICK'S CHURCH, (1900) TOLEDO.

commenced in October, 1900, and will be ready for use in the spring of 1901.

The parish is composed of Germans, Irish and French, its members having been formerly affiliated with St. Mary's, St. Francis' and St. Joseph's churches. As yet there is no school, but that too will be organized in the near future.

TOLEDO.

ST. PATRICK'S CHURCH.

Until 1862 St. Francis de Sales' was the only English-speaking parish in Toledo. In April of that year the Rev. Edward Hannin was commissioned by Bishop Rappe to organize St. Patrick's parish, in the southern portion of Toledo. In the following month Father Hannin bought three large lots, located at the junction of Lafayette and 13th streets. Two months later, July 4, the corner-stone of the new church was laid by Bishop Luers, of Fort Wayne, Bishop Rappe being in Europe at that time. The church, a brick structure, 55 by 125 feet, was enclosed before winter, and, although its interior was not finished, divine services were held in it for the first time on February 1, 1863. Archbishop Purcell dedicated the new edifice on St. Patrick's day, 1864, Bishop Rappe, Bishop Luers, of Fort Wayne, and many priests being present at the ceremony. With furnishings, organ and bell, the church cost about $27,000.

In the summer of 1863, a temporary school was erected in the rear of the church, and attached thereto; the school was opened in October of the same year. The present three-story school building, next to the church, and fronting on Lafayette street, was commenced in 1864, and completed in 1865. It is a brick structure, 50 by 60 feet, and has eight rooms, and a full equipment of school furniture; it cost about $20,000. The former school being vacated, the present building has been used in its stead ever since. About 400 children are enrolled and they are taught by four Ursuline Sisters and four lay teachers. The Sisters have had charge of the girls' department since the opening of the parish school, in 1863. St. Patrick's school, or Academy, as it is called, has always taken high rank with the public and parochial schools of Toledo,

Father Hannin devoting much attention to the proper training of the children.

In 1866 Father Hannin erected a fourth brick building in the rear of and adjoining the school. It is also three stories high, part of it serving as the rectory.

When Bishop Rappe resigned the See of Cleveland, in August, 1870, Father Hannin was appointed administrator of the diocese. He filled that responsible and trying position from September, 1870, until the appointment of the Rev. Richard Gilmour as Bishop Rappe's successor, in April, 1872. Meanwhile, however, Father Hannin retained the pastorate of St. Patrick's parish, with the Revs. J. F. Gallagher, E. M. O'Callaghan and F. J. Henry successively in temporary charge. After the installation of Bishop Gilmour, Father Hannin resumed his former post of duty at St. Patrick's as pastor, and has retained it ever since.

In June, 1873, Father Hannin commenced the erection of St. Patrick's Institute, which was finished in March, 1874. Its opening on St. Patrick's day of that year, by Bishop Gilmour, was attended by much ceremony, in the presence of Gov. Allen and a large concourse of people. The building is a four-story brick structure and fronts on three streets, the main facade being towards Lafayette street. Besides a gymnasium and society rooms it has a well-appointed parish hall. The building cost about $30,000.

Between 1874 and 1891 nothing out of the ordinary occurred in the parish in the way of improvements. In the latter year, however, the first steps were taken towards the erection of the present splendid church. The condition of the old church had become such that its further use was considered unsafe. Hence Father Hannin was obliged to commence the new church sooner than he had intended. As a preparatory step, therefore, the parish hall was fitted up as a temporary place of worship and the old church was torn down in the spring of 1891. The foundation of the new church, occupying the site of the old edifice, was commenced and finished in 1892, at a cost of $9,500, but the cornerstone was not laid until July 15, 1894; the ceremony was performed by Bishop Horstmann. Work on the new structure was now continued steadily. At present (December, 1900) it is near completion, and Father Hannin hopes to have it dedicated in the spring

of 1901. It was used for the first time on Christmas day, 1900. When finished, St. Patrick's church will take undisputed rank with the finest and largest churches in the diocese of Cleveland, if not in the country. It will cost upwards of $150,000. Following is a brief description of the imposing temple: It is built of cut stone and its architecture is pure Gothic. Its length is 181 feet, and its width 78 feet. It has two transepts, one in front and the other well to the rear; the former is 88 feet, and the latter 112 feet in width. It is richly ornamented with pediments and sharply pointed gables, and the graceful spire, 242 feet high, rises from the front transept. Two rows of columns, ten in number, support the richly ornamented groined ceiling. The bases of the columns are of dark red granite, octagonal in form; the shafts, 20 feet in one piece, are of bright red granite color and cylindrical in form; all of the exposed surfaces of the base and shaft are highly polished. The capitals are of white marble, bold in design and beautifully carved. Most of the columns were donated by non-Catholic friends of Father Hannin. The stained glass windows and ornamental plastering are in keeping with the beauty of the church.

In the rear of the church will be five altars—one in the sanctuary, one opposite each aisle, and one in each arm of the transept. The church has five exits—three in the front and two in the rear. Five aisles will run the entire length of the church, and two additional ones in the transept. There will be eight rows of pews the entire length of the edifice, besides two rows in the transept, each accommodating four persons. The seating capacity of the church is 1400.

Father Hannin was obliged to contract a large debt in erecting the church, and it will take years of careful management on the part of the pastor, as well as great generosity on the part of his parishioners, to cancel it.

St. Patrick's parish is one of the largest in Toledo, and numbers about 400 families. In the Diocesan Synod of January, 1889, it was made a rectorate, and Father Hannin was at the time appointed its irremovable rector.

TOLEDO.

ST. PETER'S CHURCH.

St. Peter's, an off-shoot of St. Mary's, was the second German parish established in Toledo. Its history dates back to July, 1866, when the Rev. Peter Danenhoffer was appointed its first pastor. Four lots were secured on South St. Clair street, and on one of them Father Danenhoffer erected a two-story brick structure, 40 by 80 feet, to serve as a temporary church and school. St. Mary's, the parent parish, gave $1,500 to assist the new congregation. Its growth was so rapid that in 1873 a permanent church had to be commenced. Bishop Gilmour laid the corner-stone on August 24, of that year. The handsome brick edifice, 70 by 145 feet, was finished within two years, at a cost of about $34,000. Bishop Borgess, of Detroit, dedicated the church to St. Peter the Apostle, December 12, 1875, Bishop Gilmour being then ill in Europe.

The church was renovated from time to time, and especially so between 1888 and 1891, when Father Danenhoffer expended nearly $10,000 for that purpose. This also included new altars, a fine set of Stations, and artistic frescoing. In 1899 a steam-heating apparatus was installed at a cost of about $6,000; it heats all the parish buildings.

After the new church was dedicated, the combination church and school was remodeled, making the entire building serve the latter purpose; six rooms are now in use. Almost from the date of its organization the school has been in charge of the Franciscan Sisters, from Rochester, Minn.

Father Danenhoffer built the pastoral residence in 1870, at a cost of about $4,000. All the parish buildings are of brick; they, as well as the church and school grounds and the parish cemetery, are now in good condition. There is practically no debt on the fine property.

Father Danenhoffer's health failing, he had as his curates, for a short time in 1896, his brother, the Rev. A. Danenhoffer, and later the Revs. W. S. Kress, J. P. Haupert, and H. Wichmann. After Father Danenhoffer's death, April 20, 1898, Father Wichmann had temporary charge of the parish, until the appointment of the present pastor, the Rev. W. Müller, in June, 1898.

The parish numbers about 360 families.

TOLEDO.

ST. STEPHEN'S (MAGYAR) CHURCH.

Catholic Magyars began to settle in Toledo, especially east of the Maumee river, about the year 1888. As they had no priest of their own nationality, they attended divine services in the churches nearest to their homes. The Rev. C. Böhm, of Cleveland, came at stated periods to attend to their spiritual wants, from 1892 until September, 1898, when his assistant, the present pastor, the Rev. R. Paulovits, was sent to East Toledo, to organize a Magyar parish. He rented a hall, which he had fitted up as a temporary place of worship. He then secured a church site of ten lots, at the corner of Genesee and Consaul streets. On two of these lots he built a neat frame church, 45 by 90 feet, at a cost of about $3,000. Mass was celebrated in it for the first time on New Year's day, 1899. During that year its interior was tastefully furnished, and brought to completion by the following July. It was dedicated to St. Stephen, King of Hungary, on Sunday, August 20, 1899, by the Rev. Chancellor Houck, as the Bishop's delegate.

In November, 1898, Father Paulovits bought, at a cost of $1,200, a house and lot next to the church, and had the former fitted up for his residence.

In September, 1899, the parish school was opened in a frame building, erected at a cost of $2,000. It was placed in charge of the Notre Dame Sisters, of Cleveland.

The parish is growing steadily and has a promising future. It has now (December, 1900) about 125 families, all of whom contribute generously towards the support of the church.

TOUSSAINT, OTTAWA COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Toussaint (also known as "Frenchtown") is a French Canadian settlement. Between 1841 and 1883 Toussaint was attended from St. Francis', Toledo, Holy Angels', Sandusky, St. Ann's, Fremont, and finally, beginning with the year 1862, from Port Clinton. Until 1845 Mass was celebrated in the log cabins of the early settlers, who gained their livelihood by fishing and hunt-

ing. A log chapel was then built on a half-acre tract of land. It served its purpose until the erection of the present frame church (35 by 50 feet) in 1861, by the Rev. L. Molon, then stationed at Fremont.

In June, 1881, the Rev. A. Vigeaut was appointed first resident pastor of the congregation. His successors were the following priests: The Revs. J. McMahon from November, 1883, to March, 1886; A. Hamelin, August, 1886, to August, 1890; J. B. Primeau, August, 1891, to October, 1892; T. M. Kolb, for one month, ending November 16, 1892. During the interval between Father Hamelin's removal and Father Primeau's appointment, Toussaint was attended from Oak Harbor, of which place it was again a Mission from December, 1892, until February, 1896. It was then made a Mission of Big Ditch, whence it has since been attended monthly. The pastoral residence, a plain frame building, was erected in 1880; since 1892 it has been occupied by a tenant. The church was re-roofed and thoroughly renovated, and the adjacent cemetery put in good condition, in the summer of 1900.

In July, 1882, Mr. A. Valliquette, a member of the congregation, donated 52 acres for the use and benefit of the Mission which receives the annual rent, as part of its support. At present about 35 families, all farmers, are identified with the Mission.

UPPER SANDUSKY, WYANDOT COUNTY.

ST. PETER'S CHURCH.

Wyandot county, and Upper Sandusky, its county seat, are rich in historical lore concerning their aboriginal inhabitants, the Wyandotte tribe of Indians. Nowhere else in Northern Ohio are so many landmarks left to indicate what the habits and characteristics of these Indians were, so that, even now, thriving, bustling Upper Sandusky, with its $250,000 courthouse, fine business blocks and beautiful residences, is known as "The Indian Village." It was near the site of Upper Sandusky that the brave Col. Crawford was taken captive by the Wyandotte Indians, 1792, and burnt at the stake. But the narrow limits of a parish sketch will not permit a more detailed account of the early history of Upper

ST. PETER'S CHURCH (1st and 2nd), UPPER SANDUSKY.

Sandusky. Suffice it to say that the reservation of the Wyandotte tribe, which forms the present site of Upper Sandusky, was bought by the United States Government in 1843, its former owners then removing to the far West. Two years later the county of Wyandotte (now Wyandot) was formed, and in 1848 the town of Upper Sandusky was incorporated.

The Sanguinist Father, Peter A. Capeder, was the first priest to visit the few Catholic settlers in the town. He did so in 1847, and ministered to their spiritual wants for a short while. The Holy Sacrifice was offered for the first time in a public hall over Ayer's restaurant. Later on, and until 1857, Mass was celebrated in the residence of John Gaa, who, in April of that year, donated, for a church and school site, a lot on Guthrie street, then in the outskirts of the town. The foundation for a brick church, 30 by 50 feet, was commenced on August 19, 1857, and the cornerstone was blessed on the 15th of September, following. The Rev. Nicholas Gales, C.PP.S., was then in charge of the Mission. In a few months the church was ready for use; it cost about $2,600. It was a plain building, without any architectural pretense, but served its sacred purpose for twenty-three years.

Upper Sandusky was attended from New Riegel as a Mission, until 1865, by the following Sanguinists: The Revs. P. A. Capeder, J. Van Den Broek, N. Gales, E. Glück, P. Henneberry, A. Reichert, E. Ruff, M. Kreusch, A. Laux, C. Frensch and H. Drees.

Father Henneberry bought the present well-kept cemetery, covering about five acres; the deed was given on November 24, 1863.

The Rev. Bernard A. Quinn was the first resident pastor, from July to October, 1865. His successors were the following priests: The Revs. G. A. Spierings, from October, 1865, to April, 1867; Joseph Reinhardt, to February 22, 1868, when he was killed by the cars while on his way to Bucyrus, one of his Missions; A. Gerardin, to November, 1868; G. Peter, to March, 1873; C. Braschler, to November, 1888, and since then the present pastor, the Rev. Aloysius Huthmacher.

During the pastorate of Father Peter the congregation far outgrew its small church. He foresaw the need of a much larger church for the proper accommodation of his steadily increasing

flock. Hence, to provide better and more spacious quarters, he bought in March, 1869, three lots at the corner of Findlay and Eighth streets—in the most desirable part of the town; the purchase price was $3,000. Father Peter had the dwelling on one of the lots, fronting on Eighth street, fitted up for his residence, and took possession of it in April of the same year. The former pastoral residence was then rented until 1875, when the property was sold. Father Peter, unable to commence the church, was obliged to resign his pastoral charge, because of illness. He was succeeded in March, 1873, by the Rev. C. Braschler, to whom fell the task of building the much needed church, for which plans were drawn at once and approved by Bishop Gilmour. With less than $600 in hand, Father Braschler commenced the foundation in the fall of 1873, and on August 2, 1874, the cornerstone was blessed by the Rev. E. Hannin, as the Bishop's delegate. Owing, however, to the financial panic of 1873, Father Braschler found it very difficult to raise the required means for continuing the building as rapidly as he had hoped; hence its progress was very slow. He and his people struggled along with the burdensome debt, at times almost disheartened. Finally, in April, 1879, the church was in condition to be used, even though its interior was far from finished. Meanwhile that, too, was completed in the early fall of 1880. The church was dedicated to St. Peter the Apostle, by Bishop Gilmour, on Sunday, October 17, of the same year, and has been in use ever since. Its dimensions are 60 by 140 feet. It faces Eighth street, and extends along Findlay street. The architecture is Roman-Ionic, and the interior is handsomely ornamented with stucco work. The beautiful stained glass windows were all donated. With its furnishings the church cost about $30,000, and though there are many more expensive churches in the diocese, few excel it in architectural effect or beauty of finish.

In 1885 Father Braschler erected the present brick pastoral residence, next to the church, at a cost of about $3,000. It is a neat but small building.

On May 30, 1887, the beautiful spire, 200 feet in height, was struck by lightning during a heavy storm, the massive structure falling to the ground totally ruined. The insurance companies paid only a part of the loss, and not until after much pressure was brought to bear on them. The spire was not rebuilt, but, instead,

the tower on which it stood was put in good repair, and it is in that condition at present.

Father Braschler was succeeded in November, 1888, by the present pastor, Father Huthmacher. He found a debt of only about $8,000 on the parish property—an eloquent evidence of the generosity of the people and the prudent financial management of Father Braschler.

In 1891 Father Huthmacher designed and secured two Gothic side altars, in harmony with the interior of the church; they were donated. An artistic array of statuary (nearly all donated) was also placed in position, thus adding much to the beauty of the church. The present splendid main altar of Gothic design, also a donation from a parishioner, was designed by Father Huthmacher, and built in 1892, and in December, 1900, a fine set of Stations was erected. During 1901 Father Huthmacher will have the church frescoed and otherwise embellished. When that is done St. Peter's church, for its size and cost, will rank second to few churches in the diocese.

The present school was organized in 1857, shortly after the first church was erected. The building was a small and very plain frame structure, and for many years stood on the old church lot. Until 1890 the school was taught by lay teachers. The old church was remodeled into a school, in 1880, shortly after the new church began to be used. Its out-of-the-way location, however, made it very objectionable to the children, many of whom had to go a long distance to attend school. To obviate this difficulty Father Huthmacher purchased an excellent piece of property, diagonally opposite the church. It was deeded on March 6, 1897, and cost $3,800. The large brick residence on the acre of ground purchased was remodeled into four school rooms, and a part of the building is reserved as a home for the four Dominican Sisters, in charge since September, 1898.

The parish is now composed of about ninety German and ten Irish families and their descendants, and is a model in every respect.

VAN WERT, VAN WERT COUNTY.

ST. MARY'S CHURCH.

Van Wert was attended from Delphos as a Station, and then as a Mission, from 1867 to 1876. The Rev. F. Westerholt paid his first pastoral visit there in July, 1867. He continued his visits monthly until January, 1868, which his successor, the Rev. A. I. Hoeffel, continued to do for about seven years after. For nearly two years Mass was said in the residence of Peter Roach. In July, 1869, Father Hoeffel bought two lots fronting on South Chestnut street. On one of the lots stood a frame house, which he fitted up as a temporary chapel. This, however, soon proved too small, and hence Father Hoeffel was obliged to provide a larger as well as better place of worship. He therefore built the present brick church (30 by 55 feet), in the summer of 1874. The church, together with the two lots he bought in 1868, cost $4,000, most of which remained a heavy debt on the little Mission. Father Hoeffel did not lack courage, however, but with the kind assistance of his congregation at Delphos, and of many generous Protestants at Van Wert, he gradually reduced the debt, and finally cancelled it in 1876. In September of the same year (no record of date) Bishop Dwenger, of Ft. Wayne, dedicated the church, Bishop Gilmour being then ill in Europe.

In December, 1876, the Rev. J. H. Leddy was appointed first resident pastor of Van Wert, but four months later he was removed. Following is a list of his successors: The Revs. J. T. Cahill, from August, 1878, to January, 1879, (attended from Landeck for five months); P. Barry, July, 1879, to July, 1881; F. J. O'Neill, to March, 1886; E. F. Rohan, to January, 1888; M. J. Clear, to February, 1891; J. J. Clarke, to June, 1898; and since then the Rev. S. Weber.

Shortly after his arrival Father O'Neill built the spire, thus completing the exterior of the church. In 1881 Father Barry bought on credit a house and lot, in the rear of the church, and had it fitted up for his residence. Father O'Neill paid for the property during his pastorate. As it proved unsatisfactory it was sold by Father Clarke, in September, 1897, and the proceeds of

ST. MARY'S CHURCH, VAN WERT, and MISSION CHURCH, CONVOY.

the sale were applied towards paying for the new frame residence he built that year, on South Chestnut street.

Although Van Wert is the county seat of Van Wert county, and quite a business town, it has never attracted much of a Catholic population. This at no time exceeded thirty families, which is the present number. It has not been possible thus far to establish a parish school.

VERMILION, ERIE COUNTY.

ST. MARY'S CHURCH.

Vermilion is a pretty village, with a fairly good harbor, on Lake Erie, about 25 miles east of Sandusky. Catholics began to settle there about 1856. They were visited by the pastors of Elyria, from 1857 to 1871, the Rev. M. Healy being the first priest to minister to their spiritual wants. Mass was said on week days, in private houses, until the erection of the present frame church (28 by 50 feet), in 1862, by the Rev. R. A. Sidley, who had bought two lots on Exchange street, for a church site, in 1861. Enclosed, the church cost about $600, but for lack of means its interior could not then be finished, and was used in that condition—with a dry goods box for an altar, and rough benches for pews. In 1865, the Rev. L. Molon raised a subscription and with the proceeds paid for the plastering and furnishing of the church. He also bought and paid for a lot next to the church property, to serve as a site for the future parish house. In March, 1871, the Rev. J. Rouchy was appointed the first resident priest, and shortly after built the present pastoral residence, also a frame structure. In August, 1875, Vermilion was made a Mission of North Amherst, and thence attended monthly until May, 1878, when the Rev. F. X. Nunan was appointed resident pastor. His stay ended in March, 1879. Since then the following priests succeeded him: The Revs. J. Cullen, from April, 1879, to July, 1882; M. S. Smith, to October, 1889; J. C. Kenney, to December, 1889; I. J. Wonderly, to January, 1893; J. J. Powers, to November, 1893, since which time the present pastor, the Rev. N. W. Horst, has been in charge. During the pastorate of Father Wonderly the church was entirely renovated, and supplied with some beautiful statuary—all donated.

Father Horst had the church re-roofed and painted, the pastoral residence repaired, and the church lots enclosed with an iron fence.

Captain C. Young deserves recognition as a special benefactor of the church, having at all times contributed most generously towards its support.

Although in past years Vermilion was a place of considerable importance as a lake port, it has lost prestige and population, and with that also a considerable number of Catholics. These at present number only about 28 families. It is a matter of only a short time when Vermilion will be reduced to a Mission and as such attached to Huron.

VIENNA, TRUMBULL COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Vienna is composed entirely of coal miners, and was organized in 1871 by the Rev. J. T. Schaffeld, then stationed at Hubbard. In August, 1873, Father Schaffeld bought a one-half acre lot for $250, and built on it the present frame church, 26 by 48 feet. It cost $1,300, and was dedicated to St. Joseph by Bishop Gilmour, June 24, 1878. Between 1870 and 1880 the once flourishing Mission of Vienna numbered about 50 families, about one-half being French, and the rest Irish and German. Within the last few years the Mission has been steadily decreasing, owing to lack of employment in the well-nigh exhausted coal banks near the village. The Mission has now only six families, and is served on week days from Hubbard, from which place it has been attended since it was established. A parish school was opened in 1879, with an attendance of about 60 children, but for lack of means it was discontinued in 1881 and the building and lot were sold.

WADSWORTH, MEDINA COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

The Mission of Wadsworth, a town dependent largely on the coal mines, near by, was organized in 1886, by the Rev. E. J. Vattmann. In July of that year he bought a lot 50 by 160 feet on Broad street, a very desirable part of the pretty village. The present church was commenced a few days after the purchase of

the lot. The foundation was blessed by the Rev. Chancellor Houck, as the Bishop's delegate, on Sunday, August 29, 1886. On October 31, of the same year, the handsome little church was dedicated by the Rt. Rev. Mgr. Thorpe, who was delegated for that purpose. The church is a slate-roofed frame structure, 26 by 48 feet, and with its furnishings cost about $2,000.

Wadsworth was attended from Canal Fulton by Father Vattmann until January, 1888, when it was attached to Medina as a Mission, and so remained until April, 1890. It was then assigned to the pastor of Wellington, from which place it has since been attended.

In 1897 the church was put in good repair and its interior was neatly furnished by the Rev. S. Weber, then in charge of the Mission.

The mine strikes and the financial depression in 1893 seriously affected Wadsworth, and greatly reduced its population, and with it the number of Catholics of the town. There are now but 25 families left, less than half the number when the Mission was established in 1886, but these few families cheerfully and generously respond to all calls in support of their church. The Rev. L. Plumanns has charge of the Mission since June, 1898, attending it monthly from Wellington.

WAKEMAN, HURON COUNTY.

ST. MARY'S CHURCH.

Wakeman is a village on the southern division of the Lake Shore railroad, about 12 miles east of Norwalk. The history of the parish dates back to November, 1853, when the Rev. M. Healy, then stationed at Elyria, visited for the first time the few Catholic families settled there, and on the farms in the vicinity. Wakeman continued to be attended from Elyria as a Station, until 1863, when it was assigned to the respective pastors of St. Mary's, Norwalk, until September, 1875. In 1867 the Rev. T. P. Thorpe bought an excellent site in the center of the village for the prospective church, but for some unexplained reason it was never used. Mass was celebrated in private houses until 1872, when the Rev. T. F. Halley sold the above mentioned lot, and with the proceeds

of the sale he built the present frame church, at that time 30 by 42 feet. The church was built on a one-acre tract of land, in the outskirts of the village. The land was donated for a church site by Horace Griffin, in April, 1869. In April, 1874, Father Halley bought the present cemetery; it is near the church and covers about one acre. The Rev. F. X. Nunan was appointed first resident pastor of Wakeman, in October, 1875, and shortly after his arrival he built the present parish house. His successor, in May, 1878, was the Rev. John Quinn, who remained until January, 1885, when ill health forced him to resign. Wakeman was then attended from Vermilion until January, 1886, when the Rev. A. Sauvadet was appointed pastor. He remained in charge until April, 1889, when the Rev. John Hannan succeeded him. In February, 1890, Father Sauvadet was commissioned a second time as pastor of Wakeman, but owing to ill health his stay was short—until April, 1891. Wakeman was then again made a Mission of Vermilion, until July of the same year, when the Rev. E. W. J. Lindesmith had temporary charge of the congregation. In the following month of August the Rev. James J. Quinn was appointed resident pastor. He found that factions had disturbed the parish, but by prudence, firmness and kindness he soon succeeded in restoring peace and harmony; and these have since remained. In 1892 he built an addition of 22 feet to the rear of the church, to serve as a chapel for week-day Mass; also a tower for the bell that had been bought some years before by Father Sauvadet. The church was entirely renovated, and made practically a new structure. These improvements cost about $3,000. The church was re-dedicated by Bishop Horstmann on October 9, 1892. The present pastor, the Rev. P. J. Shea, succeeded Father Quinn in November, 1893. During his pastorate he cancelled a debt of about $800, which was the balance due on the improvements made by Father Quinn. He also put in good repair the pastoral residence, added to the outfit of church vestments, etc., and beautified the church grounds and cemetery. There is now no debt on the parish property. The congregation numbers about 45 families, and is composed chiefly of farmers, of Irish birth or descent.

WARREN, TRUMBULL COUNTY.

OUR LADY OF MT. CARMEL'S CHURCH.

Warren, the county seat of Trumbull county, is one of the oldest and prettiest towns in Northern Ohio. It was laid out in 1801, and its early settlers, who came from Connecticut, brought with them a Puritanic spirit that abhorred Catholics and their Church. This spirit prevailed at Warren for many years, and effectually blocked Catholic immigration there and in the whole county. By degrees however its influence waned and weakened, and gradually also Catholics began to settle there, though in sparse numbers, from about 1835 to 1880. The Rev. Patrick O'Dwyer was the first priest to visit Warren. At long intervals he came from Cleveland, where he was stationed from 1837 and 1839. There is no record of any priest attending Warren between 1839 and 1846. The Rev. James Conlon, pastor of Dungannon, then visited it as one of his many Stations, until 1849. From that time forward, until 1868, the spiritual interests of the few Catholics at Warren were looked after by the resident pastors of the following places: Randolph, (1850-53); St. Vincent's, Akron, (1854); Summitville, (1855-57); St. Columba's, Youngstown, (1857-65); and Niles, (1865-68).

In 1858 the Rev. W. O'Connor, then in charge of Warren, bought a lot on Quinby Hill, near the canal, for a church site. His successor (in 1862), the Rev. E. M. O'Callaghan, found the lot unsuitable and therefore sold it. In 1864 he bought two lots located at the corner of Franklin street and Park avenue. He had the frame Protestant meeting house (32 by 70 feet), which stood on one of the lots, remodeled as a Catholic church, which sacred purpose the building has since served. Prior to 1864 Mass had been celebrated in private houses, and for a short time, during the summer of 1855, in Freeman's Woods, near the town of Warren, in order to accommodate the large number of Catholic laborers then engaged in the construction of the Mahoning railroad.

In April, 1868, the Rev. E. J. Conway was appointed first resident pastor of Warren. He built the present parish house, a frame building, at a cost of about $1,000. His pastorate ended

in September, 1869, when Warren was made a Mission of Niles, from which place it was attended until October, 1870. The Rev. E. J. Murphy was then appointed to the pastorate of Warren. He enlarged the parish house, and added other improvements to the church property. He also established a parish school, in September, 1872, but it was discontinued on his removal, in March, 1873, when Warren was again attended for a short time from Niles, as it was also from March to July, 1876.

In May, 1873, the Rev. A. Paganini was sent to Warren as resident pastor. He remained until May, 1875, when he received a leave of absence, to visit his native Italy. His cousin, the Rev. J. Paganini, meanwhile attended the parish—until January, 1876, when the pastor resumed charge. During his absence the church was involved in debt through the imprudent management of his reverend cousin, who had added a number of costly improvements to the church property, without authority or means to pay for them. The church was sold for the debt, in February, 1876, during the absence of Bishop Gilmour, then ill in Europe. On his return, in July, 1876, he was informed of the condition of the parish affairs at Warren. Immediately he took measures to have the church bought back, which he did by raising a loan for the amount paid by its purchasers. The loan was repaid by collections in a number of parishes throughout the diocese, as also by several successful church fairs at Warren. To the Revs. W. J. Manning and F. M. Scullin much credit is due for their successful efforts in reducing the debt, which was finally cancelled, in 1883, by Father Scullin. This was the first and only time in the long history of the diocese of Cleveland that any parish defaulted its financial obligations; and in this only case the people were not to blame.

The Rev. A. Paganini was removed in March, 1876. He was succeeded in July, 1876, by the Rev. B. B. Kelley, who remained in charge until February, 1877. Since that time the following priests were resident pastors of Warren: The Revs. M. J. Murphy, from February, 1877, to July, 1879; W. J. Manning, to July, 1882; F. M. Scullin, to February, 1884; D. O'Brien, to September, 1884. Then, for the fourth time, Warren was made a Mission of Niles, whence it was attended until July, 1886. Since that time the Rev. Ambrose A. Weber has been resident pastor.

Father Weber had the church and parish house considerably improved between 1888 and 1890. In the latter year he also bought the large bell now in use, and had the church supplied with Stations, neat furnishings and a fair supply of vestments, etc. In September, 1895, he secured, for the sum of $1,700, six acres of land for a parish cemetery. In May of the following year he purchased, at a cost of $3,000, a large lot, 70 by 202 feet, on High street, as the site for a new church. The final payment for the property was made in February, 1900. According to present indications the prospective and much needed church will be built within the next two years.

In June, 1900, Father Weber bought a two-story brick public school and its grounds for the sum of $3,500. He intends to have it fitted up and used as a parochial school, as soon as means are available.

When Father Weber took charge of the parish he found but 35 families. There are now about 125 families connected with it—principally of Irish birth or descent. For many years it had its internal struggles and difficulties, besides contending against the latent and open bigotry of Warren, one of the strongholds of Puritanism in the Western Reserve. All that is now of the past, and the prospects for Catholicity at Warren are of the brightest, and the spirit in the parish is excellent.

WAUSEON, FULTON COUNTY.

ST. CASPAR'S MISSION CHURCH.

Although Wauseon is the county seat of Fulton county, and a thriving town, it has never attracted much of a Catholic population. There are only 35 Catholic families settled there at present. The Rev. N. Kirch was the first priest to attend Wauseon, which he did monthly from Stryker, between 1865 and 1867. Wauseon was then attended from Edgerton until 1872, as a Station, and then as a Mission, until March, 1873. In June, 1872, the Rev. C. Braschler, at that time in charge, purchased, for the sum of $300, one and one-half lots at the corner of Clinton and Jefferson streets. His successor, the Rev. J. G. Vogt, bought, in the summer of 1873, an old Methodist meeting house and had it moved on the lots, and renovated as well as refitted for its new

purpose. The property cost about $600, and was paid for by the end of 1873. As the Mission at that time had not more than 15 families, this is an evidence of generosity on the part of its people.

From March until May, 1873, Wauseon was attended from St. Mary's, Toledo, when it was again attached to Edgerton until November, 1875. Since that time it has been a monthly Mission of Archbold.

In 1888 the Rev. J. H. Muehlenbeck had the church put in good repair, which it greatly needed. On January 27, 1895, it was destroyed by fire. The loss was a severe blow to the small Mission, but soon successful efforts were made to build a far better and more substantial church than the old one was. Shortly after the fire Father Muehlenbeck took up a subscription for that purpose and received a generous response from his people, as well as from the non-Catholics of the town. In the summer of 1895 the foundation was commenced and on August 13th following the cornerstone was laid. The church was enclosed before the end of that year, and Mass was celebrated in it for the first time on February 3, 1896. The interior was brought to completion by August, and on September 6, of the same year, the handsome church was dedicated to St. Caspar by Bishop Horstmann. The church, 34 by 58 feet, is built of brick, with stone trimmings; the tower is 98 feet high. Including its neat furnishings, it cost about $5,500, and is an ornament to the town of Wauseon as well as a credit to the Mission.

WELLINGTON, LORAIN COUNTY.

ST. PATRICK'S CHURCH.

Wellington was attended from Elyria as a Station, from 1851 to 1856, and then as a Mission until 1862. In January, 1856, a small lot was bought in the outskirts of the town, and in the summer of 1858 a frame church, 24 by 30 feet, of very plain design, was built on it at a cost of $600. The church and lot are still in use. Prior to 1858 Mass was said in private houses by the visiting priests, of whom the Rev. M. Healy was the first. From 1862 to 1868 Wellington was attended as a Mission from the following places: Grafton, until 1871; Shelby Settlement, to 1873; again from Grafton, until 1875; Shelby, until July, 1878, when the

1. ST. PATRICK'S CHURCH AND PASTORAL RESIDENCE, WELLINGTON.
Mission Churches—2. Our Lady of Lourdes', New London. 3. St. Francis Xaviers', Medina.
4. Sacred Heart of Jesus', Wadsworth.

Rev. J. L. Galvin was appointed resident pastor. He built the present frame pastoral residence, in 1884, at a cost of $700. He was succeeded by the Rev. G. J. Vahey, in January, 1888, who, however, was transferred in the following September to the Cathedral. Wellington was then made a Mission of Medina, and so continued until April, 1890. Then the pastor of Medina, the Rev. N. W. Horst, was transferred to Wellington as resident pastor, where he remained until November, 1893. Since that time the following priests have resided at Wellington: The Revs. J. J. Powers, to December, 1896; S. Weber, to June, 1898, and since then the present pastor, the Rev. L. Plumanns. Wellington's Catholic population has always been small, never exceeding 15 families. As they alone could not support a priest, Wellington has always had a number of Missions attached.

WELLSVILLE, COLUMBIANA COUNTY.

IMMACULATE CONCEPTION CHURCH.

Wellsville, charmingly situated on the west bank of the Ohio river, a few miles south-west of East Liverpool, is a busy and prosperous town. As far back as 1830 Catholics began to settle there, but their numbers did not keep pace with the growth of Wellsville. The first priest to minister to them was the Rev. James Conlan, and his first visit was paid in 1835; there were then only five Catholic families in Wellsville. Father Conlan was at that time resident pastor of Steubenville, whence he came to Wellsville at long intervals, until 1842. He was then transferred to Dungannon, but continued to attend Wellsville as a Station until 1849. His successors at Dungannon did likewise, until 1858, when the attendance of Wellsville was assigned to the resident pastors of Summitville, until 1872. Mass was said in private houses, until 1867, and for many years in the house of Mr. Oliver Shearman, who also gave hospitality to visiting bishops and priests. In July, 1866, General J. W. Reilly donated to the Mission a small lot on Main street, and in the following year the Rev. P. J. McGuire bought 10 feet additional, thus making the frontage of the lot 60 feet. At a cost of $4,000 he built on the lot the present brick church, 37 by 65 feet. In 1872 the Rev. James Cullen was

appointed first resident pastor of Wellsville, and two years later it was made a Mission of East Liverpool. With the exception of two months in 1879, when the Rev. E. J. Murphy, of Summitville, had temporary charge, it so continued until March, 1882. The Rev. M. B. Brown was then appointed pastor, remaining until August, 1883. Since that time Wellsville has had the following priests as resident pastors: The Revs. F. X. Nunan, from August, 1883, to September, 1884; W. F. Murphy, to May, 1888; N. J. Drohan, to July, 1889; J. C. Desmond, to March, 1893, and since then, the Rev. J. H. Halligan.

In March, 1888, Father Murphy bought two lots next to the church, and the two-story brick house which stood on one of them; the purchase price was $5,900. The house served as a pastoral residence until 1891. During the summer of that year it was remodeled by Father Desmond, for a school and Sisters' residence, at a cost of about $1,000. The school was opened in September, 1891. It was placed in charge of the Sisters of St. Joseph, from Cleveland, who conducted it until June, 1900, when they were succeeded by the Sisters of Loretto, from Loretto, Ky. About 100 children are now in attendance.

In April, 1893, Father Halligan bought the cemetery now in use. It covers about four acres and is beautifully located and kept in excellent condition. The former cemetery, which was bought in 1883, and proved very unsatisfactory as a place for interments, was abandoned, and sold in 1893.

In December, 1894, Father Halligan bought an excellent property, 100 by 260 feet, for the sum of $14,000. It is bounded by Front, Eleventh and Main streets. The beautiful brick house situated thereon now serves as the pastoral residence, and the large grounds are intended as a site for the future permanent church and school. The people of the spirited little parish of about 95 families are justly proud of the purchase, and are gladly, as well as generously, contributing each year towards paying for it, and will soon cancel the debt, which is now less than $3,000.

The church was enlarged by Father McGuire in 1881, by the addition of a sanctuary and sacristy. The interior has also been repeatedly renovated, notably during the pastorate of Fathers Murphy, Drohan and Halligan. Although its exterior is of the plainest, its interior is now quite attractive.

WEST BROOKFIELD, STARK COUNTY.

ST. BARBARA'S CHURCH.

The parish of St. Barbara, at West Brookfield, is an outgrowth of St. Mary's, Massillon. It is composed at present of about 85 families, all more or less dependent upon the neighboring coal mines for a livelihood. St. Barbara's was organized as a Mission in 1867. In March of that year the Catholics of the village bought one acre of ground. Under the direction of the Rev. G. A. Verlet a frame church, 36 by 68 feet in size, and of plain design, was erected on the north end of the land, the south part being reserved for a burying ground. The Mission was attended from St. Joseph's, Massillon, until 1875, and from Navarre, until July, 1881. Without the knowledge or consent of Bishop Gilmour the laity built the present frame pastoral residence, thus trying to force the Bishop to send them a resident priest. This unwarranted act led to some trouble and misunderstanding which were finally settled. The Rev. J. H. Kleekamp was appointed first resident pastor in July, 1881. In December of that year he bought an acre of land for burial purposes, as the cemetery then in use was too near the pastoral residence. In November, 1883, the Rev. Joseph Hörstmann succeeded Father Kleekamp, who had been transferred to Edgerton in August of that year. During the interval West Brookfield was again attended from St. Joseph's, Massillon. Father Hörstmann's pastorate ended in December, 1885, and, until the appointment of the Rev. N. Kirch, in August, 1886, West Brookfield was attended from Navarre. At a cost of about $650 Father Kirch renovated the church and built an addition to it, of 18 by 36 feet. The addition included the sanctuary and two sacristies. Father Kirch was transferred to another charge in January, 1886, and again West Brookfield was made a Mission of St. Joseph's, Massillon, until the following September, when the Rev. H. D. Best was appointed resident pastor. He was succeeded in November, 1891, by the Rev. P. L. Göbbels, who built the present frame school, a two-story frame structure, at a cost of $1,600. In 1893 he considerably improved the church and had it supplied with pews and a furnace at an expense of about $700. Father Göbbels remained in charge of the parish until his death,

October 30, 1894. A few days later he was succeeded by the Rev. H. E. Boesken. The church was struck by lightning on June 4, 1896, but the damage was fully repaired by the insurance paid. The necessary improvements thus necessitated included the entire renovation of the sanctuary. By means of a successful fair in the fall of 1898 Father Boesken paid off the entire parish debt, besides leaving a generous sum in the treasury. He was succeeded in June, 1900, by the present incumbent, the Rev. J. B. Alten.

The parish school was organized in 1868, and is at present in charge of a lay teacher.

WESTON, WOOD COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Weston was organized as a Station in 1874, and was always attended from Custar, five miles south. In October, 1877, the Hon. W. P. Noble, of Tiffin, a Protestant, donated a town lot to the Catholics of Weston. They then numbered about 14 families, and in the same year built on the donated lot a small frame church, 17 by 25 feet.

The Mission, however, had no growth but, on the contrary, steadily diminished in its number of families until, in 1888, but four families were identified with it. As they felt unable to support the Mission they affiliated themselves with Custar. Weston was abandoned in 1888 as a Mission.

WILLOUGHBY, LAKE COUNTY.

IMMACULATE CONCEPTION CHURCH.

A number of Catholic laborers who had been employed in 1850 and 1851 in the construction of the present "Lake Shore" railroad through Willoughby, made that pretty village their home. They received priestly attendance from the resident pastors of Painesville, until 1864, the Rev. Peter Peudeprat being the first priest to visit them. He and his successors said Mass in the shanties of the laborers along the railroad, and later in private houses in the village.

In 1864 Bishop Rappe commissioned the Rev. A. M. Martin,

pastor of Euclid, to take charge of Willoughby as a Station, which then numbered about 40 families, all dependent for their support on felling the forests near Willoughby, for wood used by the railroad locomotives. He faithfully, and often under great difficulties, attended it monthly for nearly twenty years. In 1865 Father Martin bought two lots on Vine street, in the outskirts of the village. The lots cost $1,100 and were paid for in 1868. He then began the erection of the present frame church, but it was hardly enclosed when the wood-burning locomotives gave way to "coal-burners." This change put a sudden end to the employment of wood-choppers, and forced those so employed to seek other fields of labor. In consequence of this fact the Catholic population of Willoughby almost disappeared and the means for the completion of their church had to be borrowed. Father Martin had only the most necessary work done on the building, to keep it safe and make it fairly comfortable, but made no attempt to ornament its interior. For ten years the Mission suffered from the loss of its original membership and was burdened with debt. But by degrees it rallied, and eventually cancelled the debt. In December, 1883, the Rev. J. A. TePas, Ph. D., succeeded Father Martin and attended Willoughby twice a month, from St. Mary's Seminary, until September, 1887, when the Rev. W. Trümper, S. J., of St. Mary's church, Cleveland, took charge. His successor, in October, 1888, was the Rev. J. T. O'Connell, also of St. Mary's Seminary. In April, 1889, he bought two lots and a frame house next to the church for a future pastoral residence; the purchase price was $1,100. In 1892 he also thoroughly renovated the church in and outside, at a cost of about $1,600. Father O'Connell was succeeded in the charge of Willoughby, in June, 1895, by the Rev. G. F. Murphy, D. D., who also attended it from the Seminary, until June, 1898, when the Rev. G. I. Bergan was appointed first resident pastor. In October, 1898, Father Bergan commenced the erection of the present well appointed frame parish house; completed, it cost about $2,500. He also installed electric lighting and steam heating in the church and embellished its interior. Although the parish now numbers about 50 families it has not been found possible to establish and support a school.

WOODVILLE, SANDUSKY COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Woodville is situated about four miles from Elmore, and the Mission is composed chiefly of farmers. It was attended from St. Ann's, Fremont, first as a Station, from 1858 to 1862, and then, as a Mission, until 1871. In 1862 the Rev. M. O'Neill bought a lot and built on it a brick church, 33 by 50 feet, at a cost of $1,600. Woodville was attended from Elmore, between 1871 and 1891, and then from Genoa, until 1895, when the Rev. G. Burkhard, S.J., of St. Mary's, Toledo, was appointed to take charge of it. This he did until May, 1896, when Woodville was attached as a monthly Mission to Gibsonburg, whose resident pastors have since attended it. It has steadily decreased since 1895, the few remaining families preferring to belong to the parish of Gibsonburg, with its regular Sunday service. Hence it is a matter of but a very short time when the Mission will cease to exist.

WOOSTER, WAYNE COUNTY.

IMMACULATE CONCEPTION CHURCH.

It was at Wooster that the saintly Edward D. Fenwick, first Bishop of Cincinnati, while on a tour through his vast diocese, died of cholera, September 20, 1832.[1] There, alone, among strangers, with no priest to administer to him the last sacraments, and not even a Catholic layman to breathe a prayer into his dying ear, he ended his busy career, as a true servant of his Master.

About 1826 a few Catholics began to settle in and near Wooster.[2] Until 1846 they were visited at irregular intervals by the priests stationed at Canton, Akron and Doylestown. The Rev. Philip Foley, of Massillon, was directed by Bishop Purcell, in 1846, to attend Wooster as a Station. About eight Catholic families then resided at Wooster. Father Foley bought a lot of nearly two acres, fronting on Madison avenue, and built on it the present brick church, 38 by 68 feet. Bishop Purcell laid the cornerstone on August 20, 1847.[3] Owing to lack of means, and

(1) The Church in Northern Ohio, 4th ed., p. 260-262. (2) Ibid., p. 259. (3) See this volume, p. 49.

IMMACULATE CONCEPTION CHURCH AND PASTORAL RESIDENCE, YOUNGSTOWN.

the poverty of the few people, the church was not enclosed for nearly two years, and even then the completion of its interior had to be deferred still longer. The Rev. A. Campion was appointed first resident pastor in 1849, and remained in charge for nearly two years. From April to October, 1851, he had as his assistant, in the care of his many Stations and Missions, the Rev. M. Healy. After Father Campion the following pastors had charge, successively, of Wooster: The Revs. G. H. Brennan, 1852-56; M. O'Neill, to July, 1861; V. Arnould, to May, 1862; J. F. Gallagher, to October, 1865; and since that time the Rev. F. Ankly.

Father Gallagher erected a small brick building for a school, which he opened in 1865. He also cancelled the burdensome parish debt contracted by Father Foley for the purchase of land and the erection of the church. The pastoral residence, a small, plain brick structure, was built by Father O'Neill, in 1858.

Father Ankly remodeled the school and built an addition larger than the original structure, and supplied both with modern school appliances. The school was taught by two lay teachers until 1890, but since then, owing to the reduced number of children, only one teacher has been employed. The school has been in existence without interruption since 1865. In 1869 Father Ankly bought ten acres of land for burial purposes. He also secured the present large bell and pipe organ.

The parish numbers about 75 families. For lack of means the church has been left quite plain in and outside, and is without any ornamentation.

YOUNGSTOWN, MAHONING COUNTY.

IMMACULATE CONCEPTION CHURCH.

Youngstown, the county seat of Mahoning, is an iron manufacturing and railroad center of much importance. Its growth has been almost phenomenal, and with it the Catholic population has also kept even pace. Special reference to the history of Catholicity in Youngstown—of its early struggles and gradual development, in the face of poverty and adversity, will be found in the sketch of St. Columba's parish, the first established in Youngstown, and of which that of the Immaculate Conception is an offshoot. The latter was organized in July, 1882, by the Rev.

W. J. Manning, who erected the first parish building, a combination church and school, on lots bought on Oak street by the Rev. E. Mears, in March, 1881. The two-story frame building, 40 by 100 feet, which is now used entirely for school purposes, was commenced in August, 1882, and was ready for use four months later. Father Mears was delegated to bless it on December 10, of the same year. It was placed under the patronage of the Immaculate Conception. The parish school was opened on the first floor, in February, 1883, and placed in charge of three Ursuline Sisters and a lay teacher.

As the congregation continued to grow, it was found that neither the temporary church nor school afforded sufficient room for the increasing number of adults and pupils. Father Manning therefore bought two additional lots opposite those secured in 1881, with a frontage of 182 feet on Oak street; the purchase price was $2,600. The foundation for the present brick church was commenced in the fall of 1887, and the cornerstone was laid by Bishop Gilmour on June 17, 1888. The building was brought to completion in the spring of 1891, although used for the first time on Christmas, 1890. It was dedicated on May 10, 1891, by the Rt. Rev. Mgr. F. M. Boff, then administrator of the diocese.

The architecture of the beautiful church is Gothic. Its length is 140 feet, its width 60 feet, and its cost about $40,000. The fine basement is nearly as large as the church auditorium; part of it is at present used for a primary school, and part for society rooms.

In 1891 Father Manning commenced the present brick pastoral residence, which was ready for occupancy in December of the following year. It is a handsome well-appointed building, in fact, one of the best in the diocese, and cost about $10,000.

Father Manning's health gave way under the strain of his arduous pastoral duties, to which were added the care and worry in connection with building the church and pastoral residence at a time when the effects of the financial panic of 1893 were keenly felt in Youngstown and throughout the country. The summons of Death came to him on July 2, 1899; his demise was deplored by his parishioners, whose love and respect he had won in a high degree. In June, 1898, the Rev. D. B. Crotty was sent as assistant to Father Manning, after whose death he had temporary charge

SACRED HEART CHURCH AND PASTORAL RESIDENCE, YOUNGSTOWN.

of the parish, until the appointment in August, 1899, of the present pastor, the Rev. M. P. Kinkead.

The prospects of the parish are the brightest, as it is steadily growing in numbers and means. With a few more years of prosperous times, such as Youngstown is now enjoying, the debt on the church property, which is considerable, will be cancelled.

The parish has at present (1900) a membership of about 375 families. Nearly 400 children attend the school, which is in charge of six Ursuline Sisters.

YOUNGSTOWN.

SACRED HEART OF JESUS' CHURCH.

The district of Haselton, the eastern suburb of Youngstown, and since April, 1889, a part of that city, was formed into a parish in October, 1888. For some years previous the Catholics of that neighborhood found it difficult to attend Mass, or discharge their other religious obligations, as there was but one road leading into the city, and that was rough, unpaved, and at certain seasons of the year almost impassable. The only other way to reach Youngstown was the railroad, and that was dangerous, especially for women and children. To remedy these disadvantages the Catholics of Haselton petitioned Bishop Gilmour to organize a separate parish in their own locality, and to give them the services of a resident pastor. The Bishop granted the first request and promised to send them a pastor as soon as circumstances would permit. Meanwhile two lots were purchased in July, 1887, by the Rev. W. J. Manning. They were located at the corner of Montgomery, now Wilson avenue, and Walnut street, and cost $1,500. In October, 1888, the present pastor, the Rev. George W. Leeming, received his appointment. As there was no church at his disposal he was granted the use of a class room in the village public school for Sunday services. Shortly after Father Leeming's arrival he and his parishioners resolved to change the location of the intended church, as the site bought in 1887 was considered unsuitable. Father Leeming, having obtained Bishop Gilmour's consent, bought a tract of land fronting on Wilson avenue. The purchase was made in November, 1888, for the sum of $1,500, although the deed was not given until January, 1889. Here the

present frame church, 32 by 70 feet, was speedily erected, and used in its unfinished state for the first time on Christmas morning, 1888. In the following January the church was completed, a spacious gallery erected and pews supplied for the accommodation of 300 people. The church cost about $4,000. During the year a frame pastoral residence was added to the rear of the church at a cost of about $3,000, and was paid for when completed; it fronts on Quarry street.

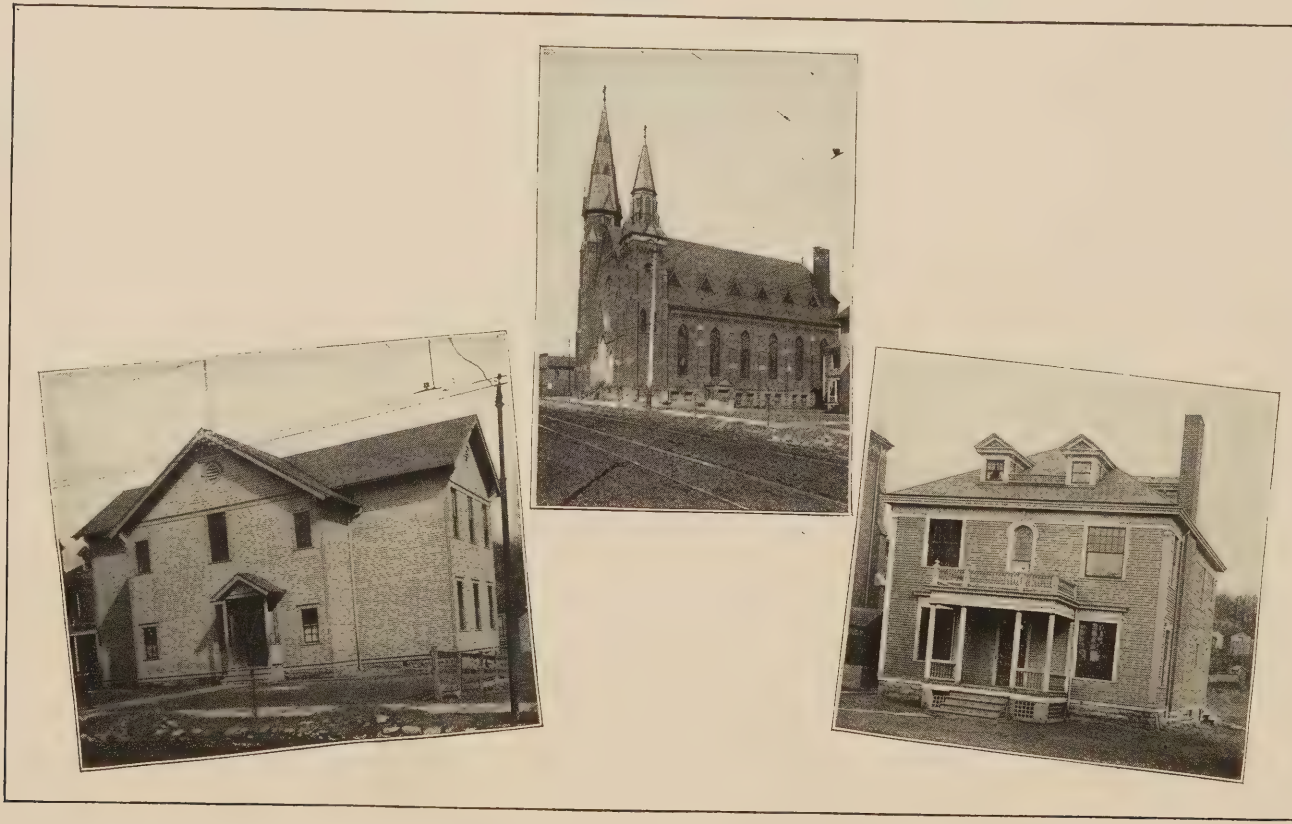
In 1892 Father Leeming bought the Haselton public school, a frame building consisting of three class rooms and a large hall, 32 by 80 feet, with a fine basement of the same dimensions. The structure will serve the purposes of a school admirably when that necessary adjunct to the future welfare of the parish is once established which, for lack of means, it has been found impossible thus far to do.

In the years 1899 and 1900 a number of improvements were added to the property. The church was removed from its first location 60 feet eastward, and placed upon a substantial basement in which is located the heating apparatus. The vacant part of the church land was also graded and made quite attractive as a lawn. The church and house are heated and lighted by means of natural gas. The sanctuary has also been re-decorated, and supplied with a neat outfit of altar ornaments. The church has been enriched by a number of stained glass windows; most of them were donated, as was also the main altar. These and other improvements that might be mentioned, evidence the generosity and religious earnestness of the congregation, which numbers about 65 families.

YOUNGSTOWN.

ST. ANN'S CHURCH.

In September, 1869, Bishop Rappe authorized the formation of a congregation at Brier Hill, then a suburb, but since April, 1889, a part of Youngstown. Up to that time the Catholics residing at and in the immediate neighborhood of Brier Hill were identified with St. Columba's parish, at Youngstown. In September, 1869, the Rev. E. J. Murphy was appointed the first resident pastor of Brier Hill. In the following month he secured by land contract a lot fronting on Federal street; the purchase price was



ST. ANN'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, YOUNGSTOWN.

$1,000. For the sum of $700 Father Murphy bought a frame building, which was formerly used as a store. He had it moved on the lot, and fitted up as a temporary place of worship, and as a school. In September, 1870, he bought on the same street, for the sum of $1,550, an additional lot; the frame house on it he made his residence. He was succeeded in October, 1870, by the Rev. Patrick McCaffrey. In 1871 Father McCaffrey built the first church, a plain frame structure, 45 by 65 feet, at a cost of about $3,000. It was dedicated to St. Ann, but there is no record when or by whom the ceremony was performed. Owing to ill health Father McCaffrey was obliged to resign his charge in April, 1872. His successor was the Rev. F. J. Henry, who, in spite of the financial depression following the "Black Friday" panic of 1873, reduced the debt contracted by his predecessor. Father Henry was succeeded in July, 1876, by the Rev. Francis McGovern, who added a number of improvements to the church property during his pastorate, which ended with his death on August 28, 1887. St. Ann's congregation was then attended from Hubbard until the following December, when the present incumbent, the Rev. J. P. Barry, received his appointment as pastor. In 1888 Father Barry built a frame parish house at an expense of about $2,300. He also remodeled and enlarged the frame school; it had been erected in 1872, and placed in charge of the Sisters of the Humility of Mary. They were succeeded in September, 1888, by the Ursuline Sisters, who have taught the parish school since that time. It has an attendance at present of about 225 pupils.

The location of the church having proved undesirable, chiefly for the reason that most of the members of St. Ann's lived too far distant from the church, Father Barry obtained the necessary permission in 1892 to secure another location better suited to the wants of the people. This he did in March of that year, by purchasing four lots, with a frontage of 200 feet on Federal street, and 142 feet on Jefferson street, and about one mile south of the original parish property; the lots cost $3,900. In April, 1893, the foundation of the present church on the new site was commenced. Mgr. F. M. Boff, V.G., laid the cornerstone on July 30, following. Owing, however, to lack of means in consequence of the financial panic of 1893, which also seriously affected Youngstown, the building progressed very slowly. Thus far only the

interior of the fine basement is finished; it was used for the first time on April 25, 1897. The church is a brick structure, trimmed with sand-stone. Its length is 128 feet, and its width 60 feet. It has two towers in keeping with the Norman architecture of the church; their respective height is 150 and 115 feet. When completed interiorly the church, with its furnishings, will have cost upwards of $40,000. Much of this sum is still a debt on the parish, but is being steadily reduced.

In 1898 Father Barry built a two-story school and a neat pastoral residence. Both are frame buildings and stand near the church; the former cost $2,400, and the latter $3,500.

In 1898 the old church and the lot on which it stands were sold to the Italians who were organized in that year under the patronage of St. Anthony of Padua. In 1899 the balance of the former property was also sold, the proceeds from both sales amounting to nearly $6,000.

The parish now numbers about 225 families, all dependent on the iron industry of Youngstown.

YOUNGSTOWN.

ST. ANTHONY'S (ITALIAN) CHURCH.

Prior to 1898 the Italians in Youngstown, numbering at that time about 100 families, attended divine service at St. Ann's and St. Columba's churches. They were visited about five or six times a year by the Rev. P. Capitani, of St. Anthony's church, Cleveland, and occasionally also by other priests of their own nationality. In May, 1898, the present incumbent, the Rev. Anthony Petillo, was appointed their first resident pastor. In June of that year he bought, for the sum of $2,500, the former church of St. Ann's parish. He remodeled and beautified the interior of the church, and secured three new altars, Stations, statuary, and a fair supply of vestments, etc.

The parish has a membership of about 150 families and is steadily increasing.

For lack of means it has not been found possible thus far to organize a parochial school.

ST. COLUMBA'S CHURCH, YOUNGSTOWN.

YOUNGSTOWN.

ST. COLUMBA'S CHURCH.

The early history of St. Columba's church is identified with the origin and development of Catholicity in Youngstown, as it was the first Catholic church built in that busy and bustling city. Long before Mahoning county was formed (in March, 1846, out of parts of Trumbull and Columbiana counties), missionary priests visited the scattered Catholic families in that vicinity. The first priest to minister to them was the Dominican Father, Thomas H. Martin, who came some time in 1826. He was then stationed at the Dominican Convent, near Somerset, Perry county, and covered the entire distance, about 125 miles, on horseback. Other Dominicans from the same place, and from Dungannon, followed at long intervals, between 1830 and 1840. Among these were the Revs. John H. M. McGrady, V. De Raymacher, A. Fahey, N. D. Young and E. P. Montgomery. The Very Rev. E. T. Collins, of Cincinnati, came once in 1834; the Rev. James Conlan, of Steubenville, once or twice in 1835. For many years these priests said Mass in private houses, principally in the homes of Daniel Sheehy, William Woods and Neal Campbell—pioneers of Catholicity in the Mahoning Valley. From 1840 to 1847 Youngstown was regularly attended as a Station, by the Rev. James Conlan, resident pastor of Dungannon. Between 1847 and 1858 the following priests paid periodical visits: The Revs. M. Howard, of Cleveland, until January, 1848; James Moran, of Dungannon, 1848-49; J. Ringele, C.PP.S., of Randolph, 1850-51; F. McGann, of St. Vincent's, Akron, 1851-52; William O'Connor, of Dungannon, a few months in 1853; F. Stroker, of Summitville, 1853-54; P. Flum, of Dungannon, 1855-56; and M. Prendergast, of Summitville, 1856-58. In July, 1858, the Rev. William O'Connor was appointed the first resident pastor of Youngstown. The small frame church then in use was commenced by Father McGann, in 1851, but owing to the poverty of the few Catholics then at Youngstown, it was not brought to completion until 1853. It stood at the corner of Wood and Hazel streets. From Youngstown Father O'Connor also attended a number of Missions and Stations, and by his zeal and earnestness endeared himself to all

who were under his pastoral care. He resigned his pastorate in May, 1861, and joined the Redemptorists, of which Society he was a valued member until his death at Boston, Mass., September 9, 1899. His successor was the Rev. E. M. O'Callaghan, who was pastor of St. Columba's parish from May, 1861, until January, 1871. For some years before his advent in Youngstown the congregation had far outgrown its little frame church. Father O'Callaghan was therefore compelled to provide larger as well as better church accommodations. He chose the site of the first church as that of the second, for the erection of which he at once began to raise funds. The new church was commenced in the spring of 1863 and used for the first time, with its interior still unfinished, in the summer of 1864, and has been used ever since. It is a brick structure, 135 feet in length, by 50 feet in width, and of Gothic architecture. The belfry tower is 104 feet high. There is no record of the cost of the church, but judging from its size and solidity, $30,000 seems a very low estimate. Certainly, whatever its cost, it required much generous giving on the part of the laity and prudent management on the part of the pastor to defray the expense of such a structure in those days. Father O'Callaghan lived in a rented house for some years. Later on he bought a lot on West Wood street, nearly opposite the church, and moved on it the old frame church which he fitted up for his residence.

The parish school was established in 1860 by Father O'Connor and was taught by lay teachers. These were replaced in September, 1868, by the Sisters of the Sacred Heart of Mary. They remained in charge until June, 1871, when lay teachers were again employed, until 1876. In September, 1864, the school was transferred from the old frame building, erected by Father O'Connor, to the basement of the newly erected church. But, as the parish grew in numbers, ampler quarters for school purposes became necessary. Father O'Callaghan therefore bought a large lot at the corner of West Rayen avenue and Elm street, and commenced on it the present two-story brick school. Before completing it he went to Rome* in the spring of 1870 and was absent some months. During part of that time the Rev. E. J. Murphy had temporary charge of the parish. On Father

(*) See p. 91, this volume.

O'Callaghan's return he continued his pastoral charge until August, 1871, when he was succeeded by the Rev. W. J. Gibbons, who completed the school. With its furnishings it cost about $30,000. The Rev. P. H. Brown was appointed successor to Father Gibbons in August, 1872. Father Brown gave the Ursuline Sisters charge of the school, in 1876, and they have ably conducted it ever since. At present about 850 children are in attendance and are taught by 14 Sisters.

In the fall of 1876 Father Brown was stricken with paralysis which rendered him unable to perform any pastoral duties; these had to be attended to by his assistants. He resigned in July, 1877, and some months later was taken to Charity Hospital where he died on September 26, 1878. The Rev. Edward Mears succeeded him in the pastorate of St. Columba's church in July, 1877. He found a debt of $40,000 burdening the parish, and much of it dating back to 1871, when the school was built. Father Mears made every effort to pay off the debt and in doing so he was most generously supported by his parishioners. The result was that at the close of the year 1881 the entire debt was cancelled. The large increase of population that came to Youngstown, after it had recovered from the effects of the dark and dreary days of the financial panic of 1873, brought also many English-speaking Catholics. This fact soon made the formation of a new parish a necessity, as St. Columba's church could not accommodate them all, nor was it conveniently located for many of the new arrivals, who had settled in the eastern part of the city. With Bishop Gilmour's approval, therefore, the Immaculate Conception parish was organized in 1882. St. Columba's parish paid for the church lot, besides giving $5,000 towards paying for the erection of the new church.

By city ordinance Lawrence street was extended in 1882; the extension ran through the center of St. Columba's parish cemetery, which by that time had become nearly filled with interments. In the Diocesan Synod of 1882 it was decreed that whenever a new cemetery was thereafter bought in any place having more than one church, it should be for the use of all parishes in such place. After some delay, caused by want of agreement on the part of those concerned regarding the location of a "Union cemetery" for Youngstown, Father Mears bought, for the sum of

$6,000, 20 acres of land for that purpose in July, 1884. Six years later he purchased at a cost of $1,700 the 10-acre tract adjoining the 20 acres. He graded and put it in proper condition for burial purposes, and named it "Calvary Cemetery." It was blessed by the Rt. Rev. Mgr. F. M. Boff, V. G., the first part in 1885 and the second in the fall of 1890.*

In May, 1886, the foundation of the present handsome brick rectory was commenced. The building was completed in January, 1887, and cost about $12,000. It replaced the old weather-worn frame structure mentioned elsewhere in this sketch.

For a long time it had become a matter of grave concern to the pastor and people that the children of the south side of the city were forced to cross so many railroad tracks on their way to school. As this danger was steadily increasing with each additional track laid, steps were taken as soon as possible to erect a school on the South Side. Therefore, in the spring of 1887 Father Mears bought four lots at a cost of $2,600, and by September of the following year a commodious six-room frame school was ready for occupancy; it cost about $3,000.

In July, 1887, a lot adjoining the pastoral residence at the corner of Wood and Elm streets was bought for $6,000, as a site for the future church. This additional lot gave a frontage of 150 feet for church and pastoral residence.

After paying off the debts for the improvements made and for the lots purchased in 1893, the new church was commenced in April of that year. Everything looked bright and promising for the great work in hand, but in the following July the disastrous effects of the financial panic struck Youngstown, as it did the entire country. The rolling mills were shut down and all other dependent industries in the city were brought to a standstill, and years of great distress followed. Work on the new church had, of course, to be stopped, but not until the walls were raised high enough to make a very commodious hall of the basement. In order the better to preserve the walls, and to afford a meeting place for all purposes of the congregation, money was borrowed in 1894 and a solid temporary roof was placed over the walls. This gave a large hall which was used for six years, many of the

(*) A more detailed account of the cemetery will be found in a separate sketch.

CALVARY CEMETERY, YOUNGSTOWN—THE RECEIVING VAULT IN THE FOREGROUND.

church entertainments being held therein, and it was also the source of much revenue to the church in the way of rentals, etc.

In May, 1900, the building of the new church was resumed and is now in course of erection. The cornerstone was laid by Mgr. F. M. Boff, V.G., on Sunday, July 1, 1900. It is a large Gothic church, 75 feet wide by 175 feet long; built of grey limestone it has a very imposing appearance. It is hoped by Father Mears to have the whole exterior of the church completed during the summer of 1901, and as soon as possible thereafter the interior work will be begun. When the church is completed, according to the plans drawn by Architect Ginther, it will easily rank with the finest, largest and costliest churches in the diocese of Cleveland; its estimated cost is about $100,000.

St. Columba's parish is one of the largest in the diocese, and now numbers nearly 700 families. It is noted for its generous response to all calls of religion and charity, and its long history has never been marred by discord, or want of respect for those charged with its spiritual or temporal interests. In January, 1889, St. Columba's parish was made a rectorate, and its pastor was appointed its first irremovable rector—both well merited distinctions.

In attending to the affairs of the parish the various pastors as well as the present rector have had the assistance of the following priests: The Revs. W. Pugh, from 1862-64; B. Quinn, 1864-65; P. O'Brien, 1872-73; J. M. Hunt, 1874-75; J. Molloy, 1875-76; M. B. Brown, 1876-77; J. Hannan, 1879-80; M. B. Brown (second time), March to December, 1881; P. H. O'Mara, 1881-83; J. B. McGlone, 1883-84; W. F. Murphy, 1884-85; J. P. Barry, 1885-87; G. J. Vahey, two months in 1888; J. Walsh, January to September, 1888; J. J. Quinn, 1888-91; J. P. O'Connor, 1891-94; P. Devanny, September, 1894, to January, 1895; J. P. Brennan, 1894-99; A. J. Schwertner, June to September, 1897; P. J. Hendrick, June to November, 1899; and since November, 1899, the Rev. E. M. Laycock.

YOUNGSTOWN.

STS. CYRIL AND METHODIUS' (SLOVAK) CHURCH.

About the year 1880 Slovaks began to settle at Youngstown and its immediate vicinity. Five years later many had established their homes in Youngstown, Struthers, Girard and other towns, near-by. As nearly all the Slovaks were Catholics they attended the churches nearest to their homes. The Revs. S. Furdek and J. Martvon came from Cleveland at stated times to minister to their spiritual wants. In 1896 a meeting of the Slovaks was held, at the call of Father Furdek, for the purpose of taking preliminary steps towards organizing a congregation and building a church for themselves. But, beyond starting a subscription for the purchase of property, nothing further was or could be done for nearly three years, owing to the fact that the Rt. Rev. Bishop could not send them a resident pastor of their nationality, or one conversant with their language. In May, 1899, with the Bishop's approval, the Rev. J. Klute bought two lots for the Slovaks, as a church site, at the corner of East Wood and Watt streets, for the sum of $5,500. In June of the same year the Rev. A. Kolar was appointed resident pastor of the Slovaks, whom he organized as a congregation under the patronage of Sts. Cyril and Methodius. They were kindly granted the use of the basement of St. Columba's church as a temporary place of worship. Meanwhile Father Kolar started a subscription and had plans made for a brick church, of Roman architecture. The foundation was commenced in the early summer of 1900, and the cornerstone was blessed by the Rt. Rev. Mgr. T. P. Thorpe, as the Bishop's delegate, on the 23d of September, following. Work on the new church progressed so rapidly that the handsome structure was enclosed in December, 1900. According to present prospects the church will be ready for occupancy before the close of the year 1901. Its dimensions are: Length, 112 feet; width, 68 feet; width at transept, 85 feet. The estimated cost of the church is about $35,000, most of which will be a debt for a time. However, as the parish is steadily increasing and the Slovaks are noted for their generosity, the debt will not be a burden of long duration.

Owing to some dissatisfaction which arose in regard to Father

SS. CYRIL AND METHODIUS' CHURCH, YOUNGSTOWN.

Kolar's administration of parish affairs he was removed in December, 1900, but the vacancy in the pastorate will soon be filled.

The parish has now a membership of about 260 families, and is steadily increasing. As soon as means and teachers are available a parochial school will be organized.

YOUNGSTOWN.

ST. JOSEPH'S CHURCH.

The Catholic Germans at Youngstown were identified with St. Columba's parish until March, 1870, when Bishop Rappe appointed the Rev. Peter Becker as their first pastor. They then numbered about 60 families. Father Becker secured by land contract a lot 90 by 150 feet, at the corner of Wick and West Rayen avenues, in one of the most desirable locations in Youngstown. The cost of the lot was $3,500 and was deeded to Bishop Gilmour in October, 1872. The frame house on the lot was made the pastoral residence.

At an expense of about $3,000 Father Becker built a small brick church on the rear end of the lot, facing West Rayen avenue. It was dedicated to St. Joseph, in the summer of 1870, by the Very Rev. E. Hannin, then administrator of the diocese. The Rev. H. D. Best succeeded Father Becker as pastor of St. Joseph's parish, in September, 1870, but remained only till May of the following year, when St. Joseph's was attended from Hubbard. The Rev. C. Barbier was then appointed resident pastor. His stay was short—till April, 1873, when St. Joseph's was again made a Mission of Hubbard until July of the same year, with the Rev. J. T. Schaffeld in charge, as he had been before, from May, 1871, to August, 1872. In July, 1873, the Rev. Joseph Eyler was appointed resident pastor. For nearly eight years he labored successfully in that capacity, although under the disadvantage of ill health. For this reason he resigned his pastorate in May, 1881, when St. Joseph's became a Mission of Hubbard for the third time, for a few weeks, with the Rev. J. Klute as attending priest.

The Rev. Charles Seltzer was the next resident pastor of St. Joseph's parish, from June, 1881, to December, 1882. From

December, 1881, to March, 1882, Father Eyler was in Europe; the Rev. M. B. Brown acted as his substitute in his absence.

Father Eyler had raised a subscription of $2,000 for a much needed and larger church, the congregation having outgrown the old one. Father Seltzer took up the building project which had been deferred because of his predecessor's resignation. The result was that the foundation for the new church was commenced a few weeks after his arrival, and the cornerstone was laid by Bishop Gilmour on September 4, 1881. The ceremony was witnessed by a great multitude of interested spectators, Protestants as well as Catholics. The church was ready for use in September, 1882, although its interior was far from being complete.

Father Seltzer was succeeded in December, 1882, by the Rev. M. Becker. He had the church plastered and furnished with stained glass windows. His pastorate ended in August, 1883, when the present incumbent, the Rev. John Klute, was given pastoral charge of St. Joseph's parish. Father Klute at once set to work to finish the interior of the church, and to supply it with the necessary furnishings. This was done by degrees, as means became available. Nearly three years had passed since the laying of the cornerstone, before the beautiful edifice was ready for dedication. The ceremony was performed by Bishop Gilmour on Sunday, July 20, 1884. The occasion was a memorable one for the pastor and people of St. Joseph's parish, who were now in possession of a church worthy of its sacred purpose, and a credit to the 80 families whose generosity made its erection possible. It cost about $30,000, exclusive of its furnishings, and had a debt on it of less than $5,000 when it was dedicated. The architecture of the church is Gothic, and the material is brick, with a liberal amount of stone trimmings. It has a frontage of 56 feet on Wick avenue and a depth of 116 feet on West Rayen avenue; the height of the graceful spire is 171 feet.

The parochial school was established by Father Becker, in 1870. In 1883 the first church was remodeled to serve as a temporary school. A large lot (75 by 175 feet) at the corner of West Rayen avenue and Phelps street was bought in June, 1890, for a school site, at a cost of $8,500. The two-story frame house on the lot was fitted up for school purposes; its four large class

ST. JOSEPH'S CHURCH, YOUNGSTOWN.

rooms were ready for use in September of that year, and placed in charge of two Ursuline Sisters and two lay teachers. The former school building was then changed into a parish hall, which purpose it served for some years.

In 1893 the present brick school was erected on the site bought in 1890, as above mentioned. It is a three-story building, has four well ventilated, cheery class rooms, a fine parish hall on the third floor, and all the appliances and conveniences found in a modern school. It cost $15,000 and was ready for occupancy in October, 1893. Four Ursuline Sisters are now engaged as teachers and about 200 children are in attendance.

In July, 1900, Father Klute bought for the sum of $10,000 the fine property adjoining the new school lot. The elegant twelve-room frame house on the lot was made the pastoral residence, which had become a necessity, as the former residence was small, dingy and unsanitary. With the last purchase the parish property now has a frontage of 300 feet on West Rayen avenue.

St. Joseph's congregation numbers about 200 families. Financially it had its dark days, notably between the years 1893 and 1898, when the industries of Youngstown were paralyzed by the effects of the panic of 1893. Those days are happily of the past, and although the parish has still considerable debt, it is not burdensome and will soon be cancelled.

Part III

Section II

PREFATORY REMARKS.

THE cause of Catholic education, whether parochial, collegiate, or academic, has ever found earnest and tireless champions in the bishops of Cleveland. They spared neither time nor labor in its advancement, so that Catholics might have schools and higher institutions of learning in no way inferior to the best. The Diocesan Seminary, the well-spring, it may be said, of ecclesiastical life in the diocese, has always been an object of special care to the three bishops who have ruled the See of Cleveland. The studies that are pursued and the mental and moral discipline enforced upon the students give it rank with the best seminaries of the country.

Under the watchful eye of the bishops and the skillful management of faithful, self-sacrificing religious, the charitable institutions have also grown apace with the needs of the diocese, thanks to a noble, generous laity who have always given freely of their means—and these often very limited—in order to relieve the needy, the wayward and the afflicted. One by one they have sprung into existence as necessity required it until, after fifty years, there is scarcely a want of frail humanity for which provision has not been fully made. The sick and maimed have access to well-equipped Hospitals; the aged poor have Homes to give them shelter; the waifs and orphans are provided for in Asylums, and wayward girls and fallen women are given a Refuge in which to repent and reform.

One crying want however is yet unprovided for—a Protectory for wayward boys, a place in which to gather these neglected ones, and train them to be good Catholics and good citizens. May Heaven inspire some one, or many, to supply this great want, and save these little ones that are straying from the flock of Christ!

The following historical sketches of educational and charitable institutions in the diocese show how humbly they began; how hard

ST. MARY'S DIOCESAN SEMINARY, CLEVELAND.

and long they struggled for existence; and how flourishing their condition now. It is the parable of the mustard seed illustrated over and over again—small and insignificant at first but gradually developing into a spreading tree, under whose shadow the weary may find rest. And nearby flows the unsullied stream of knowledge at which those who desire it may slake their thirst. The Hand of Charity is there, doling out to the poor; the Good Samaritan, binding up wounds and soothing fevered brows; and the Good Shepherd, rescuing from spiritual ruin the stray lambs and sheep of His flock.

May these institutions of education and charity continue to grow and flourish, and carry on the work for which they were founded; and may they never lose sight of the fact that the Glory of God and love of souls is the only reason for their existence.

EDUCATIONAL INSTITUTIONS

CLEVELAND.

ST. MARY'S THEOLOGICAL SEMINARY, AND ST. MARY'S COLLEGE.

The history of St. Mary's Seminary is almost coeval with that of the diocese of Cleveland, whose first Bishop was its founder. Hardly had Bishop Rappe taken possession of his See when he sought to provide laborers for the vast portion of the Lord's vineyard committed to his care. Numerous however were the difficulties that stood in the way of his project, chief of which was the lack of means for the necessary building and the support of an institution suitable for the training of aspirants to the priesthood. The diocese was poor; it owned not even a house to shelter its first Bishop who on his arrival at Cleveland, in October, 1847, was forced for a time to live in a rented house near the Haymarket. The entire Catholic population of Cleveland, then very small in number and poor in purse, found ample room in the little frame church on the "Flats," which was the only church in all Cuyahoga county.

Such was the disheartening condition of the diocese when Bishop Rappe entertained the plan of founding a seminary. But

difficulties could not daunt this brave Apostolic man. A seminary he would have, be its beginning ever so humble. He accordingly bought, in 1848, a few lots at the corner of Bond and St. Clair streets, on which there stood several buildings, one of which was a brick structure, the rest were frame. These frame buildings, which were used as stables, the Bishop had fitted up as class rooms, the brick building serving as his own residence, in which he lodged a number of students who evinced a desire to study for the holy priesthood. After a lapse of two years no less than eighteen young men had gathered around their Bishop in this improvised seminary, on Teresa street near Bond, to prepare themselves to aid him in his Apostolic work. They needed careful training; learning, both sacred and profane, they must have, and above all the science of the Saints, true piety and a great zeal for the salvation of souls. And who was there to impart these essentials? There was one who was eminently fitted for this work —the friend and companion of Bishop Rappe himself in his missionary career—the Rev. Louis De Goesbriand, a man of scholarly attainments, trained to all the hardships of missionary life. The Bishop called him to Cleveland, in 1848, to be his Vicar General, and to assume the direction of the little seminary. Father De Goesbriand gave up the missionary's cross for the professor's chair and devoted himself with zeal to the all important task assigned him, to train young men for the missions of Northern Ohio.

November 19, 1848, the first ordination of students from the recently established seminary took place in old St. Mary's church on the "Flats," the Rev. James Monahan being the first priest ordained by Bishop Rappe.

In September, 1849, after the Very Rev. Louis De Goesbriand had asked to be relieved of his charge, which did not agree with his health, the direction of the seminary was intrusted to the Very Rev. Alexis Caron, who had just then come from France. He was a remarkable man and especially fitted by piety and learning for his new position.

A new epoch in the history of St. Mary's Seminary began in September, 1850, when Bishop Rappe purchased the fine property on Lake street, now occupied by the seminary. It was then known as "Spring Cottage," and had been a place of amusement in what were then the outskirts of Cleveland—a plot of ground, 255 feet square, extending from Lake to Hamilton streets, and occupying the middle part of the block between Dodge street and what is now known as Ross street.

The work of refitting the large three-story frame building on the property for seminary purposes was begun at once. In a few weeks the frame structure was changed into a comfortable

seminary, with chapel, classrooms, quarters for professors and small rooms for students. Two months later it was ready for occupancy, and one can readily imagine the joy of the students (eighteen in number) when leaving their former cramped quarters to take possession of the new seminary on Lake street with its beautiful grounds and comparatively spacious apartments.

In its new home, St. Mary's Seminary began to be conducted on a more regular plan, which for various reasons was impossible in the limited quarters on Bond street. In the summer of 1853 a two-story brick structure, 25 by 35 feet, was put up and attached to the west end of the frame building to provide ampler accommodations. The brick building, dingy in appearance, and time-worn, fronts on Lake street, near the main entrance to the seminary grounds. After a lapse of forty-seven years it is still in use. On the second floor it harbors a number of students who, owing to lack of room, cannot be accommodated in the seminary proper.

In 1856 additional room had to be provided for the steadily increasing number of students. Up to that time St. Mary's Seminary had also served the purpose of a college, where the classics and other branches of learning were taught, preparatory to the study of philosophy and theology. The object of Bishop Rappe now was to establish a separate house, a sort of "petit seminaire," where the preparatory studies for the higher ecclesiastical sciences could be conducted apart.

For this purpose he secured by purchase a large section of a mansion on Euclid avenue, which at that time was being taken down, and had it removed to the southwest corner of the seminary grounds, near Hamilton street.

This was the building in which young candidates for the priesthood pursued their classical studies and was known by the name of "St. Mary's College."

It was opened September, 1856, with the Rev. J. F. Salaun as president, assisted by the Rev. A. T. Martin as professor of classics. In the summer of 1856 Father Caron, who till June of that year had directed the seminary with eminent success, fell sick and desired to be relieved of his charge. Bishop Rappe accepted his resignation and granted him a six months' leave of absence to visit France for the benefit of his health.

He was succeeded in September, 1856, by the Rev. John F. Salaun. Besides the presidency of the theological seminary he also exercised the office of superior of St. Mary's College, which had been founded by Bishop Rappe in the fall of 1856, as above stated.

Later on, when the college at Louisville, Stark county, O.,

was built under the direction of Rev. Louis Hoffer, it was part of an agreement between him and Bishop Rappe that the preparatory department of St. Mary's Seminary was to be transferred and united to the college at Louisville, to help towards its support.

This agreement was carried into effect in the fall of 1866, when the college at Louisville was opened, and in consequence St. Mary's College, which for ten years had humbly, yet effectively, done its work in instructing the young candidates for the priesthood in classical lore, closed its doors.

Only a decade of years had elapsed since the establishment of the See of Cleveland, and already the seminary was found too small. Fully convinced of the necessity of a spacious building, Bishop Rappe vigorously set about, in 1859, to erect a new brick seminary with center-building and wing. Work was steadily pushed forward so that by September, 1860, the new seminary was completed and ready for occupancy. It was then considered a fine building and cost only about $12,000. The main building, 30 by 70 feet, and three stories high, is flanked by a wing, 36 by 60 feet, two stories high. Besides there is a large basement which extends under the entire structure and contains kitchen, refectory and storerooms.

In September, 1860, the philosophers and theologians moved into the new seminary, leaving the old Spring Cottage building for the college boys, who, under the supervision of Rev. A. Martin as prefect of studies and discipline, had occupied since September, 1856, the house in the southwest corner of the grounds. The latter building, then known as St. Mary's College, was sold some years after the students had been transferred to Louisville, as it had ceased to be of any use for its original purpose.

In August, 1864, the Rev. John F. Salaun, who since January, 1856, had held the position of superior of St. Mary's Seminary with distinction, was compelled to resign his office on account of physical ailments.

Father Salaun's successor was the Rev. John Quinn, who was appointed superior, and professor of moral theology and sacred scripture in April, 1864. This post of honor he filled most acceptably till July, 1866, when sickness also obliged him to retire.

Bishop Rappe then engaged the services of the Rev. James Stremler, D. D., formerly of Laval University, Quebec, and appointed him rector of St. Mary's Seminary, September, 1866. He continued in office until August, 1870, when he left the diocese.

A few days after the resignation of Bishop Rappe, in August, 1870, Archbishop Purcell appointed the Very Rev. Edward

Hannin administrator of the Diocese of Cleveland. One of the first official acts of Father Hannin was to appoint a successor to the Rev. Doctor Stremler, as rector of the diocesan seminary. He chose for that important and responsible position the Rev. Nicholas A. Moes, who had been ordained but three years before (1867) by Bishop Rappe, and was at that time pastor of St. Augustine's church, at Napoleon, Henry county.

The Very Rev. Dr. Moes has fulfilled the onerous duties of rector of the seminary with marked ability ever since his appointment. Like his predecessors, he is assisted by a corps of able professors. There are at present in the faculty three priests, besides the rector, who instruct forty students in philosophy and theology and kindred sciences. Since there is not a complete record of the list of professors who have taught in the seminary, mere reference made to some, who by their ability and long service merit due praise, might seem an arbitrary distinction; hence the absence from this sketch of any mention of them.

When Bishop Gilmour took possession of the Episcopal See of Cleveland, in April, 1872, he at once recognized the great importance of a good diocesan seminary. Like his predecessor, he considered it "the heart of the diocese." His object was to raise the standard of studies, taking as his motto "Excelsior." For this purpose, he sought, from the beginning of his administration, to provide learned and efficient professors for the seminary of the diocese.

Again, in 1882, under the Bishop's direction, a much needed improvement was made by adding to the south flank of the main seminary building, erected in 1859, a spacious brick extension, 40 by 54 feet. This new addition corresponds with the wing on the north side of the center building, thus perfecting the form of the entire structure, which, through lack of funds, had stood incomplete for the preceding twenty years.

From the first floor there is a hallway to the old part of the seminary through a covered, glazed corridor which extends along a portion of the south wall of the old building, until it connects with the front hall of the old seminary. The new wing was put up at a cost of nearly $14,000.

On the completion of the new south wing in September, 1882, it was occupied by the students of theology, and as many of the students of philosophy as could find accommodation there. How happy they felt in their elegant new quarters They were no longer stowed away in dingy, close, box-like compartments, but now each one was provided with a lofty, cheery, well ventilated room, 10 by 13 feet in size, furnished with a new writing-desk, book-case, wash-stand, and wardrobe.

Another great improvement in the building of St. Mary's Seminary was made during the year 1884. Up to this time the seminary chapel had occupied the first and second stories of the center building, with a number of dingy, "stuffy" rooms overhead, which had been occupied by the students. The Bishop now ordered these rookeries to be torn down, and had the seminary chapel placed on the second floor, leaving the first, a spacious hall, 25 by 53 feet, to serve the two-fold purpose of lecture hall and library. The library now contains upwards of 10,000 volumes, contributed largely by Bishop Gilmour and his successor, the Rt. Rev. Ignatius F. Horstmann, and some by the priests of the diocese.

The chapel, 24 by 68 feet in size, is unique in its architecture. The handsome oak trusses supporting the ceiling, tastefully decorated; the stained glass windows, admitting light from their lofty positions in the surrounding, neatly frescoed walls; the beautiful sanctuary with an array of statuary—all contribute in their way to make it a fitting place of meditation and prayer. The cost of the new chapel amounted to about $5,000. The total cost of new wing and renovating of chapel was nearly $19,000. Of this sum the clergy of the diocese contributed about $1,700.

In September, 1894, Bishop Horstmann bought a lot having a frontage of 50 feet on Hamilton street, and in July, 1896, another lot having a frontage of 35 feet on Lake street. The latter purchase included a two-story brick house which now serves as a comfortable residence for the Sisters who have charge of the domestic economy of the seminary. The beautifully kept seminary grounds have now a frontage of 290 feet on Lake street, and 305 feet on Hamilton street.

Up to the time of Bishop Gilmour the regular course of studies in St. Mary's Seminary comprised three years, the first of which was devoted to philosophy, the two following to theology. Shortly after his accession to the Episcopal See of Cleveland, he added a year to each of the two departments of studies, so that henceforth the philosophical course embraced two years and the theological three. About the year 1885 he further added one half year to the theological course. Finally, in 1896, Bishop Horstmann extended the regular seminary course to six years, in accordance with the requirements of the III Plenary Council of Baltimore. The students of the seminary therefore devote, at present, the first two years to the study of scholastic philosophy, after which they spend four years in the pursuit of the different branches of the sacred science of theology.

Candidates for admission into the seminary must have com-

ST. IGNATIUS' COLLEGE, CLEVELAND.

pleted a classical course of six years and are required to furnish sufficient testimony of good moral character, and pass a satisfactory examination before the seminary faculty in Latin, Greek, History, and other collegiate studies.

After admission into the seminary, students are given board, and tuition free of charge, but are expected to pay for their books and furnish their own clothing, unless in exceptional cases. Today the seminary takes high rank for the intellectual and moral training given to its students; in this respect it compares most favorably with other institutions, which are older and far more pretentious.

With few exceptions, the secular clergy of the diocese of Cleveland are all alumni of St. Mary's Seminary, some having attended it on Bond street (1848-50), others on Lake street in the old Spring Cottage (1850-60), others in the present building, from 1860 until now.

The diocesan seminary is a standing monument to the earnest faith and unfailing generosity of the good Catholics of the diocese of Cleveland, who, aside from their many other charities, yearly contribute the sum of twelve thousand dollars for its maintenance.

It is hoped that St. Mary's Seminary, which, ever since the days of its foundation by the saintly Bishop Rappe, has creditably fulfilled the noble mission for which it was intended, may continue its sublime work of educating a learned and pious clergy, full of zeal and devotion to their calling, ever ready to sacrifice themselves for the cause of God and the salvation of immortal souls in our beloved diocese of Cleveland.

CLEVELAND.

ST. IGNATIUS' COLLEGE.

For want of support Bishop Rappe was obliged in 1859 to close St. John's College.* From that time forward, with exception of a few years—from 1875 to 1878—Catholic parents in Cleveland, desirous of giving their sons an education more advanced than that afforded by a parochial school, were obliged to send them elsewhere. Bishop Gilmour, always on the alert to promote the cause of Catholic education, made several ineffectual efforts to have a college for boys again established in his episcopal city. After long negotiations with the Jesuit Fathers, of Buffalo, they finally agreed to open a college in Cleveland, one of the conditions being that a parish church in close proximity to the proposed

* See page 709, this volume.

college be assigned to them. The Rev. S. Falk, pastor of St. Mary's church, being informed of this condition, most generously resigned his pastorate, in August, 1880, in order to enable the Bishop to put into effect his long cherished plan. For various reasons, however, the project was delayed until 1886, when, on September 6 of that year, the doors of St. Ignatius' College were opened. The first building, a plain two-story frame structure, was erected during the summer of 1886, near the corner of Carroll and Jersey streets, on lots the Jesuit Fathers had bought a short time previous. It afforded scant accommodations to the steadily increasing number of students, until the north wing of the present building was erected in 1889. Two years later the south wing was added, thus giving to the beautiful and imposing four-story brick structure a frontage of nearly 200 feet on Jersey street and a depth of 80 feet on Carroll street. It is one of the largest, costliest and best appointed buildings in Cleveland, devoted to educational purposes, and its architecture is far beyond the ordinary.

The college course has been steadily strengthened, year by year, and now embraces a complete collegiate curriculum, as good as the best offered anywhere. This includes a thorough training of the students in classic literature, as well as in the higher mathematics. Two years ago the study of mental philosophy was also added.

St. Ignatius' College has made wonderful progress during its comparatively short period of existence. It has fully come up to the expectations of the Rt. Rev. Bishop Horstmann and its host of friends among the clergy and laity, acquainted with its excellent work. The institution has long since passed the experimental period; it is a potent educational factor in the community and diocese.

In September, 1900, 210 students were enrolled, and the faculty numbered 10 professors, each a master in his own branch of studies.

The moral training of the students goes hand in hand with their mental development, and is based on the practice of the precepts of religion, and the frequent use of the supernatural means of grace, the distinguishing feature of every Catholic educational institution. Nor is physical development neglected; on the contrary, students are encouraged and trained in this direction as well, and are given every reasonable facility, in line with the rule: "A sound mind in a sound body."

St. Ignatius' College has also gained great repute in connection with its meteorological observatory which, since its opening in 1891, has been in charge of the Rev. F. Odenbach, S. J.,

who has gained national fame as a meteorologist. The observatory ranks with the best under control of the United States, and Father Odenbach's efficiency is recognized by government officials.

Following is a list of the Jesuit Fathers who have filled the office of President of St. Ignatius' College: The Revs. J. B. Neustich, from 1886 to 1888; H. Knappmeyer, to 1893; J. LeHalle, to 1897, and since then, the Rev. G. Schulte.

CLEVELAND.

ST. JOHN'S COLLEGE.

In 1853 Bishop Rappe bought several lots at the corner of Fulton and Carroll streets, near old St. Patrick's church. On the property were several unfinished frame buildings. These the Bishop fitted up for college purposes, and for the accommodation of boarding pupils. The college was opened in September, 1854, about 30 pupils being enrolled. The Rev. Philip Flum was appointed President of the institution and professor of Latin and Greek. The other members of the faculty during the first scholastic year were the Rev. N. Ponchell, Professor Wakefield—a layman and convert,—and two of the more advanced students. One of these was Mr. Seraphin Bauer, the present rector of St. Joseph's church, Fremont, who had just then come to this country and was received by Bishop Rappe as a student for the diocese. The students were a motley collection of boys, young and even middle-aged men, of native and foreign birth, and of varied talent —all mixed together in one study room and in classes. It was truly a Western pioneer college. But among that varied collection of students there was sturdy ambition, and love of study had rather to be restrained than fostered.

In September, 1855, the Rev. L. Molon succeeded Father Flum as President of the college, then already on the wane for want of support, in consequence of which its doors were closed in January, 1856. The college had then only 16 boarders and a few day scholars.

In September, 1856, the building was given as a temporary residence to the Brothers of Mary, who at that time took charge of St. Patrick's parish school; in one of the rooms they taught the smaller boys of St. Patrick's.

The college property was sold to the Brothers in 1858, and in the same year they opened a boarding and day school for boys, but not receiving sufficient support the institution was again and finally closed in June, 1859.

CLEVELAND.

ST. JOSEPH'S COLLEGE.

St. Joseph's College was established in September, 1875, by the Rev. Kilian Schloesser, O.F.M., at that time pastor of St. Joseph's church. With an enrollment of 24 students, taught by two Franciscan Fathers and a secular priest, the first scholastic year was passed in part of the building of St. Joseph's parochial school, on Chapel street, near Woodland avenue. In September, 1876, the Franciscan Fathers transferred the college to the two-story brick building they had erected on Chapel street, during the spring and summer of that year. They expended for the ground and building nearly $11,000.

The Rev. Meinolph Schmitz, O.S.F., was appointed the first director of the college, in January, 1877. Previous to that time the Rev. Kilian Schloesser had acted in that capacity, besides attending to his pastoral duties. During the scholastic year which began in September, 1876, the attendance of students increased considerably. This necessitated a corresponding increase in the staff of professors, six of whom were now engaged, half the number being Franciscan Fathers. The college was chartered in 1878, and thus empowered to confer the ordinary college degrees. At the opening of the third scholastic year 80 students were enrolled. With very few exceptions they were day scholars and from various city parishes; a small number were received by the Franciscan Fathers as boarders. Although the college had reached a prosperous condition within four years after it was established the Franciscan Fathers were regretfully obliged to close it to secular students in June, 1879. This step they were forced to take because they were unable to provide a sufficient number of professors for this and two other older and larger colleges under their control in Illinois. Hence the Cleveland institution had to yield to the wants of its seniors.

From September, 1879, until June, 1893, the college building was used as a parish school for boys. It was then re-opened as a college for members of the Franciscan Order only, and has been thus used since then. The building is part of the present Franciscan Monastery.

NOTRE DAME ACADEMY, CLEVELAND.

CLEVELAND.

NOTRE DAME ACADEMY AND CONVENT.

The Community of the Sisters of Notre Dame of Cleveland, is a branch of the order founded by the Venerable Mother Julia Billiard. It was called into existence by the Rev. Theodore Elting, a zealous priest of Coesfeld, Germany, who desired to found a religious community whose members should devote themselves to the education of youth. The execution of his plans demanded financial resources and intellectual ability on the part of candidates. Divine Providence, favoring his design, inspired a young lady of wealth with the desire to devote her fortune to the education of poor children, while a friend of hers, a teacher of ability, was eager to instruct the poor. Thus the two friends, Misses Wolbring and Kuhling, became the first Sisters of Notre Dame of the German branch, being initiated into religious life by three Sisters of Notre Dame, from Amersford, Holland, as Sisters Aloysia and Ignatia.

God's signal blessing rested upon the newly established community at Coesfeld. The number of novices and sisters rapidly increased, thus enabling them to open a Normal School for the education of teachers. In a short time pastors of different parishes in Westphalia and Rhenish Prussia applied for Sisters to teach the children of their schools, and as the official examinations passed by the Religious proved them competent to teach, the Prussian government readily consented to their appointment on condition, however, of their independence of foreign authority. This occasioned the separation from Amersford. In June, 1855, the convent at Coesfeld was made the Motherhouse and Sister Mary Anna was appointed General Superioress. In less than twenty-five years the community numbered three hundred Sisters and thirty convents. When the "Kultur-Kampf" broke out, in 1871, the Religious at Coesfeld were among its first victims. They were obliged to leave their dear native land and seek a new field of labor. Through the influence of the Rev. F. Westerholt, pastor of St. Peter's church, Cleveland, the first exiled Sisters, eight in number, came to the diocese of Cleveland and were kindly welcomed by Bishop Gilmour, in July, 1874. Shortly after their arrival, Bishop Toebbe, of Covington, Ky., applied for Sisters to teach in his diocese; hence more Sisters were summoned from Germany. Thus the number kept on increasing until in October, 1877, about two hundred Sisters of the community were engaged in this country as teachers.

For a time Covington, where the Sisters had erected an

Academy near the Mother of God's church, was the central station of the American province. From the beginning, however, it was determined to establish the Motherhouse in Cleveland. Therefore, in the autumn of 1877, Mother M. Chrysostom who, at the death of Mother M. Anna, in 1872, succeeded her in the office of General Superioress, let the contract for a structure at the corner of Superior and Huntington streets. The work progressed rapidly and the new convent was under roof before winter set in. A second building, comprising classrooms and a beautiful chapel, was erected in 1880. In 1879 the Rev. H. Kiküm arrived from Germany and was appointed spiritual director of the community, which responsible office he filled for ten years. He returned to Germany in October, 1890, where, as the revered pastor of Ascheberg, he died, April 8, 1898.

A cherished project of Mother Chrysostom was to open an institution for children whose circumstances denied them the benefits of a good home training. Woodland Hills, where the community owned eleven acres of land, was the site chosen. In 1883 the building was commenced, and on January 27, 1884, Bishop Gilmour dedicated the chapel. "Mt. St. Mary's," as it is usually called, has gradually developed into a flourishing boarding-school, well adapted to the needs of parents who wish to have their children fitted for the duties of life at a small expense.

In 1886, the Prussian government allowed the return of the Sisters who had been expelled at the time of the "Kultur-Kampf." Mother Chrysostom desiring to re-open an institution in Germany left for Europe on May 12, 1887, accompanied by three Sisters. After an absence of ten years from their native land they were joyfully welcomed at the convent in Vechta, Oldenburg, where about twenty-five Sisters had been permitted to remain in charge of a boarding school. Mother Chrysostom lost no time in selecting a site for a new Motherhouse, her choice being the picturesque village of Muehlhausen in Rhenish Prussia, an ideal place for a boarding school, which soon became, as it is now, a flourishing institution.

In September, 1891, Mother Chrysostom visited the American province. She returned to Europe the following year, with no thought that she had bid her last farewell to the Sisters. A sudden illness cut short her earthly career, April 24, 1895, and her unexpected death plunged the community into the deepest grief. The election of her successor took place on August 27, 1895, and Sister M. Cecilia was chosen to fill the responsible office.

The rapid increase of the community soon made the need of more commodious apartments imperative. The convent grounds had been enlarged by the addition of two more lots. In

OUR LADY OF LOURDES' ACADEMY, CLEVELAND.

March, 1896, the work of excavation was begun, and in October of that year a new three-story brick building, fronting on Huntington street, and fitted up with all modern improvements, was brought to completion. It was dedicated on October 25, 1896, by the Rev. F. Westerholt. This was the last of the many kind offices which he had rendered to the community; for scarcely three weeks later he answered the summons of Death. On February 1, 1897, the new auditorium in the same building was formally opened by the Rt. Rev. Bishop Horstmann.

The course of study pursued at Notre Dame Academy comprises all the branches requisite to a solid and refined education. Besides the preparatory, commercial and scientific departments, there are special departments for music and art; likewise a class for boys under 12 years of age. The first graduates went forth from the Institution in June, 1882, it having been incorporated under the laws of Ohio in that year.

The present Provincial Superioress is Sister M. Louise. The community now has about 350 members in this country. They conduct schools in 23 parishes in the Cleveland diocese; an academy, eight parochial schools and one orphan asylum in the diocese of Covington; also an orphanage and two parochial schools in the archdiocese of Cincinnati.

CLEVELAND.

OUR LADY OF LOURDES' ACADEMY.

This Institution was established in September, 1892, under the direction of the Sisters of the Humility of Mary, whose Motherhouse is located at the Villa Maria, Pa. The academy was first situated on Lorain street. It was incorporated in February, 1896, under the laws of Ohio.

On March 25, 1897, the Sisters purchased the beautiful residence of Mr. J. Weidemann, at the corner of Franklin avenue and Franklin court. The residence was at once remodeled to suit the purposes of an academy. It was opened for the reception of pupils in September of the same year, and placed under the patronage of Our Lady of Lourdes. In the spring of the following year the attendance of pupils had become so large that more commodious quarters became a matter of imperative necessity.

An additional building, adjoining the academy and fronting on Franklin court, was therefore commenced in the summer of 1898, and by April of the following year it was brought to completion. It is a handsome brick structure and has all the

modern appointments necessary for a fully equipped educational institution.

The aim of the Sisters conducting the academy is, to train the minds and hearts of the pupils, to inspire them with a love and taste for learning, with ambition for self improvement, and with a sincere respect for intellectual and moral excellence. The course of studies embraces a thorough English education, and special attention is given to elocution, physical culture, music, drawing, and in fact all the branches necessary to prepare the pupils for the practical duties of true Christian womanhood, which is the salt of society. If what has thus far been done by the Sisters in behalf of their responsible charge, in the short career of the Academy, is a criterion, it augurs well and most promisingly for the future of the Institution.

CLEVELAND.

URSULINE ACADEMY AND CONVENT.

When, in 1839, Bishop Purcell, of Cincinnati, passed through England on his way to Rome, he kindly took charge of two young ladies who were going from London to attend school in the Ursuline Convent at Boulogne-sur-mer. This simple act of courtesy on the part of the bishop was rich in consequences to the diocese of Cleveland. The chaplain of the French Convent at Boulogne was the Rev. Amadeus Rappe, a zealous young priest, who thus formed the acquaintance of the American bishop and learned from him of the great need of priests in his vast diocese, and of the many souls who were left without the comforts of Holy Religion. These facts so impressed the young priest that two years later he resigned his chaplaincy and devoted himself to the American missions. Northern Ohio became the field of his zealous labors.

In 1847 Father Rappe was consecrated first Bishop of Cleveland. He went to France in 1849 to seek aid for his diocese. His efforts were blessed with success, for on his return he brought with him, not only material assistance, but also priests, students and a colony of Ursulines from the Convent of Boulogne-sur-mer. This colony consisted of Mother Mary of the Annunciation (Miss Mary Beaumont), Superior, Mother M. Charles (Miss Victoria Bourdelier), Mother des Seraphines (Miss Teresa Young), Sister M. Benoit (Miss Sylvia Picquot) and a young English lady, Miss Arabella Seymour, a convert whom Bishop Rappe had received into the Church while he was still chaplain at Boulogne. On July 16, 1850, they bade farewell to the associations of home and

URSULINE CONVENT AND ACADEMY, CLEVELAND.

community and three days later embarked at Havre for America with Bishop Rappe. They reached New York on the 6th of August and were met on board of ship by the Most Rev. John Hughes, then Archbishop of that city, who cordially welcomed Bishop Rappe and the band of missionaries and Sisters. On their arrival in Cleveland, two days later, the Sisters were immediately conducted to the home prepared for them on Euclid avenue. This home was the former residence of Judge Cowles. It was situated on the south side of the avenue, a few hundred feet west of Erie street, and had been purchased for them by direction of Bishop Rappe. In an improvised chapel, on an altar made of traveling trunks, the Very Rev. L. De Goesbriand, V. G., afterwards Bishop of Burlington, Vermont, celebrated the Holy Sacrifice of the Mass for the little community, for the first time, on the day after they reached Cleveland. The simple chapel, the hastily constructed altar, the young missionary priests and five brave women in a strange country, sure of nothing but the magnitude of the work that lay before them and the overshadowing care of the Master, Whose call had led their feet into hard and untried ways—all this is an illustration of the planting of the tiny spiritual mustard seed, with whose wondrous growth the subsequent portion of this sketch is concerned.

On September 8, 1850, the Ursulines opened their boarding and day schools. They also fitted up a parochial school in one of the frame buildings of the convent grounds; and at once the schools were filled by the many pupils seeking admission.

The first two candidates for the novitiate were received on the following October 15, one of them being Miss Seymour, the convert alluded to above. She brought to the convent not only distinguished virtues of heart and mind, and accomplishments beyond the ordinary, but also a large fortune—which, under kind Providence, was the chief means whereby the community and schools were maintained for years. These candidates were clothed as Ursuline novices by Bishop Rappe on December 26, 1850. Miss Seymour, who received the name of Sister Mary Austin, pronounced her vows on December 28, 1852. Miss Catharine Bissonnette, a truly valiant woman, received the name of Sister Mary Ursula. Later, at the request of Bishop Rappe, she sacrificed her Ursuline vocation to become a Sister of Charity. She pronounced her vows on October 21, 1852, and on the same day left her loved convent home to take charge of the Sisters of St. Augustine, as their first Superioress.

For the greater accommodation of the children of the Cathedral parish the nuns erected two one-story brick buildings,

extending the length of the convent grounds on Euclid avenue; these served as the parochial school for girls until 1867.

In 1853 Bishop Rappe obtained from Rome for the Ursulines of his diocese a dispensation from the strict observance of the cloister, in order that they might take charge of the parish schools throughout the city. In October, 1853, the Ursulines opened St. Patrick's parochial school for girls. The school-house then situated on Fulton street, near the Circle, was a two-story brick building, with two large class rooms on each floor. On the first day the three teachers appointed for the new mission found on their arrival at the school a large number of children awaiting them; these were soon graded and work was immediately begun.

Of the convent buildings which had to be erected from time to time, the chapel was the principal one. This was a three-story brick structure, 30 by 80 feet, adjoining the main building on the rear. The chapel, sacristy, organ loft and an ante-chapel, occupied the two upper stories, the first floor was used for school rooms, and a basement, extending the entire length of the new building, served for refectories.

Under Bishop Rappe's direction the Ursuline Convent at Toledo was founded in December, 1854, by a colony of six professed nuns from the Cleveland community, and Mother des Seraphines, one of the pioneers, was appointed Superioress.

Bishop Rappe again called on the community to extend its work. A colony of five professed nuns and a novice, with Mother Mary Joseph as Superioress, was therefore sent to Tiffin, in September, 1863, to found there an Ursuline Convent; and eleven years later, at the request of Bishop Gilmour, the Ursuline Convent of Youngstown was established by six professed nuns from the community of Cleveland.

In 1874, Bishop Gilmour advised the Cleveland Ursulines to remove their boarding school beyond the confines of the city, directing them to the Gilbert estate on the Lake front, near Nottingham. In order to pay the heavy debt incurred by the purchase of this property and to erect the necessary buildings, the Sisters were obliged to borrow a large sum of money. The interest on the loan nearly overwhelmed the Institution,* whose income had been greatly reduced by the "hard times," due to the financial crisis of 1873. But Divine Providence did not forsake the Sisters, for the saintly Bishop Rappe who died in Vermont, in 1877, bequeathed to them a munificent legacy in consideration of the fact that for seventeen years they had maintained at their own expense the Cathedral parochial school for girls. Though

*It was incorporated in 1872, with power to confer the usual Academic degrees.

the legacy did not cancel the debt, yet it was so reduced that the community could easily meet the interest as it became due.

Bishop Brondel, of Helena, Montana, appealed to Bishop Gilmour for Sisters to help the struggling Ursulines laboring among the Indians of Montana. Three Ursuline nuns of the Cleveland community generously offered themselves for the arduous mission, one going there in October, 1884, and the others in March, 1886.

It had become quite apparent that the convent property on Euclid avenue, owing to the want of room and the advance of trade, was no longer suitable for the Sisters and their work. With the sanction of Bishop Gilmour its sale was accordingly decided on by the community, in May, 1890. Soon after a sale was effected, with the condition stipulated that the Sisters were to have the use of the Convent for three years, rent free, and to receive a part of the purchase price at once. The money then received was used to pay off the community debt, and to buy five lots for a new Ursuline Convent and Academy at the corner of Willson and Scovill avenues. The plans for the new building were approved in 1892 by the Rt. Rev. Bishop Horstmann. The present magnificent edifice was ready for the opening of school in September, 1893, and the first Mass was said in the community room on the 24th of the same month. On November 25, 1893, the Holy Sacrifice was offered for the first time in the new chapel of St. Ursula by Bishop Horstmann, who blessed the house on the same day. Two additional lots, with a frontage of 80 feet on Scovill avenue, adjoining the convent grounds on the west, were bought by the community in 1899. The wisdom of selecting the new location for the academy is proved by the large number of pupils in attendance, also by the facilities afforded the teachers for reaching their schools in the various parts of the city.

The fiftieth anniversary of the arrival of the pioneer Ursulines in Cleveland was celebrated in 1900. On August 8, 1900, Bishop Horstmann celebrated Pontifical High Mass of thanksgiving in the chapel of St. Ursula. About sixty priests, forty-five sisters from Villa Angela, and representatives from the Ursuline Convents of Toledo, Tiffin and Youngstown, as also from many Religious Orders in Cleveland, assisted at the impressive ceremony. On the next day a solemn High Mass of Requiem was celebrated for the deceased Religious, among whom are numbered all the members of the pioneer band. On the last day of the celebration the Holy Sacrifice was offered for the living members of the community, their relatives, benefactors, friends and pupils. The celebration of the Golden Jubilee of the Ursuline

community in Cleveland was a fitting close of a half century of fruitful work for God's glory and Christian education.

Following is a list of the Mothers Superior: Mother M. Annunciation, from July, 1850, to August, 1866; August, 1869, to August, 1875; November, 1878, till her death, on March 9, 1881; Mother M. Austin, from August, 1866, to August, 1869; August, 1875, to November, 1878; March, 1881, to July, 1884; Mother M. Immaculate Conception, from July, 1884, to July, 1890; July, 1893, to July, 1899; Mother M. Liguori, from July, 1890, to July, 1893, and Mother M. Peter, since July, 1899.

LOUISVILLE.

ST. LOUIS' COLLEGE.

This Institution was opened in September, 1866, for the reception of students desirous of preparing for the Sacred Ministry, or for commercial life. It was begun in 1864, under the supervision of the Rev. Louis Hoffer, pastor of Louisville, and cost about $10,000. Of this sum Father Hoffer collected nearly $5,000 in France, whither he went for that purpose. The people of Louisville also gave much of the building material and labor without charge, besides paying nearly $3,000. It is a noteworthy fact that the women of the parish carried nearly all the brick used in the building. The balance of the amount expended for the building remained a burdensome debt for a number of years.

Among the students first enrolled at St. Louis' College there were about twenty who had been at the college connected with St. Mary's Seminary, Cleveland, which was closed in June, 1866. Although glad to leave the old building, they were much disappointed when they saw their new college home located in the village of Louisville. It was a place of which they had heard little or nothing before their arrival there and for which they conceived no liking after their arrival. They found a comparatively large but still incomplete brick building, and small college grounds, which precluded the possibility of strenuous out-of-door exercise near the Institution, such as only college boys can and do enjoy.

The Rev. Julius Clement was the first Superior and one of the professors of the college. He had as his assistant the Rev. B. Quinn and Messrs. N. A. Moes, W. J. Gibbons and E. J. Conway, who had finished their Theological course of studies at the diocesan seminary but were too young to be ordained.

The students were a motley collection, ranging in age from

ST. JOSEPH'S SEMINARY (FOR YOUNG BOYS), NOTTINGHAM.

10 to 30 years, and representing various races and climes. But, withal, they were as a band of brothers, each earnest in the pursuit of knowledge, or fair rivals in college games or sports.

In September, 1867, Bishop Rappe placed the college under the direction of the Basilian Fathers, from Toronto, Canada, with the Rev. Francis Hours as Superior, and the Revs. Francis Walsh, Michael Mulcahey, Leo Cherrier, Joseph J. Aboulin and Michael Ferguson as professors. For six years the Basilian Fathers struggled against the discouragement of a poor attendance of students, and finally had to abandon and close the college in June, 1873. This result however was not unexpected, as from the very outset the college was looked upon with disfavor by a large number of the clergy and laity of the diocese, owing to its location in a small town, difficult of access and devoid of city attractions and conveniences. This disfavor was succeeded by lack of support, which of necessity led ultimately to the closing of the college.

LOUISVILLE.

ST. JOSEPH'S ACADEMY.

After St. Louis' College was abandoned by the Basilian Fathers, in June, 1873, the building remained closed for two months. It was then, at the request of Bishop Gilmour, that the Ladies of the Sacred Heart of Mary, from Cleveland, agreed to re-open the building as a boarding school for girls and young women. The name was changed to St. Joseph's Academy, but this transformation again resulted in a failure, as the average annual attendance did not exceed eighteen boarding pupils. In consequence the Academy was closed in June, 1878. In the following September the same community opened a school for deafmutes, but it also proved a failure for want of support and was closed in June, 1883. This was the last venture to make a success of the college building as an educational Institute.

NOTTINGHAM.

ST. JOSEPH'S SEMINARY FOR YOUNG BOYS.

Although amply provided with institutions devoted to the care and education of girls, the diocese of Cleveland had no boarding school for little boys within its extensive limits, prior to 1886. Many felt this necessity, and often expressed the wish that such provision be made. Bishop Gilmour especially appreciated this want and had it in view when, in April, 1886, he urged the Ursulines to buy the 27 acres adjoining the Villa Angela property. He considered it an ideal place for the proposed Institution, where

the little boys would receive the training they needed during their early years. Therefore, at the Bishop's request, the Ursulines consented to establish the boarding school.

On the land bought by the Sisters was a two-story frame building. With some additions it was suitably and quickly fitted up for the beginning of school, in September, 1886. It was placed under the protection of St. Joseph, and was named "St. Joseph's Seminary for Young Boys."

On September 3, 1886, the late Rev. Anthony Martin, of Euclid, blessed the house and said the first Holy Mass in a small room on the second floor. Five days later the school was opened and a High Mass was celebrated by the Rt. Rev. Mgr. Boff, V.G. In the following October a larger room was appropriated for a chapel. The school steadily grew and prospered. Bishop Gilmour seeing the need of more ample accommodations advised the erection of a new building; he approved of the plans in January, 1891.

The first stone in the foundation of the new St. Joseph's Seminary was laid on April 13, 1891, the very day Bishop Gilmour died in Florida. The building was completed in February, 1892, and dedicated by the Rt. Rev. Mgr. Boff, on March 6. The beautiful chapel was placed under the patronage of Our Lady of Good Counsel, and on the Feast of St. Joseph, March 19, 1892, the class rooms were opened to the pupils.

Special attention is given to the preparation of the boys for First Communion. Before they leave the school, they usually receive the Sacrament of Confirmation also. Considering their youth, the boys of St. Joseph's are well equipped both intellectually and spiritually, and carry away with them many happy recollections of their stay at the little seminary, where many have spent some of boyhood's happiest days.

Mother Mary Ascension was placed in charge of St. Joseph's Seminary as local Superioress, from the day of its opening. She was well fitted by her long experience with young people, as well as by her superior education and general ability to make the work a success; and so it proved to be from the very outset. But soon after beginning work at St. Joseph's her health visibly declined. She bore up with heroic courage until disease compelled her to give up the work. She died a most edifying death, on December 29, 1894, at the Ursuline Convent in Cleveland. Her remains were interred in the community vault at Villa Angela. She was succeeded by the present local Superioress, Mother M. Joseph.

The impetus given by Mother Ascension still shows itself in the thoroughness of the instruction and training at St. Joseph's,

URSULINE ACADEMY, VILLA ANGELA, NOTTINGHAM.

the curriculum embracing all the branches of an elementary and grammar school education.

From the opening of the school, the study of Catechism has been encouraged by giving, at the close of each scholastic year, a gold cross to the most deserving boy in the first and second Catechism classes. Gold medals are also awarded for deportment, spelling, etc., the donors being members of the diocesan clergy. To these and other kind friends the teachers are much indebted for aid received in various forms, that proved helpful in their educational work.

NOTTINGHAM.

URSULINE ACADEMY, VILLA ANGELA.

In September, 1878, the Ursuline Boarding School, now known as Villa Angela, was removed from Cleveland to its present beautiful location on the shore of Lake Erie. This event, momentous for the Cleveland Ursuline foundation, was brought about by the pressure of circumstances and under the direction of Bishop Gilmour. For some time prior to 1878, the gradual advance of trade had taken from the locality surrounding the Academy on Euclid avenue, that quiet and seclusion which the community had enjoyed for many years following the purchase of the property in 1850; also the several buildings erected grew inadequate to accommodate the growing community and its work. Bishop Gilmour, observing early in 1874 this condition of things, urged the advisability of removing the boarding school to the suburbs of the city. The search for a suitable location having been entered upon, the Bishop himself directed the Sisters to the very site of the Villa Angela property, then known as "Camp Gilbert."

Improvements and preparations for building were soon begun and the west wing of the proposed building was completed in 1878. The first Holy Mass was offered in the new building July 16, 1878, and since that time the Sacramental Presence has never been removed from Villa Angela.

On September 8, 1878, the boarding school was opened at the Villa, and shortly after also a school for day scholars. The latter was continued for three years, when for want of sufficient accommodations it was discontinued. The day school did a good work, as the children, who attended it, came from a neighborhood notably anti-Catholic. They were instrumental in removing deeply-rooted prejudices, by implanting in the hearts of many, respect for the Religious and appreciation of their work.

The Rt. Rev. Mgr. Boff was appointed resident chaplain of

Villa Angela in December, 1878. There he has resided ever since as spiritual director and as the esteemed friend and benefactor of the institution. During the four months preceding Mgr. Boff's appointment, the Rev. Anthony Martin, pastor of St. Paul's church, Euclid, said Mass as often as his home duties allowed. For Father Martin's unvaried and continued kindness, the Ursulines will always remain deeply indebted.

When the Gilbert property was bought, it was a treeless tract of ground, excepting the banks of Euclid Creek running through it, and a part of what is now Maple avenue, but by the end of 1879 the walks were laid out, and fruit, shade and ornamental trees planted.

For the first commencement exercises, held on July 2, 1879, a temporary hall was erected. Bishop Gilmour, in his own felicitous manner, congratulated the teachers and graduates on the good work done, and of which he said: "The exercises were an evidence and at the same time an earnest of that which will follow." In speaking to the Sisters later, relative to the commencement program and the large and appreciative audience, he used these words: "You have made your mark; you have established yourselves."

The heating apparatus (hot air furnace) first used at Villa Angela, was replaced by a steam plant in 1886. The erection and equipment of a steam laundry and various other small departments followed. The first gas well, over one thousand feet deep, was drilled in 1886. It has been a veritable boon to the owners as a time and money saver.

In 1895 the temporary chapel was enlarged and renovated and the auditorium building erected. This last contains a hall with a capacity of seating about six hundred persons; also music rooms, two large dormitories, a library and reference room.

From the very beginning Christian Doctrine received special attention and generous encouragement through the zeal of the Rt. Rev. Mgr. Boff, V. G. A further impetus was given this study, when, at the commencement exercises of 1895, the Rt. Rev. Bishop Horstmann announced his intention of giving an examination in Christian Doctrine to the senior pupils before the close of each scholastic year and awarding to the writer of the best essay a gold cross. On the same occasion Mgr. Boff, who for the preceding years had awarded a gold cross for Christian Doctrine, now generously transferred his beautiful gift to the Junior Catechism Class.

Besides the Rt. Rev. Bishop and Mgr. Boff, many of the reverend clergy and other well-wishers have befriended the institution by offering yearly prizes for excellence in deportment,

URSULINE CONVENT AND ACADEMY, TIFFIN

domestic economy and other branches of study; to all these the Ursulines are deeply grateful.

Until 1884, Villa Angela had for its first local Superioress Mother Mary, who very successfully directed its affairs since the opening of the Institution, in 1878. She was succeeded in August, 1884, by Mother Mary Louis, who since that time has been in charge.

The equipment of an educational institution in appliances used to aid, promote and facilitate its work is a necessity, but a very costly necessity. At Villa Angela these furnishings have been gradual but steady. They consist of physical, chemical and astronomical apparatus, natural history cabinets, maps, charts and globes, to all of which additions are constantly being made. A select library of over five thousand volumes is available to the students.

All these literary and scientific equipments are furnished by the Institution, which is without scholarships or endowments. In spite, however, of this financial drawback Villa Angela is steadily progressing and adding lustre continually to its well established reputation, for giving its pupils a thorough Christian education.

TIFFIN.

URSULINE ACADEMY AND CONVENT.

This flourishing Institution is a fruitful graft from the Ursuline Convent of Cleveland with which it has ever been closely connected.

The Catholics of Tiffin feeling the need of efficient instructors for their children, the Revs. J. L. Bihn and M. Healy, pastors of the respective congregations of St. Joseph's and St. Mary's, applied to Bishop Rappe and obtained from him a small colony of Ursulines consisting of Mother M. Joseph, who was appointed Superioress, Mother M. Maxime, Sister M. Alexis (a novice), now Assistant Superioress of Cleveland Convent, and Sister Scholastica. On Monday, September 28, 1863, this devoted little band accompanied by Mother M. Annunciation, at that time superioress of the Ursulines of Cleveland, arrived in Tiffin. Father Bihn having rented rooms for himself in the home of one of his parishioners, the Sisters moved into the pastoral residence where they remained six months, awaiting possession of the house purchased for them the previous spring. St. Mary's church donated $1,000, and St. Joseph's $2,000 towards the purchase of the property; it forms part of the present convent grounds. In September, 1863, the Ursulines took charge of St. Joseph's school, and one year later

St. Mary's school was also placed under the care of the same community.

On October 5, 1863, in one of the rooms of St. Joseph's pastoral residence, the Ursulines opened their select school, the germ of that institution which has proved a boon for Tiffin. It has kept pace with the growth of the beautiful little city itself, whilst its influence has been spread far and wide, by the noble women who have been educated within its walls. Of the seven pupils that formed the first day's attendance, three are now, and have been for many years, useful members of the community, viz., Mother M. Liguori, the present Superioress, Sister M. Ursula, and Sister Margaret Mary.

In April, 1864, the community removed to its present location, which at that time was wild and lonely. The dwellings on the property consisted of a number of low-roofed frame houses. A small room 12 feet square and 8 feet high was fitted up for a chapel where the first Mass was celebrated on the feast of the Sacred Heart, 1864. The apartment used as a schoolroom was of the same dimensions, only one-half foot higher. The small, inconvenient and primitive chapel and school room were used until September, 1865. A two-story brick building was erected during the summer of that year. The upper story was fitted up as a neat chapel and the lower as a well equipped school room.

Early in September, 1865, Mother M. Joseph, the beloved Superioress, became seriously ill of typhoid fever, and died on the following October 25. She was a model Religious, and her death was deeply mourned. She was succeeded on November 10, 1865, by Mother M. Ignatius, who was sent by the Cleveland Ursulines, with Bishop Rappe's approval. Most successfully she guided the destinies of her community, with the exception of one term of office (3 years), until April 2, 1897, when she passed to her eternal reward.

The names of Mothers Joseph and Ignatius will ever be held in benediction by their Sisters in religion, by the people of Tiffin, as well as by their numerous pupils, for their self-sacrifice and all-embracing charity.

In the latter part of June, 1873, the last of the Cleveland Ursulines returned to their Motherhouse, leaving the Tiffin community, then numbering fourteen members, the legacy of their good example.

The Academy was incorporated in 1878, with power to confer degrees and award diplomas. For over twenty years graduates have annually gone forth from their Alma Mater to take the places assigned to them by Divine Providence, and they have thus far been a credit to the Institution.

Mother M. Ignatius was succeeded in April, 1897, by Mother M. Liguori, the present Superioress. She is well qualified by experience for the responsible office she now (1900) holds, as she had been filling the office of Assistant for a number of years, besides having had full charge for a long time of all matters pertaining to the Academy. The latter she has most successfully directed as principal, and has been largely instrumental in bringing it up to its present high standard of efficiency.

The present imposing Convent and Academy buildings were erected at different times, as the needs of the community and the schools required them. The large square brick building, crowned with a cupola—the joy of the astronomy class—was erected in 1870. The wing adjoining it, and extending 100 feet on Madison street, was built in 1887. The splendid three-story building—now the Academy proper—fronts on Jefferson street and stands on the site of the old structure, erected in 1864. It was completed in June, 1898, and is devoted exclusively to the use of the pupils. Extending along Tiffin street, and adjoining this new building, is the pretty edifice containing the present handsome chapel and spacious auditorium. All these slate-roofed three-story brick buildings form a harmonious whole, and are an ornament to the city. They are provided with all the modern conveniences and improvements, conducive to the health and comfort of the Sisters and pupils.

The Academy and Convent are in a flourishing condition and have a promising future.

TOLEDO.

ST. JOHN'S COLLEGE.

Toledo had early provided for the higher education of young women in the Ursuline Academy, but the young men were not so fortunate. Catholic parents who wished to give their sons the advantages of a college training were obliged, at considerable expense, to send them a distance from home. The clergy and laity of Toledo repeatedly and publicly expressed their earnest desire of having a college for young men established in their city. The Jesuit Fathers of St. Mary's church were also asked, time and again, to interest their Superiors in this matter. For grave reasons, however, especially for the lack of professors, it was impossible for the Jesuits to comply with the urgent and repeated request, until 1898. In the spring of that year the Very Rev. Theodore Van Rossum, S. J., Superior of the Buffalo Province of the Jesuits, which includes Toledo, gave the Rt. Rev. Bishop Horstmann, as well as others interested, the very gratifying

assurance that in the following September the long desired college would be opened. Father Van Rossum bought, on Superior street, a large, beautiful brick house, surrounded by spacious grounds. The building was remodeled to serve as a temporary college. It was dedicated to St. John Berchmans and was opened for the reception of students, on September 6, 1898, when a regular academic course of studies was begun, with thirty-three students in attendance. The college at once gained public favor, and the Toledo clergy gave it unqualified support. The enrollment of students reached seventy at the opening of the present scholastic year, in September, 1900, and bids fair to increase steadily. In order to provide for this increase of students the Jesuit Fathers are now arranging for the erection, in 1901, of a large three-story building next to the present one to serve as a permanent college.

The college was incorporated on May 21, 1900, with power to confer the usual collegiate degrees. Its future success is now assured, and it will not fail to prove a blessing to the Catholic young men of Toledo, desirous of the advantages of a higher education along Catholic lines. For this the well-known and world-wide reputation of the Jesuits, as educators and trainers of young men, is a sufficient guaranty.

The first president of the college was the Rev. P. Schnitzler, who was succeeded by the Rev. F. Heiermann, in August, 1900.

TOLEDO.

URSULINE ACADEMY AND CONVENT.

In compliance with Bishop Rappe's request the Ursuline community of Toledo was founded in 1854. At that time Toledo had a population of about 8,000, and only two Catholic parishes. A colony of five Sisters was sent from the Ursuline Convent at Cleveland, in charge of Mother M. des Seraphins as Superioress. They arrived at Toledo on December 12, 1854, and took possession of the property which had been occupied by the Sisters of Notre Dame, from Cincinnati, between 1840 and 1848. The property, which is part of the present convent site, at the corner of Cherry and Erie streets, was the first gift of the Bishop to the Ursulines.

Four days after the arrival of the Sisters 200 children were entrusted to their care as teachers. The latter were reinforced in number from time to time, thus giving the community a steady even if slow increase. Braving Toledo's malignant "Maumee fever," then claiming many victims, these heroic women seemed to have merited health as a special blessing for themselves as,

URSULINE CONVENT AND ACADEMY, TOLEDO.

during the first twenty years, there was not a death in their community.

On the northeastern extremity of the convent grounds stood St. Joseph's chapel, familiarly termed "the French chapel." It was erected in 1854 by the contributions of the Catholics of Toledo, for the joint accommodation of the Ursulines and the French. The former used it until the dedication of their own convent chapel, December 8, 1874. A life-size statue of the Sacred Heart, placed on a picturesque mound, near the center of the convent grounds, marks the spot where for many years stood the sanctuary in which the first 29 professed members of the community pronounced their sacred vows.

In 1859 the small frame convent was replaced by a three-story brick building. It was commenced and completed under the direction of Mother des Seraphins, who, two years later, returned to her cherished convent home in Boulogne, France, where she died, on November 8, 1880. Mother M. Alphonsus succeeded her as Superioress on August 15, 1861. She was eminently fitted for her responsible position, but found her young community in a desperate struggle for existence. Her excellent judgment and fine intellectual acquirements were helpful in raising the standard of the higher classes of studies, and in securing a larger attendance of pupils. She obtained from Bishop Rappe the privilege, previously denied, of opening a boarding school. In a few years, under her prudent management, the institution was placed on a firm basis. It has thus continued, and has long since been recognized as a strong educational factor in the diocese.

The original brick structure was considerably enlarged and improved in 1872, by the addition of the stately building fronting on Cherry street. In June of the following year the academy was chartered under the laws of Ohio, with authority to confer the usual academic degrees. These were given for the first time in June, 1874, by Bishop Gilmour.

Mother Alphonsus was called to her reward, July 19, 1874. Her death was a severe blow to the community which she had governed and served so faithfully for thirteen years. On the following 5th of October the first election held by the community resulted in the choice of Sister M. Amadeus as Superioress, which position she filled with success.

In 1878, at Bishop Gilmour's request, seven Sisters were sent to aid the Ursuline community of Youngstown, Sister M. Lawrence being appointed their Superioress.

Mother Amadeus having completed her second term of office was appointed Superioress of the little band of Ursulines chosen from volunteers in the Toledo community, to form a mission

among the Indians in Montana, in response to Bishop Brondel's appeal. This offshoot, planted in the Rocky Mountains amid hardships and privations, has flourished and grown into prosperous communities, where the brave and self-sacrificing daughters of St. Angela are daily ministering to the children of the Red Man.

Following is a list of the Mothers Superior and their time of office since the death of Mother M. Alphonsus: Mother M. Amadeus, 1874-80; Mother M. Stanislas, 1880-87; Mother M. Aloysius, 1887-90; Mother M. Immaculate Heart, 1890-96; Mother M. Aloysius, 1896-99; and Mother M. Scholastica since August, 1899.

In September, 1900, a new era dawned on the Toledo Ursuline Academy, when the kindergarten and art school were transferred to the recently acquired stately mansion, beautifully located on Collingwood avenue. This valuable property is the ideal site on which, in the near future, it is hoped to erect a new academy that will be a credit to the community and an ornament to progressive Toledo.

The Ursulines are deeply grateful to the clergy of Toledo for their untiring interest and encouragement, and to the laity for unvaried generous support.

WEST PARK, CUYAHOGA COUNTY.

ST. JOSEPH'S ACADEMY AND CONVENT.

The original community, known as the Sisters of St. Joseph, was founded in France, its canonical erection dating from March 10, 1651. The first colony of these Sisters came to the United States in 1836, at the solicitation of Bishop Rosati, of St. Louis. They established a convent at Carondelet, in his diocese, in 1837. The Motherhouse in the diocese of St. Louis established a branch foundation at St. Paul, Minn. It was from the latter that the Cleveland Sisterhood took its origin. At the request of Bishop Gilmour three Sisters came from St. Paul and founded the present flourishing community of the Sisters of St. Joseph in the diocese of Cleveland, in August, 1872. Their first house in this diocese was at Painesville, where they took charge of the parish school, under the direction of Mother M. George, then, and for many years after, Superioress of the community. A novitiate was established at Painesville, and on the feast of St. Joseph, March 19, of the following year, two novices were given the religious habit by Bishop Gilmour. The Bishop's kindly and eloquent words of encouragement at the ceremony presaged a fatherly care and solicitude for the young community, which remained unchanged till his death.

ST. JOSEPH'S ACADEMY, WEST PARK, CUYAHOGA COUNTY.

Bishop Gilmour was desirous of having the Motherhouse of the Sisters of St. Joseph established in Cleveland, where, he felt confident, they would soon get employment as teachers of parish schools, and where eventually they would be enabled to establish an academy for girls. For this purpose the frame building on Fulton street, formerly known as St. John's College, was rented, and the Motherhouse transferred from Painesville to Cleveland, in June, 1877. In 1880 the Sisters bought a five-acre tract of land on Starkweather avenue, to which they added five acres a few years later. The frame house on the land first purchased was remodeled to serve as a temporary Convent and private school; the Sisters moved thither from Fulton street in July, 1880. Ten years later they built a commodious two-story stone structure on the same site, for their Motherhouse and academy.

Meanwhile the community and its educational work grew. But the community's growth did not keep pace with the many calls made upon it for teachers of parochial schools. Fifteen schools in the diocese are now under their direction, and of that number eight are in Cleveland.

In a few years the Convent property on Starkweather avenue proved unsuitable for the purposes of an academy, because of its location. The Sisters therefore decided to secure a suburban site, near West Park, on the east bank of Rocky River, about midway between Detroit and Lorain streets. With the approval of Bishop Horstmann the purchase of a fifty-acre tract of land was effected in September, 1898. A commodious frame building, to serve as the new Motherhouse and as a temporary academy, was erected on the east end of the property, facing Riverside avenue. The building was ready for occupancy in August, 1899, and was dedicated by the Rt. Rev. Bishop on September 17, following. Many priests and a large concourse of the laity were present at the ceremony, and their unanimous verdict was that the Sisters were indeed fortunate in securing a site for their new and permanent home so beautifully and romantically situated. A wonderful change, indeed, as compared with the first home of the Sisters of St. Joseph, in Painesville—a small frame house, devoid of even the ordinary conveniences and comforts of modern times, with grounds that were small and with few possibilities for beautifying them. This change is indicative also of the growth of the community, which began in 1872, with only three members, and now (December, 1900) numbers seventy-five Sisters of St. Joseph, all devoted to the training of the youth in the diocese of Cleveland, whether in parochial school, or academy.

Mother M. George was the first Superioress, and held that responsible office until December, 1892, when she was succeeded

by Mother M. Evangelista. The present Superioress, Mother M. Teresa, has been in charge of the community since December, 1895.

As soon as means are available the community will erect a large and permanent building for an academy that will be a credit to themselves and to the diocese.

HOSPITALS.

CLEVELAND.

CHARITY (ST. VINCENT'S) HOSPITAL.

The first hospital in Cleveland was organized in 1852 by the Sisters of Charity of St. Augustine, under the direction of Bishop Rappe. It was a small brick building, with a very simple outfit, and stood on the grounds of the present St. Vincent's Orphan Asylum, on Monroe street. The hospital was closed in 1856 because of the imperative necessity of providing for the orphans. Lack of means, and the limited number of Sisters then in the community, made it impossible to conduct both the hospital and the asylum. But time brought its changes and rendered the establishment of a permanent hospital a necessity in Cleveland.

Up to the time of the civil war the sick and wounded in Cleveland—which in the early sixties had a population of less than 75,000—secured medical and surgical treatment in their homes. Emergency cases were few, and they had to be provided for as the circumstances of each case suggested. The sick and injured poor were dependent on the charity of well disposed friends and neighbors. But with the carnage of war came a change. Many of Cleveland's sick and wounded soldiers were brought home to their own city from southern battlefields and camp hospitals for medical and surgical care. Then it was that the absence of a hospital in our growing city was most keenly felt. Bishop Rappe, always on the alert where good deeds were to be performed, offered to build the much-needed hospital and furnish efficient nurses if the citizens of Cleveland would give him financial support. The Bishop's offer was promptly accepted, with the result that he bought, for the sum of $10,000, the Philo Scoville property, consisting of twelve lots, bounded by Perry, Marion and Garden streets (now Central avenue); the purchase of the lots was effected on June 23, 1863. In the following month the present main building, fronting on Perry street, was commenced, and was ready for

ST. VINCENT'S HOSPITAL, CLEVELAND.

occupancy two years later. Charity Hospital (now known also as St. Vincent's) was dedicated by Bishop Rappe on October 5, 1865, the ceremony being witnessed by a large number of people. Prominent in the proceedings were eloquent addresses by Bishop Rappe, Governor Tod, the Hon. H. B. Payne and Judge Tilden.

For the erection of the first main building the citizens of Cleveland, Protestants as well as Catholics, contributed about $42,000. Of that sum Mr. W. J. Gordon gave $10,000, and ten of the churches gave about $4,000. The other donations ranged from $1,000 to $25 each.

The hospital was placed in charge of the Sisters of Charity of St. Augustine, who, since its opening on the day of its dedication, have faithfully ministered to many thousands of Cleveland's sick and maimed. Race, creed or color have never been a barrier to the admission of patients. The only passport required of those desiring its benefits is: "Need of medical or surgical care." Thoroughly equipped, St. Vincent's Hospital, with its devoted Sisters, trained nurses, skilled physicians and surgeons, takes front rank with the hospitals of this country.

The medical and surgical staffs are under the direction of the Western Reserve University, and are appointed by the Medical College, which for many years has given its helpful aid and influence to Charity Hospital.

The original cost of the main buildings was upwards of $72,000. Between 1873 and 1891 Bishop Gilmour authorized the Sisters to expend about $50,000 for interior renovation, steam-heating, boiler house, mortuary, clinic hall, electric bells, elevators, etc. The clinic and lecture room, in the form of an amphitheater, is in the rear of the hospital and communicates with a spacious and splendidly equipped operating room for surgical cases. In connection with the operating room are all the modern antiseptic arrangements and appliances approved by surgical science. At an expense of about $25,000 another large addition was built in 1898 to each of the two wings, extending eastward from the main building.

The number of patients received and treated averages nearly 1,000 each year. Of these some pay, in whole or in part, the usual hospital charges; others are treated free of charge, the latter outnumbering the former by far. Emergency and surgical cases are received at any time and without formality of any kind.

A free dispensary in connection with the hospital was opened in 1892 and thousands of worthy poor have each year enjoyed the benefits of the best medical advice and prescriptions without charge.

Charity Hospital has never received a dollar of public money,

nor any personal, municipal or State endowment. For the purchase of land, erection and maintenance of its large buildings, and for the support of all its splendid works of benevolence and charity it has been ever, as it is now, dependent upon the generosity of the public, the donations of special friends of the institution and the revenue derived from pay patients. The late W. J. Gordon was a most generous benefactor of the institution. Bishop Horstmann and his venerable mother also gave large sums to help the Sisters bear the heavy burden entailed by their grand work of charity. To these and all the other and many benefactors of the hospital, including also the Circle of Mercy, and the medical and surgical staffs, the Sisters feel profoundly grateful.

The average annual expenses of the hospital amount to about $20,000, and often a deficit has to be met at the end of the year. In recent years the Sisters have been allowed to collect in some parishes in the eastern and central portions of the diocese, and have met with a fairly generous response.

There are two large, cheery, well ventilated wards on the first floor of each wing, one for male, the other for female patients. The second floor of the entire building has rooms for private patients, many being fitted up with elegance and some even with luxury. The third floor of the main building is set aside for the use of the house staff. The very neat chapel, elegant parlor, offices and pharmacy are located on the first floor of the main building, and the ample basement is taken up with the kitchen, laundry, storerooms, etc. In every respect the hospital is equal to the best appointed institution of its kind in the country.

A school for the training of lay nurses was opened in September, 1898, and at once formed an important feature in the work of the hospital. There are now upwards of thirty young women enrolled in the classes which are taught by eminent physicians and surgeons.

A new building, with all modern appointments, will be commenced in 1901 for the accommodation of female patients needing surgical care. According to the plans adopted it will be an imposing three-story brick structure, fronting on Central avenue, and will cost about $40,000.

Until 1879 the respective Mothers Superior of the Sisters of Charity had charge also of the management of the hospital. Bishop Gilmour made a change in that regard by directing the appointment of a local Superioress. Following is a list of the Sisters who, since September, 1879, have filled that position: Sister M. Alexis, to 1883; Sister M. Agnes, 1883-86; Sister M. Thomas, to 1892; Sister M. Helena, to 1895; and Sister M. Charles since September, 1895.

ST. ALEXIS' HOSPITAL (1902), CLEVELAND.

The first chaplain of the hospital was the Rev. J. Stremler, D.D., from 1865, to the latter part of 1866. His successors until 1877 were the Revs. N. Moes, J. F. Gallagher, J. O'Reilly, C. A. Grandmougin, A. Caron, T. J. Conlan and E. Mears. The Rev. G. F. Houck, the present chaplain, has filled that position since July, 1877.

Since 1869 the Franciscan Fathers have faithfully attended to the spiritual interests of the patients, as also of the Sisters connected with the institution.

CLEVELAND.

ST. ALEXIS' HOSPITAL.

The beginning of this flourishing and popular hospital was most humble indeed. In July, 1884, Sisters Leonarda and Alexia, members of the Franciscan Sisterhood (also known as the Poor Sisters of St. Francis), at Lafayette, Ind., came to Cleveland, in response to the invitation of Bishop Gilmour. He had been informed by the Rev. Kilian Schloesser, O.F.M., then pastor of St. Joseph's church, and Superior of the Franciscans, of the excellent hospital work of that community. These two Sisters had before them a great and needed work of charity in Cleveland. They had nothing with which to do that work save an unfailing purpose, and an abiding faith in Divine Providence. Father Kilian had secured a home for them at the corner of Broadway and McBride streets. It was an eight-room brick building, formerly a public school, and later the first convent home of the Poor Clares Sisterhood, and was without any of the modern conveniences. Before the arrival of the Sisters a frame annex was added to the building, to serve as a temporary chapel. In a short time the most necessary hospital outfit was secured by donations from kind friends. Meanwhile also the building was remodeled to serve its new purpose. It was dedicated by Father Kilian on July 17, 1884, the feast of St. Alexis, under whose patronage it was placed. The hospital was opened for the reception of patients on August 15th following. By the end of the year 25 patients, all charity cases, had been received. In the fall of the same year another frame addition was built to the hospital at a cost of about $4,000, to afford additional room for patients, whose number was steadily increasing. Year by year the hospital grew in favor with the public, as its good work became better known. With that also its needs increased, as the Sisters were without means. These were in a measure supplied by fairs, picnics, concerts, and by collections made by the Sisters themselves.

Bishop Gilmour published a letter of appeal to the Catholics of Cleveland, in the *Catholic Universe*, under date of June 21, 1888. Following are a few extracts taken from the letter: "About three years ago . . we called upon the Sisters of St. Francis to organize a new hospital, to be devoted entirely to the care of the sick poor. . . These Sisters of St. Francis devote themselves solely to the work of the hospital. . . The hospital will depend entirely on public charity, collected by the Sisters, and on such help as may be otherwise given. . . So far, with the cramped and narrow limits of the present house, the work has been begun; but lots must be bought and buildings put up. At present we will begin with the purchase of suitable lots. . . A fair will be held in August, under the management of the Catholic Central Association, representing the entire Catholic body of Cleveland. The money raised at this fair will be devoted to the purchase of lots. Efforts later on will be made for the erection of buildings. . . The work and the fair are most earnestly recommended to the kind care and generous charity of all."

In 1891 the Sisters bought a number of lots adjoining their hospital. Two frame buildings on the lots were connected with the hospital. This purchase and the remodeling of the buildings cost $19,000. The enlargement of the hospital afforded considerable additional room, and obviated for a time the necessity of erecting a large building. This however became a necessity in 1896, so crowded had the hospital become. In September of that year Bishop Horstmann authorized the Sisters to erect the north wing of the permanent hospital. It was commenced in October following, and was opened for the reception of patients on October 4, 1897. Private rooms, seventeen in number, for pay patients, were tastily furnished by a number of benefactors and benevolent societies. The new hospital is fitted throughout with modern improvements. It is equipped with a fine operating room, which is well ventilated and lighted, and has all the appliances and facilities for surgical work of any kind. The wards in this building are provided with every convenience for the care of patients. The handsome three-story brick structure cost upwards of $41,000, and now gives the hospital a capacity of 160 beds. Thirty-three Sisters are in charge. At present (1900) Sister Leonarda contemplates the erection of the main building and south wing of the permanent hospital, and hopes to have her expectations realized within the next two years. She has been in charge of the hospital since its opening, and has managed its affairs with great success. The hospital, as it now stands, represents a value of at least $75,000 —mainly the result of donations from its host of generous friends in Cleveland, without creed or class distinction.

ST. JOHN'S HOSPITAL, CLEVELAND.

The hospital is owned by the Franciscan Sisters, whose Motherhouse is at Lafayette, Ind., and who own and control a number of similar institutions throughout the western part of the country.

Among the special and most generous benefactors, past and present, of St. Alexis' Hospital, the following deserve special mention: Mr. and Mrs. Henry Kramer, Mr. and Mrs. Frank Buettner, Mr. and Mrs. Henry Beckmann, Mr. Herman Beckmann, Mr. and Mrs. C. A. Grasselli, Mrs. Catharine Horstmann, Mr. and Mrs. L. A. Russell, the Circle of Mercy, and the Leonarda Society. To all these and their many other benefactors, including the past and present medical and surgical staffs of the hospital, the Sisters of St. Francis feel deeply grateful.

CLEVELAND.

ST. JOHN'S HOSPITAL.

This institution was the last public charity established in Cleveland by Bishop Gilmour. It is situated on Detroit street, and was intended by its founder to serve that part of the city known as the West Side.

The munificent donation of $5,000 from the late Mr. W. J. Gordon, in 1890, made it possible for Bishop Gilmour to purchase the land necessary for the erection of the hospital, which he had in contemplation for nearly ten years before he died. Lack of means alone prevented him from putting his long cherished design into effect much sooner. The Bishop bought the site for the hospital in September, 1890, and at once had plans drawn for a large two-story frame structure with lofty basement, to serve as a temporary building for the care of the sick and maimed. In March, 1891, a few days before he left for Florida, he approved the architect's plans for the proposed hospital, little thinking that he was destined never to behold it, as in fact he did not, for he died a few weeks later at St. Augustine, Florida.

In the early spring of 1891 work was begun on the building, which, after unavoidable delays, was brought to completion, and opened to the public, on May 12, 1892. Bishop Horstmann dedicated it on that day to St. John of God, the special patron of hospitals. It was placed in charge of four Sisters of St. Francis, who belong to the same community as that in charge of St. Alexis' Hospital.

By degrees the hospital won favor with the people of the West Side, and now receives generous support. As the building was erected by means of borrowed money, the debt was for some years a considerable burden on the institution. But by prudent

management on the part of the Sisters, and generous support on the part of the public, Protestants and Catholics alike assisting, the large running expenses have been met and the debt considerably diminished.

St. John's Hospital is an imposing frame structure of attractive design and has pleasant, well ventilated wards and very neatly furnished rooms, with a capacity of sixty beds. These are nearly always filled, especially in that part of the building set aside for free patients, and for such as can pay in part for the care given them. The operating room is thoroughly modern in its outfit, and the surgical and medical work is inferior to none.

In 1899 a large lot, adjoining the hospital grounds to the east, was bought by Bishop Horstmann. The spacious frame residence on the lot was moved back from the street and annexed to the hospital and, entirely remodeled, was made part of the main building. It has a number of elegantly appointed rooms for private patients.

In accord with Bishop Gilmour's rule, that the title to all institutions in the diocese which are supported entirely, or in part, by public charity, should be held by the Bishop for the diocese, St. John's Hospital is diocesan property.*

The hospital was recently put in good repair and is now in excellent condition. The spacious grounds surrounding the building are also well kept. St. John's Hospital, as it is situated in an exclusively residence district, enjoys the advantage of a charming location, free from the smoke and dust and noise inseparable from city traffic. It is confidently hoped that in the near future the temporary building will be replaced by a permanent structure that will be a credit to Cleveland.

The following Sisters have filled the office of Superioress of St. John's Hospital since its opening: Sister Beatrice, from May, 1892, to February, 1894; Sister Hedwig, to 1896; Sister Donata, to 1898; and, since October, 1898, Sister Agatha. Sixteen Sisters have charge of the patients.

The Sisters have reason to be grateful to the benefactors of the hospital, past and present, to the various parishes and societies connected with the churches on the West Side, and to Bishop Horstmann and his venerable mother, now deceased, for specially large donations; also to the medical and surgical staffs for their uniform kindness and unremitting care and attention to the patients of the hospital—all important factors in the success it has so far achieved.

*The title to the following institutions in the diocese is held by the Bishop of Cleveland: St. Mary's Theological Seminary, Charity Hospital, St. John's Hospital, St. Vincent's Asylum, St. Ann's Asylum, Cleveland; St. Louis' Asylum, Louisville; and St. Vincent's Asylum, Toledo. All the other institutions in the diocese are owned by the religious orders or sisterhoods who have charge of them. As civil corporations, they hold title under the laws of Ohio. See also page 131 of this volume.

LORAIN.

ST. JOSEPH'S HOSPITAL.

The late Rev. Joseph L. Bihn was the founder of St. Joseph's Hospital. It is a two-story frame structure, 70 by 100 feet, with broad verandas, and was formerly a Sanitarium. Father Bihn bought the building in February, 1892, and at once had it remodeled for the purposes of an orphan asylum, and as a home for aged people, able and willing to pay their board. The institution was opened in the fall of 1892, and placed in charge of three Franciscan Sisters, members of the community Father Bihn established at Tiffin. Two years later he closed the asylum and utilized a large part of the building as a hospital, for the care and treatment of patients, mostly accident cases, from the Steel plant and ship yards located at Lorain. This venture proved successful, as the number of patients steadily increased.

The hospital is in a flourishing condition, and has fully realized the expectations of its founder and the Sisters who now own and control it. It has also the good will of all the citizens of Lorain, and thus far has been self-supporting. Sister Ludmilla was the first Superioress. She was succeeded in July, 1894, by Sister Seraphin, who since then has been in charge of the hospital.

TOLEDO.

ST. VINCENT'S HOSPITAL.

In the face of many obstacles and great financial embarrassment this institution was commenced in March, 1875, by the Sisters of Charity (Grey Nuns) of Montreal, under the direction of Mother M. Deschamps, then local Superioress of St. Vincent's Asylum, Toledo. About half of the present large buildings was completed in May, 1876. It was opened for the reception of patients, July 19, 1876. The fine site fronting on Cherry street, next to St. Vincent's Asylum, in one of the most desirable sections of Toledo, had been bought by the Sisters ten years previous. The land was bought and the buildings erected with borrowed money, procured at an exorbitant rate of interest. The debt at the time the hospital was opened amounted to nearly $50,000. It was a very heavy burden on the institution for many years, but is now considerably reduced, and the interest charged is moderate. Steadily the hospital and its devoted Sisters gained favor with the public, though for a long time the contrary feeling existed on the part of many non-Catholics.

In 1890 the hospital was enlarged to its present size, and many improvements were added from time to time, so that now it is fully equipped with all modern surgical and medical appliances. Its wards are large and cheerful, and its private rooms are fitted up in excellent taste. The same is to be said also of the reception rooms, offices, pharmacy, etc.

In 1897 a training school for nurses was established and in the short time of its existence excellent results have been obtained. At present twenty Sisters and ten nurses have charge of the patients. The medical and surgical staffs are composed of some of Toledo's best physicians and surgeons.

The hospital has long since passed the experimental stage and the dark days of financial distress are no more. It is now in a prosperous condition and bids fair to continue so, its good work increasing with the growth of busy, bustling Toledo.

The Jesuit Fathers attend faithfully to the spiritual interests of the hospital and have done so for many years.

The office of local Superioress was filled by the following Sisters, since the opening of the hospital in 1876: Mother M. Deschamps, Sisters O'Donoghue, Filiatreault, Ried, Fernand, Peltier, Tasse, Malard, and again, since August, 1899, Sister Tasse, who is now in charge.

The hospital is indebted to its many benefactors, whose names are legion. Among the most noted were Denis Coghlin, B. Meilink and H. P. L. Machen, and the St. Vincent's Hospital Aid Society. The narrow limits of this sketch forbid a more extended list to be given. But to each and all who ever favored the hospital by financial or moral support the Sisters of Charity extend heartfelt thanks, with the daily prayer that the Good Samaritan may repay them an hundredfold for their benefactions.

ASYLUMS, HOMES, ETC.

CLEVELAND.

ST. ANN'S INFANT ASYLUM AND MATERNITY HOME.

These two institutions are in charge of the Sisters of Charity of St. Augustine. Both are now in the same building on Marion street, immediately east of Charity Hospital, but this arrangement is only temporary. As appears from the titles, they have two distinct objects—to provide a home and a mother's care for abandoned infants, and to show mercy and give the shelter of

ST. ANN'S INFANT ASYLUM (1900), CLEVELAND.

privacy to a certain class of unfortunate women. Later on, when means are available, there will be a separate place for each object now provided for under one roof. Married women will also be received, as a few are now, previous to confinement.

Bishop Gilmour is the founder of these worthy and beneficent institutions. The first buildings used were two rented frame houses on Garden street (now Central avenue), near Charity Hospital. They were opened in March, 1873. The present building was erected in 1874. It is a substantial three-story brick structure, 45 feet wide by 75 feet long. The rooms and wards are high and well ventilated, and the entire building is heated by steam and lighted by gas. It has a capacity for 40 patients and 50 foundlings, and cost about $20,000. The Very Rev. James Conlan, V.G., gave $1,000, and a considerable amount was collected in the city and diocese of Cleveland, but a large part of the cost of the building and its outfit remained a debt on the institution for many years, but has long since been cancelled.

The asylum is supported in part by money received from patients able to pay for their care in the Maternity Home; and in part by collections in the diocese, to which is added a pro rata of the annual Orphans' Fair held in Cleveland.

About 150 is the average number of foundlings in the asylum, and about 100 patients in the Maternity Home, cared for each year. Many of the waifs were deposited at the door of the institution in baskets or other receptacles at night, and often in inclement weather, by unnatural or unfortunate mothers. They, as well as those born in the Maternity Home, receive the most tender care; but, in spite of all care, many of them die within a year or two after their birth. All are baptized when received, and a record is kept of them. For those surviving, homes are procured in private families, or when of proper age they are transferred to one of the orphan asylums. During the twenty-seven years, since the opening of the Foundling Asylum, thousands of infants have been saved from unnatural death, and hundreds have grown up, of whom many are now useful members of society.

In the Maternity Home the greatest secrecy is observed with regard to the identity of the unfortunates who come there to hide their shame under the mantle of charity. No one, not even the Sisters in charge, may ask for any information concerning them—their name, residence, family, antecedents; everything about them is kept a profound secret. No one need know who they are, for they are permitted to register under any name they choose. A censorious world may say, this is fostering crime; but no, it is the Saviour's own method: "Woman, neither will I condemn

thee. Go, and now sin no more." It saves many a poor victim of sin and shame from the scorn of a pitiless world, and keeps the escutcheon of family honor untarnished.

The following Sisters have consecutively filled the responsible office of Superioress of the institution since its opening: Sisters Mary, Rose, Martha, Gertrude, Charles, Aloysius, Thomas, and since September, 1895, Sister Peter. In their grand work of charity in behalf of the waifs and of the unfortunate girls and women whom they shelter, they are nobly seconded by their Sisters in religion.

The Sisters owe and acknowledge a debt of gratitude to their many benefactors among the clergy and laity, to the Charity Hospital staff, and especially to Dr. Powell, who for many years has attended the children and patients gratuitously.

With the constant increase of population, there is a corresponding increase in the number of those who seek refuge in this institution. So great is the demand made upon the Sisters at present, that they will be forced to provide more accommodation soon. They hope to be able to secure larger and better quarters within a year or two.

The great city of Cleveland has never given a dollar towards the support of this institution of charity, but has allowed private charity to take care of the City's wards. Only within the last few years has it made provision out of the public funds for a similar institution, under its control.

CLEVELAND.

ST. MARY'S ASYLUM FOR ORPHAN GIRLS.

Bishop Rappe, justly called "Father of the Orphans," provided early in his Episcopal career for the homeless and fatherless wards of the diocese. The cholera of 1849 and 1850 left many an orphan, notably in Cleveland and Sandusky, where this terrible plague counted its victims by the hundred. The Bishop had no Sisterhood in his diocese to care for these helpless little ones. He therefore commissioned his Vicar General, the Very Rev. Louis De Goesbriand, to go to France, and enlist some one of the many Sisterhoods there to found two orphan asylums in Cleveland—one for boys, the other for girls. Father De Goesbriand's mission was successful, as his offer was accepted by the Sisters of Charity, at Boulogne, and by the Ladies of the Sacred Heart of Mary, at Paris. The latter agreed to found an asylum for orphan girls and sent Misses Pance, Ferec and Blehen to establish such an institution. On October 10, 1851, they arrived at Cleveland, where the Ursulines offered them hospitality. After some weeks Bishop

ST. JOSEPH'S ORPHAN ASYLUM (FOR GIRLS), CLEVELAND.

Rappe procured a small house on St. Clair street, near Bond, to serve as a temporary orphan asylum for girls. The first orphan was received on Christmas day, 1851. By the end of 1852 there were 25 orphans in charge of these good Sisters.

In the spring of 1853 Miss Pance inherited a considerable fortune. With it, and the financial aid sent from France, she bought two lots on Harmon street and commenced on it a permanent brick structure, to be known as St. Mary's Orphan Asylum. Miss Pance died, however, before the completion of the building. Her death was a severe blow to the little struggling community, which meanwhile was augmented by additional members from the Motherhouse in France. In October, 1853, the new asylum was opened, whereupon the building on St. Clair street was abandoned. At that time the community consisted of only six members, with twenty-six orphans to be cared for. This was also the parent community in this country of the Ladies of the Sacred Heart of Mary. They have asylums and other institutions now in many dioceses in the Eastern States and in Canada. In 1880 the principal or Motherhouse was located at Buffalo, but is now in New York City, since 1898.

In July, 1854, the community bought six additional lots on Harmon street, to be used as a play-ground for the children. The asylum was considerably enlarged and improved in 1861. For sanitary reasons the location of the asylum, however, proved unsatisfactory in time. Hence, in order to provide more healthful quarters, at least for the small children, they established St. Joseph's Asylum, in 1863, in what was then "in the country," but has long since become a part of the city.

St. Mary's Asylum continued to be used for the larger girls until October, 1894, when they, too, were removed to St. Joseph's Asylum. St. Mary's was then changed to a Home for working women, which purpose it has since served.

CLEVELAND.

ST. JOSEPH'S ASYLUM FOR ORPHAN GIRLS.

As stated in the previous sketch, this asylum was established in 1863, for the purpose of taking the younger children from St. Mary's Asylum out of the city, in order that they might have advantages of the pure country air. For this end the Ladies of the Sacred Heart of Mary purchased, in 1862, five acres of land on Woodland avenue, next to Woodland Cemetery—at that time on the eastern outskirts of the city, but long since a part of it. A large unfinished brick house was on the land. After it had been remodeled to suit the needs of an asylum, Miss Morgan was placed

in charge of it in the spring of 1863. At the same time twelve of the younger children were sent thither from St. Mary's. This was the beginning of the present flourishing orphanage, known as St. Joseph's Asylum, which, however, for many years, was dependent on St. Mary's (the Motherhouse) for food and all necessaries.

A beautiful grove of five acres, adjoining the property first purchased, was secured in 1864. The chapel now in use was built two years later. In it were held the first services for Holy Family, Holy Trinity and St. Elizabeth's parishes, until they built their own churches.

In 1879 a three-story brick addition was made to the original building to accommodate the rapidly increasing number of orphans. Part of the property belonging to St. Joseph's Asylum was sold in 1893, in order to raise funds for a second addition to the institution, which had become entirely too small for the number of inmates. The spacious addition—also a three-story brick structure—was begun in the early spring of 1894 and brought to completion before the close of the year. At Bishop Horstmann's suggestion all the children were then transferred from St. Mary's to St. Joseph's Asylum, which was then large enough to afford ample accommodation to all the orphans under the community's care.

St. Joseph's Asylum is supported, as was also St. Mary's in its day, by donations from the country districts in the diocese, by the annual fairs and collections held in Cleveland parishes for the orphans, and in part also by the earnings of the teaching members of the community. At present 38 Sisters have charge of 226 orphan girls, varying in age from 5 to 15 years. As soon as proper homes can be found for the children they are placed in them. While in the asylum they receive the best of care and an elementary education in the school conducted in the asylum. The larger girls are also taught all the womanly accomplishments necessary to make them useful members of society.

For many years the Ladies of the Sacred Heart of Mary had charge of the parish schools in Louisville, Sandusky, Canton, Youngstown, and elsewhere in the diocese, as also in a number of schools in Cleveland. Gradually they were obliged to give them up for want of sufficient teachers and help in schools and institutions of which the community had charge, or had established in other dioceses. The only school taught by them at present in the diocese is that of the Holy Name parish, Cleveland.

The office of Superioress of the community, in Cleveland, was filled by the following: Misses Pance, Ferec, Le Masson, Hogan, Hoyt, and, at present, Miss Laurent.

ST. VINCENT'S ORPHAN ASYLUM, CLEVELAND.

CLEVELAND.

ST. VINCENT'S ASYLUM FOR ORPHAN BOYS.

Bishop Rappe realized early in his episcopal career the necessity of providing for the many helpless and homeless orphans in his diocese. When he came to Cleveland in 1847 there was neither an orphan asylum, nor a Sisterhood trained to take charge of such an institution of charity.

The solution of this difficult problem on the part of the Bishop to provide a refuge for his helpless wards, will be found in the sketch of St. Mary's Asylum, Cleveland.* With the Ladies of the Sacred Heart of Mary, who accepted the Bishop's invitation, to found an asylum for orphan girls, came also, from France, two Sisters of Charity and two Novices to found an asylum for orphan boys, and eventually also a hospital. Their names were Sisters Bernardine and Frances, and those of the Novices, Miss Louise Brulon and Miss Cornelie Muselet. They arrived at Cleveland on October 11, 1851, and were received as guests at the Ursuline Convent, then on Euclid avenue, where they remained for some time. There they also met Miss Catharine Bissonette, at that time an Ursuline Novice, and later known as Mother Ursula. She was a native of La Prairie, Sandusky county, where she was born in 1816. During the cholera epidemic at and near Sandusky, in 1849 and 1850, she proved herself a heroine in caring for the patients, and later for their orphaned offspring.

Shortly after the arrival of the Sisters, from France, Bishop Rappe bought eight acres of ground at the intersection of Monroe and Willet streets, then some distance from the city limits. By a judicious contract with the Cleveland and Columbus railroad company he realized enough from the sale of sand and gravel to pay for the land. Upon these grounds the Bishop erected a one-story brick structure, 32 by 117 feet. On August 11, 1852, the Sisters were installed in the new building—the beginning of the present St. Vincent's Asylum. Part of the building served for a short time as a hospital (St. Joseph's) but, for want of support and patients, it soon proved a failure.

Sisters Bernardine and Frances found their health much impaired by the change of climate, and difficult as well to acquire a sufficient knowledge of English to deal with their responsible charge. With Bishop Rappe's approval they therefore severed their connection with the asylum in 1853 and returned to their native France, leaving the two Novices, who had come with them, to continue the work. For a few months these

*Page 755, this volume.

were placed in temporary charge of Mother des Seraphines, an Ursuline. She returned to her convent on the installation of Mother Ursula (Catharine Bissonette, above mentioned) as the first Superioress of the asylum. The efforts of the little community, consisting of the Superioress, the two Novices from France and a postulant, were devoted entirely to the orphan boys under their charge. The number of inmates increased so rapidly that it was found necessary to enlarge the asylum considerably. This was done in 1859, by the erection of the present main building and west wing. Again, and for the same reason, the building had to be enlarged in 1865, when it was completed according to the original design. Two years later the present chapel also was enlarged and its interior neatly furnished.

With the growth of the city and diocese the number of orphan boys seeking or needing the shelter of the asylum also increased; and again provision had to be made for the additional number. Bishop Gilmour came to the rescue in this emergency, in November, 1883, by placing at the disposal of the Sisters and fifty of their wards a large building at Louisville, Stark county, formerly used as a college, and later as an academy. This, and the subsequent transfer of some of the orphans to Louisville, gave relief to St. Vincent's Orphan Asylum for a time. However, between 1895 and 1900, the number of orphans increased so largely that the asylum again became overcrowded and forced its enlargement a third time. In 1897 a three-story addition of brick was built at a cost of about $13,000; that which was built in 1865 cost $25,000. The new structure forms the east wing of the asylum and has all the modern conveniences. It serves as the residence of the thirty Sisters in charge, and contains the refectory, reception rooms, etc. Thus the main building and west wing are devoted exclusively to the use of the orphans, and, besides the chapel, contain class rooms, dormitories and refectories.

A two-story brick building, containing the laundry and a boiler house to supply steam heat for the entire building, was erected in 1900, at a cost of $14,000. With these improvements St. Vincent's Asylum has now all the modern requirements, and ample accommodations for at least some years to come.

Up to 1892 the Mother Superior of the Sisters of Charity was also in charge of the asylum. Beginning, however, with 1892, a local Superioress was appointed, which office has been filled since then by the following members of the community: Sisters Mary John, Amadeus, and Gertrude. The last mentioned Sister is now in charge, assisted by thirty Sisters, who care for 225 orphan boys.

Upwards of 13,000 children have found shelter at St. Vincent's since its foundation. Many of the former inmates are now useful

GOOD SHEPHERD CONVENT (Front and Rear Views), CLEVELAND.

citizens, and some of them have been prosperous in business and prominent in public affairs. And all of them, whatever their lot, recall with pleasure the memory of these good Sisters, who became mothers to them for God's sake, and made them a home in their childhood—the only one of which many of them have any recollection.

The expense connected with this work of charity amounts to about $10,000 annually. It is generously supported by the diocese, chiefly by the annual orphans' fairs in Cleveland, and by collection of produce and money by the Sisters themselves among the ever generous farmers and townspeople throughout the diocese.

In 1895, at the suggestion of Bishop Horstmann, the Sisters started the publication of a paper in behalf of St. Vincent's Asylum; it is known as "St. Vincent's Union." The revenue derived from it has been and is now a considerable help in meeting the large expense of the institution.

St. Vincent's Asylum is in a flourishing condition and has a grand record that stands to the credit of the Sisters who have faithfully discharged the trust reposed in them—to be mothers to the orphans. They have also been nobly seconded by the benefactors of the asylum among the clergy and the laity, to all of whom they feel deeply indebted, and for whom the daily prayers of the orphans ascend to the Father of orphans.

CLEVELAND.

HOUSE AND CONVENT OF THE GOOD SHEPHERD.

The Sisters of the Good Shepherd were invited by Bishop Rappe, in 1869, to open a House of Refuge and Reformation for fallen women and wayward girls. Four Sisters arrived in Cleveland, July 19, 1869, from the Provincial House of their Order in Cincinnati and were guests at the Ursuline Convent for a short time, until they took possession of the house given them by the Bishop as their temporary abode. It was a two-story frame building on Lake street, a short distance east of St. Mary's Seminary. Some kind friends, among them Messrs. H. Kramer, R. E. Mix, and S. Hogan, gave them some furniture and provisions and solicited more for the new establishment, which was opened a few weeks after the arrival of the Sisters in Cleveland. In February, 1870, Bishop Rappe deeded to the Sisters a large plot of land at the corner of Sterling avenue and Sibley street, the site now occupied by the institution. The foundation of the present main building was commenced in October, 1870. By degrees, as means became available, the work on the foundation and basement was continued

until the spring of 1874. On May 31, of that year, Bishop Gilmour laid the cornerstone. He also donated $1,000 towards the erection of the building. In the absence of Bishop Gilmour, then ill in Europe, it was dedicated on June 21, 1875, by Bishop Fitzgerald of Little Rock. Exclusive of the stone, which was donated, it cost about $40,000. Of this sum Mr. W. J. Gordon, always a generous benefactor of the institution, though not a Catholic, paid $5,500. Nearly $10,000 were raised by means of fairs, concerts and lectures; the balance remained a debt for some years. Repairs and needed changes in the building necessitated an outlay of about $4,000 in 1880.

The departments for the Magdalens and for the Preservation Class filling up so rapidly, it became quite evident that before another decade of years large additions would have to be built, which would occupy much of the space used as recreation grounds by the Sisters and their wards. Realizing this fact, the Sisters were anxious to enlarge their enclosure by the purchase of additional ground. This they did in 1885 by securing, at a cost of $11,000, the four adjoining lots, but not without encountering much opposition on the part of the owners who refused to sell to a Catholic institution.

In 1887 the Sisters sold the lots they owned on Lake street for the sum of $7,500 and with the proceeds of the sale reduced that much of their debt.

In 1892 plans were drawn and accepted for a brick building. It was commenced in the spring of 1893 and brought to completion in May, 1895. On the 8th day of that month the building and the very handsome chapel in it were blessed by Bishop Horstmann. The building cost $58,000, about half of which sum remained a debt for a number of years. The balance was paid out of the savings of the institution, supplemented by a bequest of $5,000 from the estate of Mr. W. J. Gordon, and donations from friends. The latter also paid for the beautiful stained glass windows and handsome furnishings in the chapel.

The new building is a four-story brick structure, and in architecture harmonizes with that erected in 1870. Its length is 150 feet and its width 30 feet. The kitchen is in the basement, the refectory on the first floor, the chapel on the second, the Sisters' choir and infirmary on the third, and the apartments for the Magdalens on the fourth floor. Together with the erection of this building, the four-story brick structure on the northeast end of the grounds was erected for the Preservation Class. It extends 65 feet, to Sibley street, and contains the refectory, laundry, classrooms, parlors, infirmary and dormitories. The latter building replaced a poorly constructed and badly arranged frame house

which was part of the first Home on Lake street, whence it had been moved to Sibley street in 1875. The improvements and additions made between 1893 and 1897 cost upwards of $30,000. All the buildings are now heated by steam, have the modern conveniences and provide a comfortable abode for the inmates.

The Sisters, by their maternal interest, endeavor as much as possible to make the inmates cheerful and contented, and to render their surroundings as homelike as practicable. There is no specific time for remaining in the institution, but it is not advisable to admit one for a period too brief to accomplish any lasting results in the way of reform. When any desire to remain during life they may do so, and many are found who do—unwilling to expose themselves to danger again.

The Magdalens are a religious community who occupy part of the building, but entirely separated from the rest, and are under the immediate direction of the Sisters of the Good Shepherd. They are cloistered and observe the rules of the Carmelites with some mitigations. The Community of Magdalens is not composed exclusively of reformed penitents, as some persons, admiring their seclusion, enter it from choice.

The Sisters of the Good Shepherd have charge also of an industrial school called the School of Preservation, into which none but innocent children are admitted. Many of these little ones are orphans, at least motherless, and also children of neglectful parents. These are solely dependent on the care of the Sisters. Again there are amongst them children of respectable widows, who have to earn their livelihood and, in order to do so, place their little ones in the safe keeping of the Religious. In this department the children specially cared for by the Sisters remain until they arrive at a mature age and are capable of earning their own living, when suitable provision is made for them.

Many members of the Penitent Class have been sent to the institution by the police and probate judges in Cleveland, yet thus far the City of Cleveland has never given a dollar towards their support, but has left the performance of that duty to the Sisters and private charity.

The several departments are entirely separate, having no communication, one with the other, neither in dining-room, recreation grounds, nor even in the chapel. Different days for visiting are also assigned to each.

Various industries, such as plain and fancy sewing, embroidery, knitting, etc., are carried on, it being the aim of the Sisters to make the institution self-sustaining, which it is to a considerable extent.

At the close of 1900 there were in the institution 30 Professed

Sisters, 33 Magdalens, 130 penitents and 65 children in the Preservation Class.

For upwards of thirty years the Very Rev. N. A. Moes, D.D., has been Spiritual Director of the institution, and has at all times taken a fatherly interest in its welfare. The Franciscan Fathers have also during that long period filled the office of chaplain.

Following is a list of the Mothers Superior: Mother M. Alphonsus, 1869-80; Mother M. St. John Baptist, 1880 to 1898, and since July, 1898, Mother M. Agnes.

CLEVELAND.

LITTLE SISTERS' HOME FOR AGED POOR.

The Sisterhood known as the "Little Sisters of the Poor," was founded in Brittany, France, by the Rev. August Le Pailleur, a priest of the diocese of Rennes. It has for its object the care of the aged poor, to give a home to old and destitute persons of both sexes, without distinction of birth or creed.

The Little Sisters of the Poor were invited by Bishop Rappe to the diocese of Cleveland, in 1869. They arrived in May, 1870, without a dollar to carry on their grand work of charity, and opened a Home in a frame building on Erie street, near the Cathedral.

In 1871 they bought several lots fronting on Perry street, between Creighton and Hazen streets—part of the present location. The interior of the commodius brick building on the property was changed to suit the wants of the community. The number of applicants increased so rapidly that the erection of another building soon became a necessity. Lack of means, however, prevented the Sisters from beginning the new brick building until June, 1877. It was finished in February, 1878, and at once occupied by the aged wards of the Sisters. Its dimensions were 55 feet by 40 feet; its height, three stories, and its cost $17,000. To provide additional room for its constantly increasing number of inmates the institution was thrice enlarged since 1878, viz.: in 1890, 1897 and 1899. The first addition included the present large chapel, and cost $35,000. The total amount expended on the buildings approximate $60,000. All of this large sum, besides the support of the institution, was raised by contributions collected by the Sisters from the citizens of Cleveland, irrespective of creed or nationality. Many of the non-Catholics have been the most generous supporters of the Home. Among them were the late W. J. Gordon, J. H. Wade, H. Chisholm, J. B. Perkins and J. Huntington, each of whom gave large sums, not only to the Little Sisters, but to the Sisters of the Good Shepherd as well. The

Little Sisters of the Poor own the Home, its site covering half a block and all the property on the east side of Perry street, between Hazen and Creighton streets. Even from a temporal point of view the work of the Sisters has been remarkably successful.

In the Home are found representatives of various nationalities, languages, creeds and occupations. Although Catholics predominate, not the slightest discrimination is made on account of religion. The loving, tender care of the Sisters wins the hearts and removes the prejudices of their charges. Poor men and women whose homes have been broken up by dissipation or misfortune find a permanent abode with those almoners of God's charity. The institution is a model, well managed home. Everything from basement to garret is as clean and as cheerful as can be made.

The sympathy which was manifested for the Little Sisters on their arrival in Cleveland, far from diminishing, has kept pace with the steady development of their work. The better they are known the more they are loved and appreciated by the generous people of the community whose liberality enables them to provide for the daily wants of their old and helpless proteges. Every day Sisters go forth with their wagon and call at the various hotels, restaurants and private houses, where they are allowed to apply, collecting cold victuals, old clothing, etc., all of which are turned to good use for the benefit of the aged inmates of the Home.

The religious services of the house are conducted by the Franciscan Fathers. Attendance is entirely voluntary, no inmates being obliged to participate against their will. At present there are 210 aged poor in the Home, and cared for by fifteen Sisters, who are aided by those of their wards able to do so.

CLEVELAND.

ST. MARY'S HOME.

St. Mary's Home for Working Women was opened on Harmon street by the Ladies of the Sacred Heart of Mary, in March, 1895. The building was known formerly as St. Mary's Orphan Asylum. In October, 1894, the orphans were removed to St. Joseph's Orphan Asylum, on Woodland avenue.

Cleveland possessed no Catholic Home for young women, and the want of such a place had long been felt. After the removal of the orphans, the house on Harmon street was completely renovated and remodeled inside, so as to be suitable for its new purpose —a pleasant, comfortable home for young women working in stores and offices, and for those out of employment. No sooner was the Home opened than many applicants presented themselves for admission; 118 were admitted during the first year.

Miss Ann Hogan managed the affairs of the Home with success and zeal, until March, 1896, when she was called to her eternal reward. She was succeeded by Miss Teresa Metzger, who now has charge of the institution. The number of inmates averages from 25 to 30. A Franciscan Father is the chaplain and attends to the spiritual wants of the Home.

The moderate sum of $3 per week is charged to those occupying a private room, and $2.50 per week to those preferring the dormitories.

The ladies in charge of the Home make up altar linen, surplices and cassocks. They also make altar breads and wash church linen. The proceeds from their labor and the sums paid by the boarders are the only means of support possessed by the institution. Frequently it happens that the boarders are unable to pay their dues, but charity will not allow their being deprived of shelter and food, thus rendering it very difficult at times to meet the expenses of the Home. Donations of money, provisions and house linen are always most gratefully received, but such gifts are rare.

The Circle of Mercy has taken a kindly interest in the Home since its establishment, and has from time to time donated bedding and table linen, for all of which the ladies in charge of the Home, as also its inmates, are deeply grateful.

LOUISVILLE.

ST. LOUIS' ASYLUM FOR ORPHAN BOYS.

This institution was established by Bishop Gilmour in November, 1883, and placed in charge of the Sisters of Charity, of St. Augustine. The building was formerly known as St. Louis' College, and later as St. Joseph's Academy. It is practically a branch of St. Vincent's Asylum, Cleveland, whence it received its first complement of orphans, and to it are sent the younger orphans, who are housed at St. Vincent's only temporarily. On account of the original uses to which the building had been put, and the damage done to it during the few years it was unoccupied, it had to be remodeled and put in repair at a considerable expense, before it was even fairly fit for its new purpose. The expense was met in part by the diocese, and in part by the Rev. Louis Hoffer, pastor of Louisville, and by his parishioners. Until his death, November 1, 1897, Father Hoffer was a generous benefactor of the asylum, and at all times promoted its interests without sparing self. He also encouraged his congregation to contribute generously towards its support. He was the founder of the building, when

ST. LOUIS' ORPHAN ASYLUM, LOUISVILLE.

it was erected for college purposes, and twice saw its failure as an educational institution. Now, that it was changed by Bishop Gilmour into an asylum, he felt that the building had not been erected in vain. He therefore made every effort to make the new venture a success, which it became, to a degree very gratifying, before he passed to his eternal reward.

The building is a substantial two-story brick structure, 54 by 110 feet, and has an ample basement. On the first floor of the main building are the reception and class rooms, on the second the dormitories, and in the basement the kitchen and refectory. The asylum was fitted up with a steam-heating system in 1890. A brick building, 30 by 40 feet, was erected near the asylum the same year. It contains the boiler room, laundry and bakery, and cost about $3,000. Previous to 1890 the asylum was unsatisfactorily heated by means of stoves. Since then its inmates have not been obliged to contend with the discomforts of cold blasts and a frigid temperature. Other improvements were added by degrees, so that now St. Louis' Asylum is in excellent condition and equal to any like institution. Besides receiving a pro rata share of the returns from the annual orphans' fair in Cleveland, it is generously supported by the people of Louisville, Canton and Massillon, as also by the faithful living in the south-eastern section of the diocese, which is annually visited by the Sisters. The number of orphans cared for annually by the Sisters is about 100.

In 1900 the present very neat chapel was built at a cost of about $8,000, including its furnishings; it adjoins the asylum at the east end.

The following Sisters have filled the office of local Superioress: Sister M. Louis, from 1883 to 1886; Sister M. Amadeus, to 1890; Sister M. Patrick, to 1892; again, Sister M. Louis, to 1897; Sister M. Liguori, till her death, February 1, 1899; and Sister M. Thomas, who is at present in charge. The Rev. F. Senner, pastor of Louisville, faithfully attends to the spiritual interests of the institution.

TIFFIN.

ST. FRANCIS' ORPHAN ASYLUM AND HOME FOR THE AGED.

The above named institution, which serves a two-fold purpose, as its name indicates, was founded in 1867 by the Rev. Joseph L. Bihn. One year later, in June, 1868, he also established a Sisterhood, known as the Sisters of the Third Order of St. Francis, who have had full charge of the asylum and home since Father

Bihn's death, in August, 1893. The institution is located in the eastern suburbs of Tiffin, on a tract of excellent land comprising about 400 acres. The same buildings house the Sisters, aged people who pay for their own support, and orphan girls. About one mile from the main buildings, the orphan boys and a few Brothers of the Third Order of St. Francis are domiciled. The latter, with some hired help, manage the large farm which affords the main support of the community. Some of the boys are taught trades, such as shoe-making, blacksmithing, etc., and all are so trained as to be able to earn their livelihood when they leave the institution. In like manner the girls are taught housework, sewing, etc. The asylum is in theory and in fact an industrial school. All the orphans are given a common school education by the Sisters, and are instructed in their religious duties by the resident chaplain—at present the Rev. J. Eugster.

Father Bihn had the institution incorporated in 1869, under the title of "The Citizens' Hospital and Orphan Asylum." The first building was a two-story frame structure which stood on a 58 acre farm, bought by Father Bihn. This was the humble beginning of St. Francis' Institute. In founding it he was aided financially by Mr. John Greiveldinger, whose widowed daughter, Mrs. Elizabeth Schaefer, together with her two daughters, and her sister-in-law, united their entire possessions with Father Bihn's patrimony and savings, for the benefit of the asylum and home. These ladies became members of the Sisterhood. Mrs. Schaefer, as Sister Frances, was the Superioress of the community, till her death, November 18, 1893.

The frame building was replaced in 1871 by a large and imposing three-story brick structure, to which additions were built from time to time. It has now a frontage of nearly two hundred feet. At the east end of the main building stands the beautiful chapel (40 by 70 feet), of Gothic architecture. Tastily frescoed, furnished with a fine marble altar and stained glass windows, it is one of the prettiest chapels in the diocese. It was dedicated by Bishop Gilmour, June 1, 1881.

The Sisterhood now numbers 54 members, some of whom are engaged as teachers of parochial schools, others as nurses in St. Joseph's Hospital, at Lorain, but most of them are connected with the asylum and home. The present Superioress is Mother M. Clara, who has been in office since July, 1894.

The institution is self-supporting and now provides home comforts for 95 orphans and 50 aged people.

ST. FRANCIS' ORPHAN ASYLUM AND HOME FOR THE AGED, TIFFIN.

TOLEDO.

ST. VINCENT'S ORPHAN ASYLUM.

At the solicitation of the Rev. A. Campion, pastor of St. Francis' church, Toledo, and with the cordial approval of Bishop Rappe, St. Vincent's Asylum was established in October, 1855, by the Sisters of Charity, of Montreal, under whose management it has been ever since. The present building is a three-story brick structure, with basement. It was enlarged from time to time, as need required it. The building fronts on Cherry street and is located on a two-acre lot a short distance west of St. Vincent's Hospital. The early history of the asylum was one long continuous struggle for existence, its support being altogether dependent upon the Catholics of Toledo and the western part of the diocese, who were few in number, and poor. The first asylum was a rented frame house, and the accommodations for the Sisters and their orphan wards the most primitive. There they remained until May, 1856, when they secured a building on Erie street for their temporary abode. In August, 1858, the first part of the present asylum on Cherry street was ready for occupancy. The Sisters then had 47 orphans under their care. The building, as it then stood, had a frontage of 50 feet on Cherry street, and a depth of 40 feet. It was blessed by Bishop Rappe on the Sunday after the feast of the Assumption—the day the Sisters entered their new home. Part of the building—the third story—served as a temporary hospital, which was the beginning of the present flourishing St. Vincent's Hospital.

By degrees the financial condition of the asylum improved. As the institution and its grand work of charity in behalf of the orphans became better known, it gained in favor and received support. This has been its record for over forty years. The present building is of very plain architecture and is much the worse for wear. In fact a part of it was condemned by the building inspector of Toledo, some years ago, as being unsafe, and had to be put in good repair. The asylum was held by the Sisters as community property until December, 1900; it is now diocesan property.* There is great need of a new building, provided with the modern conveniences, and commensurate with the needs of such an institution. It is hoped that in the near future an orphan asylum will be erected, to replace the present unsatisfactory structure—a building that will be a credit to the large Catholic population of Toledo.

*See pages 131-132, this volume.

For many years the Sisters Superior in charge of St. Vincent's Hospital had also the management of the asylum. This was changed in 1900, when a local Superioress was appointed for the asylum. Sister Mary Louise Couture, at present in charge, is assisted in her responsible duties by 12 Sisters. There are now 125 orphans in the asylum, of whom 60 are girls.

TOLEDO.

LITTLE SISTERS' HOME FOR AGED POOR.

Under the direction of Bishop Gilmour the Little Sisters opened a home at Toledo, June, 1885, in a rented house at the corner of Front and Platt streets. The lack of even the ordinary conveniences in the house added greatly to the hardships and trials of the Sisters during the three years in which they occupied it. In 1887 they bought a tract of land on Starr avenue for $6,000, and in the following year they built a large frame structure, at a cost of $4,000; there were 40 aged people to occupy it when completed. In a very short time the building proved too small to accommodate the steadily increasing number of applicants. The Sisters therefore commenced, in 1893, the first section of a permanent home—a wing and part of the main building—and completed it in March, 1894, when it was opened for public use. It is a two-story brick structure of plain architecture, and cost $20,000. A very neat chapel was added in 1897.

At present there are about 100 aged poor in the home, who are cared for by 13 Sisters. These have the good will of the citizens of Toledo, regardless of creed and nationality, and receive from them a generous support in behalf of their aged wards.

RELIGIOUS COMMUNITIES.

CLEVELAND.

FRANCISCAN MONASTERY.

The Franciscan Fathers of Teutopolis, Ill., established a monastery at Cleveland in 1868. They built a monastery and chapel of brick on a large plot of ground which they purchased at the corner of Chapel and Hazen streets. The cornerstone of the chapel was blessed by Bishop Rappe on October 12, 1869, a few weeks before his departure for Rome, to attend the Vatican Council. The chapel was consecrated, and the monastery blessed, by Bishop Toebbe, of Covington, Ky., November 13, 1870. The monastery was enlarged in 1887 by an addition of 40 by 85 feet.

In 1892, with the approval of Bishop Horstmann, the Franciscan Fathers sold to St. Joseph's congregation, for the sum of $12,000, the entire property fronting on Hazen street, and built their present large monastery fronting on Chapel street, immediately adjoining St. Joseph's church. This change of location had long been desired by the Fathers and has proved quite satisfactory to all concerned. The former monastery was at once remodeled into a parochial school and the chapel into a parish hall, each building serving most acceptably its new purpose. The new monastery was dedicated by Bishop Horstmann on June 13, 1893. It cost upwards of $30,000 and is a model building of its kind.

The Franciscan Fathers who are not connected with St. Joseph's church attend various asylums and institutions as chaplains, besides giving occasional needed assistance to parish priests. At present nine Fathers and six Brothers reside at the monastery—which has been the average number for some years past.

The following Franciscan Fathers have filled the office of Superior of the monastery since its foundation: The Rev. Capistran Zwinge, 1868-71; Kilian Schlösser, to 1879, and again from 1882 to 1885; Eustace Brüggemann, from 1879 to 1882; Maximilian Neumann, 1885-88; Theodore Arentz, 1888-94, and 1895-97; Vincent Halbfas, 1894-95; and since August, 1897, the present Superior, Rev. Bernardine Weis.

CLEVELAND.

CONVENT OF POOR CLARES.

In August, 1877, two members of the Poor Clares' Sisterhood, a contemplative order, established a convent in Cleveland. A short time before their arrival a former public school, with several lots, located at the corner of Broadway and McBride streets, had been bought for their use. The brick school was remodeled to serve its new purpose, and thus became the first convent of Poor Clares in the United States. They took possession of it on the day of its dedication, August 10, 1877. The little community grew steadily, even though its growth was slow, and soon had need of more ample accommodations. The location of the convent also proved unsatisfactory. The Rev. Kilian Schlösser, O. F. M., pastor of St. Joseph's church, had bought the first convent home for the Sisters, and was commissioned by his Provincial, in 1879, to secure another and more desirable location. This he did by the purchase of the present property on Perry street, north of St. Bridget's church, at a cost of $10,500. Plans were drawn for a convent in strict accord with the rules of the Poor Clares, one feature being the cloisture, the observance of which is one of their vows. The building was commenced in the spring of 1881, and ready for occupancy in December of the same year. It is a three-story brick structure of severely plain architecture, and cost about $10,000. Although the new convent afforded more room for the Sisters, they had not the means to properly fit it up, and were therefore forced for several years to continue using the old house which stood on the lots. In 1885 they made a number of changes in the new building for the better accommodation of the increasing membership of the community. This is now composed of twenty members. Four of the Sisters are not bound by the cloisture, and are therefore charged with the duty of soliciting alms for the support of the community.

The daughters of St. Clare lead a life of prayer and penance, and abstain from the use of meat, even in sickness. Their clothing also, in which poverty and austerity are patent, is for them a continual source of penance. A part of the day and night is employed in singing and reciting the Divine Office, while the rest of the day is spent in meditation, household duties, and in sewing for "outsiders." They always arise at midnight from their hard couch to go to the chapel, where they spend two hours in prayer and meditation. In their daily prayers they intercede for their many known and unknown benefactors.

The Sisters are very grateful to the Catholics of Cleveland for generous support, and for the many acts of kindness shown them, especially during the time they built their convent.

ST. AUGUSTINE'S CONVENT, LAKEWOOD

GLANDORF.

CONVENT OF SANGUINIST SISTERS.

This community, whose Motherhouse is at Maria Stein, Mercer county, O., is one of the three Sanguinist Sisterhoods in the diocese, and was established in the hamlet of Glandorf, in 1849. The first convent was built of hewn logs. On July 2, of that year, twenty Sisters took possession of their new home. This was replaced some years later by the present large brick structure, embracing two wings, one of which contains the handsome community chapel. The convent lands comprise about 120 acres and afford support to the Sisterhood.

Ever since the foundation the community has been steadily increasing and at present numbers 48 Sisters. Some of these have charge of the parish school nearby, whilst others, dividing their time between prayer and work, take turns in the Perpetual Adoration in their convent chapel, as prescribed by their rule.

LAKEWOOD.

THE SISTERS OF CHARITY, OF ST. AUGUSTINE.

In 1851 Bishop Rappe established a Sisterhood in Cleveland for the care of orphan boys and eventually to take charge of a hospital for the sick. He named the community "Sisters of Charity, of St. Augustine." St. Vincent's Asylum, on Monroe street was its home and mother house for thirty-eight years—until 1889. Within the asylum walls were housed the Sisters and their orphaned wards, and the novitiate of the community. Mother M. Ursula (known in the world as Catharine Bisonette*), was the first Superioress, from 1851 until her death, September 11, 1863. Of her it may be truly said that "she was a valiant woman." She was also a model Religious and left her impress for good on her Sisterhood. In the course of time the community as well as the orphans increased in numbers, so that the asylum became too crowded for the convenience and comfort of its two distinct classes of inmates. Bishop Gilmour saw this condition of things and felt that the Sisters should have a separate building for those first entering the religious life and in need of proper training; as also for those of the community who had spent their best years in the discharge of the arduous duties of their holy vocation and now deserving of merited rest in their declining years; that there should be a quiet retreat for them where they might be the better

*See page 60, this volume.

able to commune with their Divine Spouse preparatory to the final call. At first his well-meant plan was opposed, as the Sisters felt satisfied with the place that had been their convent home for so many years, and did not object to the noise and bustle of more than two hundred lusty-lunged orphan boys. Finally, however, better counsel prevailed, with the result that a place away from the busy scenes of city life was discussed, and finally secured by the purchase, in June, 1885, of an admirably located ten-acre tract of land, in the hamlet of Lakewood, about five miles from the Public Square in Cleveland. It borders on the southern shore of Lake Erie and fronts on Lake avenue. The property was the country villa of Mr. Alexander Gunn, who had not spared either money or labor to make it a veritable Eden-like garden spot. It had been leased for three years at the time the Sisters purchased it. On the expiration of the lease in April, 1888, they took possession of the property, a few members of the community occupying temporarily the large two-story frame cottage on the grounds.

In September, 1890, the foundation of the present convent was begun, the building permit being among the last granted by Bishop Gilmour. Early in the spring of 1891 work was resumed, and the building was brought to completion in August of the following year. In the meantime Bishop Gilmour, tenderly cared for by two members of the community, during his last illness in distant Florida, passed to his eternal reward. As he had approved the plans for the new convent he had hoped to see it finished and to bless it. But God had ordained otherwise. Another hand was to bless it; another voice was to intone the Te Deum for the completion of that work which he had begun.

Bishop Horstmann blessed the convent and chapel on the feast of St. Augustine, patron of the community, August 28, 1892. The Sisters, however, took formal possession of the new convent only on December 1 following, on which day the novitiate was transferred to it from St. Vincent's Orphan Asylum.

The handsome building is a three-story structure, with attic and basement. It is built of pressed brick, and is fitted up with all the modern conveniences. Natural gas supplies light and heat. The chapel is an architectural gem and devotion-inspiring. It is beautifully frescoed and has artistic stained glass windows.

The following flourishing diocesan institutions are in charge of the community: The Charity Hospital, St. Vincent's Asylum and St. Ann's Asylum, in Cleveland, and St. Louis' Asylum, in Louisville, Stark county. Each of these institutions has its local Superioress, and all are under the supervision of the Mother Superior, subject to the direction of the Rt. Rev. Bishop. The Sisters merit and enjoy the good will of the clergy and laity for

CONVENT OF THE SANGUINIST SISTERS, NEW RIEGEL, SENECA COUNTY.

their charitable work in behalf of the sick, the orphan and the waif. That has been their history for fifty years. Many have gone to receive the reward from Him whose devoted and faithful spouses they were in life. Their remains are interred in the little cemetery near St. Vincent's Asylum.

NEW RIEGEL.

CONVENT OF SANGUINIST SISTERS.

In 1834 the Very Rev. Francis S. Brunner, with the assistance of his saintly mother, established at Castle Löwenburg, in the Canton of Graubündten, Switzerland, a Sisterhood of Sanguinists, of which his mother, in her advanced age, became a member. The community Rule was a modification of that framed by the Ven. Dom Caspar De Bufalo, founder of the Sanguinist Society of Missionary Fathers.* The two principal features of the modified Rule were: The Perpetual Adoration of the Most Precious Blood in the Blessed Eucharist, and the instruction of children. A branch of this community was established in 1844, at New Riegel (Wolf's Creek), by Father Brunner, at that time Provincial of the Sanguinist Society. The Sisters arrived at New Riegel shortly after the Sanguinist Fathers took charge of the parish in the same place. Their first convent (also the first of that flourishing community in the United States) was a log house, which was furnished most primitively. It stood on a 60 acre tract of land which Father Brunner had secured for them. It is part of the extensive property now owned and used by the Sisterhood. Adjoining the convent was also a small log chapel. As soon as it was ready for use, in December, 1844, Mass was said in it for the first time on Christmas eve. On that occasion the Sisters began the Perpetual Adoration, which they have continued without interruption to the present day.

As there was then great want of Catholic teachers, some of the Sisters devoted themselves to the instruction of the children in the local parish school. In their convent they opened a day school, and an asylum for orphan girls, the latter being supported by the community. They also established a novitiate for young women desirous of becoming members of their community. Thus the Sisters have quietly continued their works of charity, praying and teaching, in accordance with the above mentioned two-fold object of their institution. Withal they are very industriously engaged with various occupations in their convent, and out of doors as well. It is a common sight for the people of New Riegel

*See Page 14, this volume.

to witness Sisters busily working in the well-tilled fields of their 200 acre farm. In 1844 the community numbered six members; in December, 1900, it had increased to sixty Sisters.

The log convent and chapel were replaced by the present stately brick structures, the former in 1860, and the latter in 1894. The beautiful chapel was dedicated by the V. Rev. H. Drees, at that time Provincial of the Sanguinists. The convent is one of the largest in the diocese, and is admirably arranged for the convenience of the Sisters.

PARMA.

ST. STANISLAS' NOVITIATE OF THE SOCIETY OF JESUS.

This institution was established by the Jesuit Fathers in 1897. In that year they bought a tract of land, located in Parma township, Cuyahoga county, about seven miles from the Public Square, in Cleveland. A two-story frame house, built by the Jesuits on the land, shortly after its purchase, served as a temporary home for the Fathers and Scholastics of the Society, the latter having been transferred from the Novitiate at Prairie du Chien, Wis. The building was called St. Berchmans' Hall. An additional tract of land was bought in 1899; both purchases cover a little over 54 acres. The location is beautiful, even romantic, and retired from the bustle of a busy world it is in every respect adapted to a religious and studious life. The Jesuit Fathers had the ground platted and graded. Roads and culverts were built, serpentine walks were laid out, trees and vines were planted; in a word what was an uncultivated piece of ground was soon transformed into a beautiful country seat. These improvements were followed by a very substantial three-story brick structure, with a beautiful chapel of Gothic architecture; both were dedicated by Bishop Horstmann on May 31, 1900.

Besides affording accommodations for the novices and junior scholastics of the Society, the secular clergy, as also laymen, who wish to spend a few days in Retreat, find a cordial welcome at the above named Institution.

The present Rector and Master of Novices, the Rev. Theodore Van Rossum, S. J., received his appointment in August, 1898.

THOMPSON.

CONVENT OF SANGUINIST SISTERS.

The second community of Sanguinist Sisters established in the diocese of Cleveland is that located at Thompson in Seneca county. Its history dates back to 1845. In that year the V. Rev.

CONVENT OF SANGUINIST SISTERS, THOMPSON, SENECA COUNTY.

Provincial of the Sanguinists, Father Brunner, bought 80 acres of land near St. Michael's church. About half of the land was cleared of timber. An old log house was on the premises, and was made the temporary abode of a few Sisters who had come in September, 1845, from their convent which had been established at New Riegel a year previous. A chapel for the use of the Sisters was commenced in May, 1845, and was completed the following September. Three months later their new convent, a log structure, was ready for occupancy. The Perpetual Adoration was then commenced by the Sisters, and has been continued ever since, without interruption.

The Sisters observe their community Rule in the same manner as has been mentioned in the preceding historical sketches of the same Sisterhood at Glandorf and New Riegel. They unite manual labor with prayer, perform household duties, till the land, train orphan girls—whom they support at their own expense; they also teach in the local and neighboring parochial schools.

Their log convent was replaced in 1870 by the present large brick building, which is conveniently arranged for the use of the community, now numbering 65 Sisters.

Nearly one mile from the convent, in the midst of a dense forest, is the beautiful and now quite noted pilgrimage chapel, known as "Maria Steig." The Sisters devote a great deal of care to its adornment. For many years back large numbers of pilgrims have visited it annually on the feasts of the Assumption and of the Dolors of our Lady. The first chapel, a wooden structure, was built in 1850; the present, a brick edifice of Gothic architecture, replaced it in 1870. The interior is appropriately decorated, the colors harmonizing with the soft mellow light that is shed over all. Above the main altar a few tapers burn before the statue of Our Lady of Sorrows, to whose patronage this little house of prayer is dedicated. Through her intercession many sorrows have been soothed here; many cares and troubles have been dispelled from mind and heart; many deep wounds of the soul have been here healed too. And even bodily infirmities have been cured in a miraculous manner, as is attested by the crutches, emblems and memorial tablets displayed within the sacred precincts of the chapel—mementos manifesting the gratitude of fortunate souls who have experienced the power and bounty of Mary. Even here, hidden "in the forest primeval," her glory is made manifest, and her inspired words are fulfilled: "Behold! from henceforth all generations shall call me blessed."

VILLA MARIA, PA.

CONVENT OF THE SISTERS OF THE HUMILITY OF MARY.

(Attached to the diocese of Cleveland, by special agreement made in 1864, between the Bishops of Pittsburg and Cleveland.)

In the spring of 1855, William Murrin, a devout Catholic, deeded to Bishop O'Connor of Pittsburg, for the benefit of religion and charity, 250 acres of land, near New Bedford, Lawrence county, Pennsylvania, where the grantor himself had lived for many years. The Bishop erected on the farm a two-story brick building, 45 by 45 feet, which he intended for a diocesan seminary. That project failing, a few Franciscan Brothers opened a college in the building, and took charge of the farm. Owing to its out-of-the-way location the college also failed and was closed in 1859. Bishop O'Connor then deeded the farm for the sum of $3,000 (which sum covered the cost of the building) to Bishop Rappe, whose object in making the purchase was to establish there an orphan asylum for the older orphan boys, then in St. Vincent's Asylum, at Cleveland. The Sisters of Charity took charge of the place, but they, too, disheartened no doubt by the cheerless prospect presented by an uncultivated farm and its unattractive surroundings, gladly returned to Cleveland with their orphans, in 1863, after a stay of about four years.

About this time the Rev. Louis Hoffer, pastor of Louisville, visited his native France. One of the objects of his visit was to engage Sisters to take charge of his school. In his search for Sisters he learned of a teaching community that had been established by the Rev. John J. Begel, in 1854, at Dummartin, in the diocese of Nancy, under the title of "Sisters of the Humility of the Blessed Virgin Mary."

Before agreeing to accept Father Hoffer's proposition, their founder and Superior, Father Begel, wrote to Bishop Rappe, who at once invited the community to come to this country. The invitation was accepted, and with Father Begel the entire Sisterhood, then numbering twenty members, landed at New York, June 18, 1864. A few days later they arrived at New Bedford, their new home, under the most adverse circumstances. The farm and its buildings were in a lamentable condition, and the surroundings were not more inviting. And yet the farm which was given to them by the Bishop, was to be the only means of subsistence for those who had hitherto been occupied in teaching and with needlework, and who, consequently, were unfamiliar with farm work. Dismayed by the gloomy prospect before them, the Sisters hesitated before choosing such an abode, but finally, in obedience

to Bishop Rappe's will, they accepted what they felt would be, at least for some years, a life of privation and hardship. The difficulties with which they had to struggle greatly impeded for a time the educational progress and the development of the community, for, having no means, they were obliged to support themselves by farm labor and needle-work. Kind friends among the clergy, Sisterhoods and laity, who learned of their poverty, gave them financial support, and by degrees the material condition of the community steadily improved, and its membership also rapidly increased. The land yielded better crops, thus enabling the Sisters to support not only themselves but also a number of orphans who had become their wards. To provide accommodations for the increased membership of the community the original brick building was doubled in size in 1869. It was again enlarged in 1878.

In 1880 a very neat brick chapel, 36 by 72 feet in size, was erected adjoining the convent. It is adorned with ten stained glass windows and has three marble altars. The chapel was dedicated by Bishop Gilmour on July 13, 1881.

In 1881 an affliction was sent to the community in the utter prostation, by paralysis, of Mother M. Anna, who was the first Superioress, and had held that office for 19 years. Since then she has been a helpless but most patient invalid, full of resignation to the will of God, and cheerfully bearing her heaven-sent cross.

Father Begel was called to his eternal reward, on January 23, 1884, after a life spent for God and in the interest of the community he had founded. His death was a severe blow to the Sisterhood whose director and spiritual father he had been for thirty years. His nephew, the Rev. N. J. Franche, succeeded him as chaplain of the institution, a position he has since then filled most faithfully.

The community numbers at present (1900) 130 Sisters, and supports 50 orphans. Many of the Sisters are engaged as teachers of parochial schools, 15 of which are now under their charge, to the full satisfaction of the pastors and people whom they serve. The flourishing Academy of Our Lady of Lourdes, in Cleveland, is conducted by these Sisters. For upwards of twenty-six years they have also faithfully attended to the domestic affairs of the diocesan seminary.

The days of distress and privation with which the community had to contend in its early history have long since passed. God has signally blessed it and its work in behalf of education and charity.

YOUNGSTOWN, OHIO.

URSULINE CONVENT.

The Ursuline Convent, at Youngstown, Ohio, was founded in September, 1874. Anxious to obtain the blessing of religious education for the children of St. Columba's parish, its pastor, the Rev. Patrick H. Brown, had long been soliciting Bishop Gilmour's permission to obtain a colony of Ursulines, from Cleveland. Now that this ardent desire had been realized, he secured as parish property a small frame house adjoining St. Columba's school. To this he conducted the pioneers of religious education in the Mahoning Valley. Mother Teresa was Superioress with six Sisters as her zealous co-workers. Trials and adversities—the usual marks of Divine benediction, were not wanting in this new foundation. Within a few years its patron, Father Brown, succumbed to paralysis, and its founder, Bishop Gilmour, was stricken with a severe illness that necessitated a prolonged absence from the diocese, thus leaving the young community without that assurance of stability which would justify it in receiving subjects. Material aid from the Catholics of Youngstown was impossible, as they were still suffering from the terrible financial panic of 1873. At the close of the first year Mother Teresa was replaced in the office of Superioress by Mother M. Louis, of Cleveland, who labored energetically to keep the struggling community in existence.

The return of Bishop Gilmour to the active duties of his diocese, in 1876, and the appointment of the Rev. Edward Mears, in July, 1877, as pastor of St. Columba's, in Youngstown, mark a new epoch in the history of the community. Many classes in St. Columba's were still in charge of seculars and Father Mears desired Religious as teachers. These could not be supplied by the Cleveland Ursulines, so Bishop Gilmour asked the Toledo Ursulines, as a personal favor, to supply the required number. His request was most generously granted, seven Religious being given. Some arrived at Youngstown, on July 22, 1878, with Mother M. Lawrence as Superioress, which office she has filled since that time. Others followed in the latter part of August, thus satisfying not only the wants of St. Columba's school, but also of St. Joseph's, whose pastor, the Rev. Joseph Eyler, had asked for an

WEST LINE CONVENT, YOUNGSTOWN.

Ursuline Sister as teacher. The timely aid thus given by the Toledo community continued for eleven years, the number gradually decreasing as new subjects were able to take their places.

Mother Lawrence's first effort was to purchase the property which had been occupied by the community, thereby saving the monthly rental, which was paid as interest thereafter; the purchase price was $6,000. Early in February, 1882, the debt had been reduced to $3,200, which sum, with the authorization of Bishop Gilmour, was donated to the community, by Father Mears, in the name of St. Columba's parish. To render the property free from taxation, Mother Lawrence had the community incorporated, in June, 1882, as an academy under the title: "Ursuline Academy of the Holy Name of Jesus." Many gifted and talented young ladies, blest with a divine vocation, were soon attracted to the new institution. The first religious profession took place on July 12, 1881, and since then every recurring year has witnessed in the convent chapel the solemn ceremony of fervent souls consecrating their lives to the service of God in the work of religious instruction. To accommodate so many subjects was, for years, a most perplexing problem, solved only by building additions to the original convent, as the means of the community allowed, and circumstances required, until such time as more property could be purchased upon which to erect a suitable convent. At present 48 Sisters belong to the community.

In 1888, a lot of 60 feet frontage was purchased for $3,500, and in the following year, another, adjoining the original property, was purchased for $4,000. The organization of new parishes and schools in Youngstown made these purchases possible. In 1883 three Ursulines were given charge of the parish school of the Immaculate Conception church, and in the same year another Sister was added to the number at St. Joseph's. In September, 1888, St. Ann's school was organized, with three Sisters in charge, while, in the same year, a school subsidiary to St. Columba's was opened on Franklin avenue, adding two more Sisters to the number previously engaged by Father Mears.

In 1896 it was clearly seen by the community that the erection of a new convent could no longer be deferred. Plans were therefore drawn for it by Architect Ginther in the early spring of that year. Ground was broken on May 1 and the cornerstone laid on

June 30 of the same year. In February, 1897, the beautiful convent was completed and occupied for the first time. It fronts on Rayen avenue, and is a beautiful and well arranged three-story brick structure, with mansard roof and basement, and is calculated to impress its inmates with the idea that they are within a sacred enclosure where prayer and study are their aim and life work. The small but neat chapel with its chaste altar of white and gold, and its beautiful statuary, is well adapted to inspire sentiments of piety and devotion.

The Ursulines owe and acknowledge a lasting debt of gratitude to the reverend clergy of Youngstown and vicinity, for their practical encouragement, and proofs of keenest interest in the growth and prosperity of the community. They also feel deeply indebted to the generous and devoted people of the same city to whose patronage, friendly interest and kindly deeds much of the success attained may be attributed.

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